

MAHĀBHĀRATA

English Translation From Original Sanskrit Text

M.N. DUTT



Parimal Sanskrit Series No. 28

MAHĀBHĀRATA

TRANSLATED INTO ENGLISH FROM ORIGINAL SANSKRIT TEXT

VOL. I

ĀDI PARVA AND SABHĀ PARVA

Translated By

M. N. DUTT

Revised Edition



PARIMAL PUBLICATIONS

DELHI (INDIA)

Published by:
PARIMAL PUBLICATIONS
27/28 SHAKTI NAGAR
DELHI- 110007 (INDIA)
Ph. 744 5456 : Fax : 786 2183
E-mail : parimal@ndf.vsnl.net.in
Website : www.parimalpublication.com

All Rights reserved with Publisher
Revised Edition. 2003

ISBN : 81-7110-069-4 (Vol. I)
81-7110-068-6 (Set)

Complete in 7 Vols.
Price Rs. 4500/- per set

Printed at:
Himanshu Laser System
46, Sanskrit Nagar, Rohini Sect. 14
Delhi 110085

Introduction

Vedic literature has been written in Vedic Sanskrit. The main feature of this Sanskrit was the accent, which slowly and steadily faded out in contemporary period and completely vanished after the age of the Upanishadas. This language void of accent is known as classic Sanskrit. There is a lot of difference between classic and Vedic Sanskrit.

The Mahabharata has been written in classic Sanskrit. It is regarded as the store-house of political wisdom, the repository of philosophical doctrine, the container of religious dogma and, at the same time, a specimen of literary art, exercising a tremendous influence on different forms of subsequent literary compositions in Sanskrit.

The Ramayana and the Mahabharata are two gems in Indian literature. Both these epics are the basis of Indian culture and the Sumeru mountain of gold of Sanskrit literature. The Mahabharata holds the pride of place and it is the most popular epic after the Ramayana.

The Mahabharata is known to the best history since the ancient period, as it gives a complete picture of the contemporary society, literature and culture of the the India. The Mahabharata contains the main history of Kauravas and Pandava and other various kings.

Moreover, the Mahabharata has literary importance also. It is an epic. It is clearly said in the Mahabharata that this epic is like an ocean which carries out all types of compositions pertaining to all kinds of knowledge. Indeed it is a beautiful poetic work on the one hand and a code of conduct on the other.

The Author of Mahabharata

Though Maharshi Vyasa is called the real composer of the Mahabharata, yet it is beyond doubt the word 'compositor' has been used in a very special form. The full name of Maharshi Vyasa was Shri Krishna Dvaipayana Veda Vyasa.

The author of this great epic has succeeded in elaborating the literary and religious values through his art.

Maharshi Parashar was the father of Vyasa and Satyawati, his mother. The same Satyawati, the grand-mother of the Kauravas and the Pandavas, and being married to the king Shantanu, became the mother of Chitrangada and Vichitravirya. Both the sons expired in early age leaving their wives behind. Both the childless widows gave birth to Dhritarashtra and Pandu respectively by adopting the ancient Aryan Niyoga system with Vyasa.

The Himalayas were the land of penance for Maharshi Vyasa. The Ashram of Vyasa at Badri was well established. Thousands of people visit frequently Badri today also for getting mental peace. Vyasa was the principal Guru of this Ashram, where the teaching of the Vedas and Vedic literature was imparted to his disciples. But the working place of Vyasa, in general, can be said to be the whole of India.

Especially the Pandavas were impressed by the teachings of Vyasa. Vyasa stood by the Pandavas in their ups and downs. Indian critics have paid great respects to Vyasa in the following words :

नमः सर्वविदे तस्मै व्यासाय कविवेधसे। चक्रे पुण्यं सरस्वत्या यो वर्षभिव भारतम्॥

अचतुर्वदनो ब्रह्मा द्विबाहुरपरो हरिः। अभाललोचनः शम्भुर्भगवान् बादरायण॥

The story of the Mahabharata

The short story of the Mahabharata has been arranged in the following words :

1. **Adi Parva** - The story begins with the account of the genealogy of the Bharatas. This contains the history of Chandra Vansha and elaborately describes the origin of the Pandavas and the Kauravas. The ancestor of the royal house of Kuru is 'Shantanu' who married Ganga and their son is Bhishma.

Shantanu takes as his second wife Satyawati who gives him two sons - Chitrangada and Vichitravirya. Both die without children. As a result of begetting with the help of Vyasa, the illegitimate son of Satyawati, the widows get sons - Dhritarashtra and Pandu. Dhritarashtra, married to Gandhari, gets one hundred sons and Pandu has two wives : Kunti who had already one son, Karna, and who gave three more sons - Yudhishtira, Bhima and Arjuna and the other wife Madri who gives birth to two sons - Nakula and Sahadeva.

2. **Sabha Parva** - This describes the gambling. Duryodhana is full of envy and hatred. On an invitation from him, the game of gambling begins. Shakuni, the expert cheat, taunts Yudhishtira who loses each and everything. At last, he stakes his wife, Draupadi who faces the coarse and brutal treatment in the presence of not only her husbands, but Bhishma also.

3. **Vana Parva** - This describes the exile of the Pandavas. The defeated Pandavas leave for the forest. Krishna visits them and incites them to fight. Draupadi and Bhima support him.

4. **Virat Parva** - This gives the description of unknown living of the Pandavas during their last year of exile. They spend this time in Virat Nagar without being recognised. When the brother-in-law of king Virat tries to molest Draupadi, Bhima kills him. At the end of thirteenth year, the Pandavas reveal their identity.

5. **Udyoga Parva** - Shri Krishna makes a serious effort for reconciliation between the Kauravas and the Pandavas. Duryodhana refuses this offer. Krishna tries to persuade Karna to take the side of the Pandavas, but Karna refuses. Armies from both sides march towards Kurukshetra.

6. **Bhishma Parva** - It describes the long preparation of the war of the Mahabharata. The world famous preaching of the Gita is related to this canvas. Krishna teaches Arjuna that he must not hesitate to fight, although his enemies are his own relatives. Bhishma refrains from fighting when face to face with by Shikhandi; Arjuna pierces Bhishma with arrows.

7. **Drona Parva** - It tells mainly the story of murdering Abhimanyu and Dronacharya. Here the fifteenth day of battle ends.

8. **Karna Parva** - Bhima kills Dussashan, thus avenging the honour of Draupadi. A terrible duel takes place between Karna and Arjuna. The wheel of Karna's chariot sinks into mud and Arjuna kills him.

9. **Shalya Parva** - This deals with the war and execution of Shalya who is killed by Yudhishtira. Sahadeva kills the old and mischievous Shakuni. Duryodhana is alone. He takes refuge in a lake where, through magical power, he hides himself under water.

10. **Svastika Parva** - It has the main story of slaughtering the five sons of the Pandavas.

11. **Stri Parva** - The ladies of the Kauravas visit the battle field and Gandhari describes her horrible vision. Her daughters-in-law, dishevelled and frantic, cry and lament near the corpses of their husbands.

12. **Shanti Parva** - The true story of Karna's birth having been revealed, Yudhishtira decides to expiate his fratricide by retiring to the forest. He is dissuaded from doing so and is installed on the throne.

13. **Anushasana Parva** - It has main events related to Bhishma's expiry. In the presence of a great concourse of people, Bhishma's spirit ascends to the skies.

14. **Ashvamedhika Parva** - Yudhishtira is advised to perform the Ashvamedha Yajna. Uttara, the wife of Abhimanyu, gives birth to Parikshita.

15. **Ashramavasika Parva** - This gives the description of Vanaprasthashrama of Dhritarashtra. For fifteen years, Dhritarashtra and Gandhari live with their nephews. Then they retire to the forest.

16. **Mausala Parva** - In Stri Parva, Gandhari blames Krishna for not having prevented the slaughter of her sons and curses Krishna. As a result thereof, the fight with the help of Musala, takes place between the Yadavas. In a club fight Balarama is killed. Also Krishna is killed by a hunter.

17. **Mahaprasthanika Parva** - It describes the Pandava's going to heaven. The five brothers accompanied by Draupadi retire to mount Meru. They all die except Yudhishtira.

18. **Svargarohana Parva** - Yudhishtira refuses to enter heaven if his brothers and his dog are not there with him. Yudhishtira, on reaching heaven, sees Duryodhana seated on a throne, but does not see his brothers and Draupadi. But actually this was an illusion. He meets his brothers and Draupadi.

The Time of the Mahabharata

Western thinkers assume the Mahabharata to be an imaginary event. According to them, the historical characters of the Mahabharata are not real. This is a great obstacle in the process of ascertaining the exact time of the Mahabharata. Moreover, there is no clear description regarding the composition of the Mahabharata in the epic. As a result thereof, one has to depend upon the following evidences in this regard :

- i. Neither the Mahabharata nor Bharata was available in the Vedic Samhitas. But the description of the characters of the Mahabharata found in the later Vedic period is based on the original events of the Mahabharata and its time is at least 1000 B.C.
- ii. Indian tradition finds the events of the Mahabharata war near 3100 B.C. Hence, the Mahabharata was composed after 3100 B.C.
- iii. Ashvalayana Grihyasutra has mentioned both the Ramayana and the Mahabharata. Its time is at least 400 B.C.
- iv. Baudhayana Grihyasutra has quoted a sloka from Shri Mad Bhagwad Gita. Baudhayana Dharmasutra also has a discussion on the Mahabharata. The time of these books is at least 400 B.C.
- v. Four dramas of Bhasa, Dutavakya, Karna-bhara, Pancharatra and Urubhanga are based on the Mahabharata. The time of Bhasa is guessed to be 450 B.C.
- vi. Panini, the great Grammarian, has given the derivations of Yudhishtira, Bhima etc., the characters of the Mahabharata. Panini's time is accepted as fifth century B.C.
- vii. Patanjali has elaborately described the war of the Mahabharata.
- viii. There in Shanti Parva in the Mahabharata, ten incarnations have been mentioned. But there is no mention of Buddha. The period of Lord Buddha is accepted as 563 B.C. to 483 B.C.

The above quoted evidences determine the Mahabharata's time period as 500 B.C.

Let us discuss the following evidences in this regard :

- i. A Greek writer came in Pandya desh in 50 A.D. He has written that India has an Iliad of one lac shlokas. This Iliad actually refers to the Mahabharata.
- ii. Ashvaghosh has quoted shlokas from the Mahabharata and Harivansha Purana in Vajrasuchikopanishada. Ashvaghosh's intention to quote from Harivansha Purana is that the Mahabharata had become one lac shlokas at the time of Ashvaghosh. The time of Ashvaghosh is near about 78 A.D.
- iii. Kumaril Bhatta has accepted Smriti Grantha of the Mahabharata and has often quoted from all the Parvas. Kumaril Bhatta lived in 700 A.D.
- iv. Subandhu (600 A.D.) and Banabhatta (608 A.D.) have also described the Mahabharata.
- v. An inscription of the Gupta period (442 A.D.) has quoted the Mahabharata as Shatasaharsi Samhita (i.e. containing one lac shlokas).
- vi. Danapatra of 400-500 A.D. have a clear mention of the Mahabharata's vast size of one lac shlokas. Regarding the time period of the Mahabharata, Winternitz says - we have seen, however, that some elements of our present Mahabharata reach back into the Vedic period and that much, specially in the didactic sections, is drawn from a literary common property, from which also Buddhists and Jains (probably already in the 5th century B.C.) have drawn.

Thus, it can be concluded that the original text of the Mahabharata was formed in 500 A.D. and the Mahabharata with one lac shlokas was completed in the first century A.D. though alterations and extensions of the text have been made from time to time in the later period.

In time, the Mahabharata became a great treatise on Dharma, indicating the divine origin of Brahmana institutions, the caste system and the superiority of the priestly caste not only over the people but over kings.

From inscriptions, it is known that, by the end of fifth century A.D., the Mahabharata was appealed to as an authority on matters of law and that its extent was practically what it now is, including its supplement Harivansha.

Everything points to the probability of the work having been completed by A.D. 100.

Size of Mahabharata

The Mahabharata is one of the two great epic poems of India and a vast compilation of over 1,00,000 couplets. The central matter of the epic, the struggle for supremacy over Kurukshetra between the two rival families, the Kauravas and the Pandavas, is based on historical events which took place not later than 10th century B.C. It contains numerous episodes, emphasising themes in the main narrative which have gained individual renown.

The Mahabharata, being voluminous, has gained the shape of an encyclopaedia. In the form in which it survives today, it is the world's longest poem and indeed its longest literary work. It is several times the length of the Bible and is about eight times longer than the Iliad and the Odyssey put together.

The Mahabharata is divided into eighteen books called Parva, with a supplement, entitled Harivansha.

- | | |
|-----------------|------------------|
| 1. Adi Parva | 2. Sabha Parva |
| 3. Vana Parva | 4. Virat Parva |
| 5. Udyoga Parva | 6. Bhishma Parva |

- | | |
|---------------------------|------------------------|
| 7. Drona Parva | 8. Karna Parva |
| 9. Shalya Parva | 10. Sautika Parva |
| 11. Stri Parva | 12. Shanti Parva |
| 13. Anushasana Parva | 14. Ashvamedhika Parva |
| 15. Ashramavasika Parva | 16. Mausala Parva |
| 17. Mahaprasthanika Parva | 18. Svargarohana Parva |

The names of the Parva have been shown in the following shlokas :

आदि सभा वनाख्यानं विराटोद्योगभीष्मकम्।
 सद्रोणकर्णशल्यञ्च सौप्तिकस्त्रीसशान्तिकम्॥
 अनुशासनमप्याश्वमेधिकाश्रमवासिकम्।
 मौसलञ्च महाप्रास्थानिकस्वर्गाधिरोहणम्॥
 इति नामपदं ज्ञेयमथाऽष्टादशपर्वणाम्।
 महाभारतविद्योति छन्दसा कीर्तितं मया॥

Another division is mentioned in the Mahabharata itself, which has the same name of Parvas, though the number is greater :

1. Adi Parva -

- | | |
|--------------------------|-------------------------------------|
| i. Anukramanika Parva | ii. Parvasangraha Parva |
| iii. Paushya Parva | iv. Pauloma Parva |
| v. Astika Parva | vi. Anshavatarana Parva |
| vii. Sambhava Parva | viii. Jatugrihya Parva |
| ix. Hidimba Vadha Parva | x. Baka Vadha Parva |
| xi. Chaitraratha Parva | xii. Svayamvara Parva |
| xiii. Vaivahika Parva | xiv. Viduragamana Rajyalambha Parva |
| xv. Arjunavanavasa Parva | xvi. Subhadraharana Parva |
| xvii. Haranaharana Parva | xviii. Khandavadaha Parva |
| xix. Mayadarshana Parva | |

2. Sabha Parva -

- | | |
|-----------------------------|-------------------------------|
| i. Sabhakriya Parva | ii. Lokapalasabhakhyana Parva |
| iii. Rajasuyarambha Parva | iv. Jarasandhavada Parva |
| v. Digvijaya Parva | vi. Rajasuya Parva |
| vii. Shishupala Vadha Parva | viii. Dyuta Parva |
| ix. Anudyuta Parva | |

3. Vana Parva -

- | | |
|---------------------------------|--------------------------|
| i. Aranya Yatra Parva | ii. Kinnaravadha Parva |
| iii. Kairata Parva | iv. Nalopakhyana Parva |
| v. Tirthayatra Parva | vi. Jatasuravadha Parva |
| vii. Yakshayuddha Parva | viii. Ajagara Parva |
| ix. Draupadi Satyabhama Samvada | x. Ghoshayatra Parva |
| xi. Mrigasvapnobdhava Parva | xii. Brihidraunika Parva |

-
- | | |
|-----------------------------|----------------------------------|
| xiii. Draupadi Harana Parva | xiv. Jayadratha-vimokshana Parva |
| xv. Ramopakhyana Parva | xvi. Pativrata Mahatmya Parva |
| xvii. Kundalaharana Parva | xviii. Araneya Parva |
- 4. Virat Parva -**
- | | |
|---------------------------|------------------------|
| i. Panadavapravesha Parva | ii. Samayapalana Parva |
| iii. Kichakavadha Parva | iv. Goharana Parva |
| v. Vaivahika Parva | |
- 5. Udyoga Parva -**
- | | |
|----------------------------------|-----------------------------|
| i. Senodyoga Parva | ii. Sanjaya-Yana Parva |
| iii. Prajagara Parva | iv. Sanatsujata Parva |
| v. Yanasandhi Parva | vi. Bhagavadyana Parva |
| vii. Sainyanirya Parva | viii. Ulukadutagamana Parva |
| ix. Rathatiratha Sankhyana Parva | x. Ambopakhyana Parva |
- 6. Bhishma Parva -**
- | | |
|----------------------------------|------------------------|
| i. Jambukhanda-vinirmana Parva | ii. Bhumi Parva |
| iii. Shri Mad Bhagvad Gita Parva | iv. Bhishmavadha Parva |
- 7. Drona Parva -**
- | | |
|---------------------------|---------------------------------|
| i. Dronabhisheka Parva | ii. Samshaptakavadha Parva |
| iii. Abhimanyuvadha Parva | iv. Pratigya Parva |
| v. Jayadrathavadha Parva | vi. Ghatotkachavadha Parva |
| vii. Dronavadha Parva | viii. Narayanastra Moksha Parva |
- 8. Karna Parva -**
- i. Karna Parva
- 9. Shalya Parva -**
- | | |
|-------------------------|----------------|
| i. Hrida-Pravesha Parva | ii. Gada Parva |
|-------------------------|----------------|
- 10. Sauptika Parva -**
- i. Eshika Parva
- 11. Stri Parva -**
- | | |
|------------------------|----------------------|
| i. Jalapradanika Parva | ii. Strivilapa Parva |
| iii. Sraddha Parva | |
- 12. Shanti Parva -**
- | | |
|------------------------------|-----------------------|
| i. Rajadharmanushasana Parva | ii. Apad-dharma Parva |
| iii. Mokshadharma Parva | |
- 13. Anushasana Parva -**
- | | |
|---------------------|--------------------------------|
| i. Danadharma Parva | ii. Bhishma-Svargarohana Parva |
|---------------------|--------------------------------|
- 14. Ashvamedhika Parva -**
- | | |
|-----------------------------|-------------------|
| i. Ashvamedha Parva | ii. Anugita Parva |
| iii. Vaishnava-dharma Parva | |

15. Ashramavasika Parva -

- i. Ashramavasa Parva ii. Putra-darshana Parva iii. Naradagamana Parva

16. Mausala Parva -

- i. Mausala Parva

17. Mahaprasthanika Parva -

- i. Mahaprasthanika Parva

18. Svargarohana Parva -

- i. Svargarohana Parva

It is impossible that these two divisions could have been made at one and the same time.

Compilation of the Mahabharata

An analysis of the Mahabharata reveals that the whole book was not written in one era and by one person. Western as well as Indian scholars submit that the main story was story. With the passage of time, the original story was extended. That the Mahabharata in its present form is the amplification of an originally much smaller work - nobody can consistently deny. According to the scholars, the Mahabharata has achieved its modern shape in the three following steps :

(A) Jaya - It is said to be the original Mahabharata epic.

ततो जयमुदीरयेत्। जय नामेतिहासोऽयम्।

It was the original composition of Vyasa. It clearly shows that the original epic was probably in its nature a historical and not a didactic work. Hence, it is called history :

जय नामेतिहासोऽयम्।

Indeed, the name which Vyasa gave to it was Jaya. We have the same name again given to the work in the last Parva also. But the length of this historical poem of Vyasa cannot be ascertained with any exactness. Western scholars accept that the Jaya comprising 8,800 shlokas was the original work :

अष्टौ श्लोकसहस्राणि।

अष्टौ श्लोकशतानि च॥

The part relating to the feud of the rival houses consists somewhere between a fourth and a fifth of the work; and it is by no means improbable that this portion once formed a separate poem the Bharata.

In fact, Jaya and Bharata are two names of one literary composition. On the other hand, some scholars say that Jaya and Bharata are two different compositions at different times.

(B) Bharata - we have the authority of the Mahabharata itself for the statement that Vyasa, the author of the original work, taught it to his five pupils, one of whom was Vaishampayana. He recited the poem before Janamejaya at the time of Sarpa Yajna. There is a statement in the Bharata itself that each of the five pupils of Vyasa published a different edition of the Bharata. This is an express authority for us to hold that Vaishampayana recast almost the whole and brought out his own version.

The scholars accept that the Jaya epic was revised and in the second phase, it consisted 24,000 slokas :

चतुर्विंशति साहस्री, चक्रे भारतसंहिताम्।

उपाख्याने विना तावद्, भारतं प्रोच्यते बुधैः ॥

It seems more appropriate. Though Ashvalayana Grihyasutra offers a separate description of Bharata and Mahabharata, yet despite the presence of this quotation, Jaya's separate description is not found.

The story named Bharata was told by Vaishampayana to Janamejaya the great grandson of Arjuna, on the occasion of Naga Yajna. Hence so many episodes have been added to this. Moreover, Janamejaya had asked many questions regarding the conduct and behaviour of a king during Yajna and their responses from Vaishampayana had also been included in this original composition. As a result thereof, its structure extended a little.

(C) **Mahabharata** - We lastly come to the third edition of Sauti. He did recast or elaborate the work of Vaishampayana. He probably gave the work the name of Mahabharata first. Bharata and Mahabharata are the names separately mentioned by Ashvalayana. Sauti adopted a new division for this new bulky poem and divided it into 18 volumes called Parva.

This shows that more episodes, legends and stories were added to Bharata in the third phase. Shaunaka and other saints performed Yajna for 12 years in Naimisharanya, where Sauti, the son of Lomaharsha told the complete story of the Mahabharata. As the answers provided in response to the queries of Shaunaka and others have also been included in the original text. As a result thereof, the said composition reached to a limit of one lac shlokas.

This shows that the original poem must have undergone some kind of revision or perhaps repeated revisions by later authors.

Editions of the Mahabharata

Mainly four editions of the Mahabharata are available.

- (a) The Calcutta edition,
- (b) The Bombay edition,
- (c) The Madras edition,
- (d) The Puna edition.
- (a) It was published in 1834-39. It includes Harivansha Purana. In 1882, Shri Pratap Chander Rai published a handbook edition also. It is in Devanagari script.
- (b) This edition was published in 1862 with Nilakanthi commentary. This is also in Devanagari script.
- (c) This edition was published in 1855-60 in Madras in four parts. It is in Telgu script. It has been published with Harivansha Purana and Nilakanthi commentary.
- (d) It has been published in 24 volumes in Bhandarkar Research Institute, Puna. It has been edited by Dr. Sukyankar. It is the most authentic and critical edition.

The Calcutta and Bombay editions are called Devanagari editions.

Significance of the Mahabharata

The Ramayana and the Mahabharata are the basis of Indian culture. These texts are gems of Sanskrit literature and are a goldmine of Indian literature. In the form in which it survives today, it is the world's longest poem and indeed its longest literary work. It containing one lac verses, is

several times the length of the Bible and is about eight times longer than the Iliad and the Odyssey put together. According to Indian tradition :

नमः सर्वविदे तस्मै व्यासाय कविवेधसे ।
 चक्रे पुण्य सरस्वत्या यो वर्षमिव भारतम् ॥
 क्षवणांजलिपुटपेयं विरचितवान् भारताख्यामृतं यः ।
 तमहमरागतृष्णं कृष्णद्वैपायनं वन्दे ॥
 व्यासगिरां निर्यासं सारं विश्वस्य भारतं वन्दे ।
 भूषणतयैव संज्ञां यदंकिता भारती वहति ॥

Edwin Arnold appreciates it in the following words :

An original anterior to writing, anterior to Puranic theology, anterior to Homer, perhaps old muses.

The Mahabharata is significant from many points :

(a) **Literary significance** - The Mahabharata is an epic. Hence it is of great importance from the point of view of literature. All poets have more or less depended on it and drawn inspiration from it. Perhaps there is no poet in Sanskrit literature who has not taken any help from the Mahabharata. Indeed, its lucidity has invited the attention of the poets. Hence later literary figures have been greatly influenced by the Mahabharata. For all these qualities, the Mahabharata has become the most reliable of epics.

The Mahabharata is an epic in the true sense. It maintains all the traits and possesses all characters that an epic should contain. Consequent upon this, we have said that so many good poets in India have made their names renowned by composing wonderful Kavya by resorting to this great Kavya.

(B) **An encyclopaedia** - The Mahabharata is the encyclopaedia of that age, but it is not the collection of dry factual statements like our modern encyclopaedia. In it we find all the knowledge and science of those far-off days. It contains the principles of religion, moral and ethical science, laws and canons of life, worldly stories, mythological and legendary fables, popular beliefs, customs and social practices, doctrines about human knowledge and gospels of life.

It contains the methods and modes of living, family happiness as well as one's spiritual aspirations. One should be astonished to find all these combined together in a single text. Indeed, it is a gigantic text full of descriptions, fables, codes of conduct, religion and culture.

A western scholar Dr. Winternitz says about the significance of the Mahabharata as : "We find, then, in this the most remarkable of all literary productions side by side and intermingled, warlike heroic songs with highly coloured descriptions of bloody battle scenes; pious priestly poetry, with dissertations which are often tedious enough, upon philosophy, religion and law; and mild ascetic poetry full of edifying wisdom and full of love overflowing towards man and beast." So we can safely say that it is an encyclopaedia, a national history and a socio-religious document of that age.

(C) **Historical significance** - The Mahabharata is significant historically also. This provides mainly the history of Chandravanshi kings, the warrior princes called the Pandavas and the Kauravas. These were two branches of the royal clan of the Kurus who lived in northern India thousands of years ago.

The Mahabharata describes not only the history of the Pandavas and the Kauravas, but also the history of the contemporary Janapada also. Hence it is the most sacred scripture of the Hindus and a national history of those far-off days.

(D) **Cultural significance** - The Mahabharata is the most important of books from Indian's cultural point of view. The genuine portrait of culture and civilisation, which the Mahabharata provides is not seen anywhere else.

In the Mahabharata, the culture and cultivation of good qualities and behaviour were placed in a high position in social life.

The real cultural significance of the Mahabharata is due to the Bhagwad Gita. The Gita is the essence of the Mahabharata and the centre of devotion of the Indians.

Moreover, the Mahabharata is a combination of many different cultures. On the one hand it gives the code of conduct for the ruler and on the other it provides a way for salvation. It is a happy co-ordination of Karma Yoga and Jnana Yoga.

The Mahabharata has beautiful ascertainment of the discipline of the four Varnas. Moreover, Purushartha Chatushtaya has been described in a very noble manner. Almost all subjects and all kinds of knowledge have been included in the enormous compendium of the Mahabharata. Vyasa himself has claimed :

धर्मे चार्थे च कामे च मोक्षे च भरतर्षभ॥

यदिहास्ति तदन्यत्र यत्रेहास्ति न तत् क्वचित्॥

(E) **Religious significance** - In the Mahabharata may be found nearly every branch of religion knowledge. In India, it is often called "the fifth Veda".

Vyasa with his extraordinary divine power acquired by strict celibacy and asceticism compiled the Vedas in four volumes. Besides this, he composed this great text with the extended thoughts of the Vedas. In that sense, it is called the fifth Veda.

The Mahabharata has described in nice details of the places of pilgrimages in India. The text makes us believe that we have been acquainted with these sacred places. These places have been intimately linked with the Hindu religion. The divinity of gods are closely related with these places.

An important trait in the Mahabharata is the dealing of Dharma and Adharma. Along with the flow of the main plot these two aspects of human life have been dealt with very comprehensively and with all their complexities. Their traits and qualities have been described in minutest detail conveying all aspects - religious, moral, ethical, political and so on. Its subject matter includes the religious attitudes of Hinduism. We do not find a single chapter in the Mahabharata wherein the question of Dharma has not been discussed.

Moreover, the science of morality and the religion of moral value have been elaborately described and discussed in this great text. So the Mahabharata can easily be called a text of moral science.

(F) **Social significance** - The Mahabharata is a book of social science. It practically covers all aspects of social life. The fine picture of the then society has been visualised in it, in the minutest detail.

The social problems relating to morality, ethics, education, sex and psychological views and so on have been discussed elaborately.

(G) **Political significance** - The Mahabharata is both economical and political science. Both of them have been discussed and analysed. In Shanti Parva the religions of a king have been

nicely and in detail described. It is really a surprise to observe the high thinking powers about political and economical sciences of the people of those days. The war tactics and strategy as we find in the Mahabharata are unique in nature and character.

It has practical demonstrations of awareness to one's rights, giving away the feeling of frailty in women; it also provides solutions to all around, ascertainment of duties of a sovereign and the four Varnas in Hindu mythology.

(H) **Geographical significance** - It is a geographical science also. In Vana Parva, we find a clear indication that the poet had an extensive and thorough knowledge of topography of the entire Bharatas. Herein, we see the names of rivers, mountains, lakes and places of pilgrimages. We have to admit to the extensive geographical knowledge of the people in those days.

In conclusion, we can say that the Mahabharata is a very significant epic from many points of view. Mr. Winternitz says about the style of the Mahabharata as :

"But in this jungle of poetry, which scholarship has only just begun to clear, there shoots forth much true and genuine poetry, hidden by the wild undergrowth. Out of the unshapely mass shine out of the most precious blossoms of immortal poetic art and profound wisdom.

The main characters of the Mahabharata :

Yudhishtira

Yudhishtira being the son of Dharma, Yudhishtira was the upholder of Dharma. He was what a westerner would call a stoic and the stoical ideal was held in high esteem by the warring nobility in ancient India. He never initiates action, but his stubbornness in holding on to the right path makes any departure from that path unsuccessful as long as he lives.

Yudhishtira does not seek to gamble but he had made an eternal vow never to refuse if challenged. He had the full charisma of a king. There was no doubt in his mind that his position would be validated by the will of fortune as well as by human will; for his acts were in accordance with the cosmic pattern for royal action. He was so sure of his position that he was willing to be tested. Indeed, it was only right that he should accept the test if any one doubted his claim.

He was a noble person. He never used to tell a lie. Once Krishna compelled him to tell a lie before Drona that his son Ashvatthama has died. Yudhishtira clearly refused. Then Krishna manipulated him to say that Ashvatthama - a person or an elephant has been killed.

Under the emotional distress of defeat and exile Draupadi and Bhima accuse him of weakness. But this is not a strange thing. Indeed, all the heroes of the Mahabharata are accused, at one time or another in the poem, of vices which they do not have.

He has profound wisdom. The reply to Yaksha highlights his intellect. He satisfied Yaksha with his reply and got their brothers to re-survive, who were killed by the Yaksha. Indra was also pleased by the good behaviour of Yudhishtira. Hence we see that Yudhishtira was a noble personality.

Bhima

Bhima, the son of Vayu, was the most powerful person not only in the Mahabharata but also in the whole world. Vyasa says about Bhima :

सर्वेषां बलिनां श्रेष्ठो जातोऽयमिति भारत॥ (महा० आदि० ११४.१०)

At the time of his birth, Bhima fell upon a stone slab, which broke into pieces. His body was indeed as hard arisen. He played in his mother's lap at that time.

Unfortunately, Duryodhana also was born on the same day. Throughout his life, Bhima quarrelled with that wicked person, Duryodhana and ultimately he was killed by Bhima.

In his childhood, Bhima was thrown from a high place by Duryodhana as he wanted to kill him. He always envied Bhima. Bhima was given poison along with his meal and was thrown into a deep water stream.

Bhima was a great glutton. He used to eat enormous meals. Once he was victimised to a conspiracy of Duryodhana and he reached Nagaloka where Vasuki showed him a pot of nectar. Bhima had drunk eight pots in eight gulps and he could get the power of a thousand serpents.

He was not only a brave person, but also a wise man. He had put Lakshagriha on fire and then he lifted all the brothers along with his mother. This valour could only be done by Bhima only.

Bhima is opposite to Yudhishtira in nature. He is a man of pure force. Bhima is always spoiling for a fight and when he does fight, he is magnificent.

He is the brutal member of the family. It is Bhima who swears that he will break Duryodhana's thigh and will drink the hot blood from breast of Dusshashan-oaths which he duly fulfils as the battle nears its end.

When frustrated Bhima is like a child. Instead of reflecting he gives way to tantrums, rolling on the ground and tearing up trees in his fury. He is neither good nor bad at heart, but he is good at his purpose because he is guided by his brothers.

Bhima was in tune with the common wife Draupadi. Both of them were always anxious to take revenge on the Kauravas. Under the emotional distress of defeat and exile, Draupadi and Bhima accuse Yudhishtira of weakness. They always inspire Yudhishtira to fight against the Kauravas.

Bhima's own wife was Hidimba and his son was Ghatotkacha. Both of them were fit for Bhima.

The gambling episode reflects one new dimension of Bhima's personality. He pledged to tear the breast of Dusshasana and drink his blood. Bhima told Sahadeva that at the root of all these disasters is Yudhishtira's contribution.

Bhima killed numerous brave warriors in the war of Mahabharata. The most courageous act of Bhima is the slaughter of Dusshasana and Duryodhana. Bhima's act of bravery before the Mahabharata includes a duel with Jarasandha.

Bhima was very kind at heart. He saved the life of a Brahmin. Besides this, he was fond of fighting, yet he was in favour of avoiding the Mahabharata. Hence we can say that Bhima was second to none in bravery.

Arjuna

Arjuna's behaviour on the battle field - his refusal to fight and kill his relatives, is nothing if not curious. It is inspiring of course but baffling too. Its answer is in the character of Arjuna.

Arjuna was the son of Indra. He was the most popular character of the Mahabharata. He played a great role in the Mahabharata. He did a remarkable deed there indeed. Arjuna was the closest friend of Krishna. Hence Krishna helped him time and again. He lost his father Pandu early in his childhood. He began to live with his mother Kunti at Hastinapura after the death of his father.

Dronacharya, a renowned teacher of that age, was Arjuna's Guru. Arjuna was expert at archery.

Arjuna married the princess of Kalinga, Chedi, Madra, Magadha and Yavana; in Haridwar he had a son Iravat by Ulupi; in Manipur he married Chitrangada and had a son Babhruvahana; in Dvarika he married Subhadra who bore him a son Abhimanyu. Except Arjuna and Bhima, all the Pandavas are happy with their common wife Draupadi. Vyasa records no extra-marital amorous dalliance on their part.

At the invitation of Indra, he reached heaven by aeroplane. There he along with the training of weapons, also gained the knowledge of dance and music. He was such a man of character that he rejected the love proposal of Urvashi.

Arjuna was a brave person. The most convincing proof of his bravery was that Krishna became his Sarathi. Perhaps he could never get such a pride of place without Krishna's help.

Vyasa has appreciated the bravery of Arjuna in the following words :

अथ प्रयोक्ष्यमाणेन दिव्यान्यस्त्राणि तेन वै ।
 समाक्रान्ता मही पद्भ्यां समकम्पत सद्रुमा ॥
 क्षुब्धिताः सरिश्रैव तथैव च महोदधिः ।
 शैलाश्चाऽपि व्यशीर्यन्त न ववौ च समीरणः ॥
 न बभासे सहस्रांशुर्न जज्वाल च पावकः ।
 न वेदाः प्रतिभान्ति स्म द्विजातीनां कथंचन ॥ (आदिपर्व १७२.७-९)

Dronacharya

Drona is the Guru of the Pandavas and the Kauravas. He is the teacher of his son Ashvatthama also.

Teacher pupil relationships are intricate affairs and only the native will try to sentimentalise them. The teacher is the Guru and the pupil is indebted to him for the services rendered which are unrepayable. Drona as a Guru is not impartial. His shabby treatment of Eklavya who gains excellence in archery is not appreciable.

In Mahabharata, extraordinary and ludicrous stories have been narrated as regards the birth of Drona.

He was the friend of king Drupada. Once Drupada insulted him. To avenge his honour, he approached Parshurama who gave him education in archery. Drona had profound knowledge of archery. He was a great fighter. He killed many warriors in the war of the Mahabharata.

Bhishma

The king Shantanu was ruling the great Kuru kingdom with fraternal solicitude. He had only one son, named Devrata who was afterwards known by the name of Bhishma. He was strong in body and mind. His extraordinary powers and intellect were manifested even in his childhood.

Once, the king Shantanu fell in love with Satyawati, an extraordinary, beautiful girl of a fisherman. But due to the status of the fisherman, Shantanu could not marry that girl. Bhishma pledged to remain a celibate. Indeed, it was his great sacrifice.

Bhishma received his education from Parashurama, Charana etc. who were the renowned teachers of that era. As a result thereof, he was not only an eminent expert at archery but also a great scholar of politics, the shastras, the vedas and the vedangas. He had in his boyhood barred the flow of the Ganga with arrows.

His step-mother, Satyawati gave birth successively to two princes - the eldest was named Chitrangada and the other Vichitravirya. The king Shantanu expired. Both his brothers died at an early age leaving behind their widows.

Bhishma was the greatest statesman of his age. He refused to break his vow of celibacy on the demand of his step-mother. Besides this, he brought his great statesmanship into play, in order to bring about amity and friendship between the two branches of his grandsons. He was impartial. In the wards of Duryodhana -

"Bhishma has no excess of affection for either the Kurus or the Pandavas; therefore, he will remain neutral.

Bhishma was a great warrior. During the battle of Mahabharata he would not rest till he had put to death ten thousand soldiers daily. One day, he compelled even Krishna to fight with his Sudarshana. Day after day, the battle of Mahabharata was fought and every evening the Pandavas army retired to its camp defeated and crest-fallen. There was no chance of victory, so long as the great Bhishma was alive. At last, Bhishma disclosed the secret of his death and was killed ultimately. Thus we see that the life of Bhishma was full of sacrifice.

Krishna

The most intriguing figure in the Mahabharata is Krishna. He belongs to a primitive tribe of cow-herds. By some process of gradual apotheosis he became the Supreme Being of the Gita.

One does not have to agree with this view to realise that the Mahabharata, whatever else it might be, is the epic of Krishna.

Krishna's legend passes through two phases, the first leading up to the killing of Kansa and the founding of Dvarika and the second dealing with Krishna's friendship with the Pandavas and his role in the war of the Mahabharata.

He is an Acharya of Karma Yoga. He is a great Yogi. The essence of Indian culture has been included in the Mahabharata. The Gita has been the Supreme Book, full of messages for one's duties.

Krishna was in favour of injustice. He defended Draupadi during the disrobing episode. He always inspired Arjuna and Yudhishtira as well against injustice. He asked Duryodhana to give the share of the Pandavas to them. He appealed Dhritarashtra also passionately in this regard.

Krishna was an incarnation of Lord Vishnu. When Duryodhana tried to imprison him, he showed Duryodhana his magnificent picture. Krishna showed Arjuna the same on the occasion when Arjuna refused to fight in the war of the Mahabharata.

The character of Krishna has been taken as an ideal. He did nothing for his own sake through his life but for justice he worked constantly. He had profound skill and wisdom. He produced artificial darkness at the time when Jayadratha was killed. To slaughter Drona, he made Yudhishtira to announce - अश्वत्थामा हतो नरो वा कुंजरो।

Against the ethics of war, he made Bhima to strike foul on Duryodhana's thigh.

Some critics say that Krishna's cunningness is also obvious in the Mahabharata. Gandhari holds him responsible for the cruel slaughter of the great war and curses him. His end was inglorious.

Besides this, Krishna is gentle, wise, almost serenely effeminate, expert at politics unruffled and a balanced person.

Duryodhana

Duryodhana, the son of Dhritarashtra, is a villain in the Mahabharata. The character of Duryodhana is the best elaboration to know that kings and persons aspiring for kingship can commit any evil to obtain their aims. Let us enumerate the evils of people like Duryodhana :

After poisoning Bhima he attempted to throw him into the Ganga, to burn the Pandavas in Lakshagriha; after defeating the Pandavas in the gambling game, he tried to get Draupadi disrobed, send them into exile for 13 years, to corner the Pandavas to wear bark-clothes, to laugh at Drona, the Pandavas, Ashvathama and Krishna on Krishna's offer of a treaty with the Pandavas.

Moreover, to provoke Durvasa, to get the Pandavas cursed, to conspire once again to send the Pandavas into exile, to tell Krishna not to yield even an inch of land to the Pandavas after their return from exile and also to imprison Krishna when he called on him as Pandava's emissary and to denounce Bhishma in the battle field.

Duryodhana was a wicked person. He was a past master in self praise and in denigrating others. He was a cunning fellow. He had no pity at all.

Karna

Karna was a great warrior of the Mahabharata, but he was always looked down upon throughout his life. At first, he was a companion of Duryodhana, which was not a good thing on his part. He went to Parashurama to gain the knowledge of Brahmastra by telling the lie that he was a Brahmin. And he was even cursed by his Guru for this crime. Having been cursed by his Guru, he could never earn honour as a warrior in the battle-field.

Though, we come across the appreciation of his skill as a warrior at many places in the Mahabharata, yet he was always defeated by Arjuna.

Another hallmark of Karna's character was his extraordinary charity and philanthropy. He gave his earrings to Indra disguised as a beggar even at the risk of losing his immortality; when Lord Surya forbade him to do so, he replied that he preferred honour to life. The ear-rings he gave away in alms were part and parcel of his body and had to be skinned out. Hence we see that Karna was a great warrior having profound philanthropy.

Draupadi

In the Mahabharata, the character of Draupadi is one of a self respecting warrior-woman with a revengeful nature. She never lost her caution and sanity even in the face of most difficult circumstances. In fact, she had to lead her life through innumerable, insurmountable difficulties.

Overcoming all these difficulties with confidence, she gave the Mahabharata, its real name. There might not have been the Mahabharata, had there been no Draupadi.

She was the common wife to all the five Pandavas. The Pandavas had to face difficulty after difficulty as a result of Yudhishtira's lure for gambling. The Pandavas along with Draupadi had also to become slaves as a result thereof. Dussahasana dragged her into the royal court by pulling at her hair. The members of the royal court lost their sanity under the even influence of Duryodhana. His reasoning was unjustified yet unchallenged. Karna's will was reigning supreme there, who ordered Dussahasana to disrobe Draupadi.

During exile, Draupadi had to spend her last year in the guise of Sairendhri at the palace of King Virat. There, she defended her chastity most skilfully. Bhima did her help and killed Kichaka, the brother-in-law of Virat.

At the end of the exile, Yudhishtira wanted to have a treaty with the Kauravas, but Draupadi opted for war.

Her character is portrayed at its best in the following words, she spoke to Lord Krishna.

At the end of the Mahabharata war, when Yudhishtira was hesitant to be the king, it was Draupadi who inspired him to do so.

In fact, Draupadi is the pivot around which the whole Mahabharata revolves.

Vyasa

Vyasa was the compiler of the great epic, the Mahabharata. He was a dark-complexioned sage; hence he was called Krishna. He was born on the island of Yamuna, hence he was called Dvaipayana. He combines three important dimensions in his multifaceted personality - he is a poet, a genius and an important character.

He has excelled in poetry in the Mahabharata, a fact which has been brought to light and discussed by a number of scholars. He has shown his craftsmanship in arranging and editing the Mahabharata, a task for which he is known.

On the basis of the internal evidences of the text, he was the propagator of the Kuru race through Niyoga. Hence Vyasa is not only the compiler of the Mahabharata, but also is the begetter of the Kurus race through Niyoga.

During the exile of the Pandavas he directs them to stay incognito with a pious Brahmin family in the city of Ekachakra.

He advises the Pandavas to go to the Svayamvara of Draupadi in the kingdom of Panchala. Vyasa pays a visit to the Pandavas during their exile before they left for Kamyakavana.

He was the compiler of 18 Puranas, the four Vedas and the Upanishadas. Vyasa is an authority on the ancient scriptures. His vast wisdom is richly glorified in the Mahabharata. He is enumerated among the presiding deities of knowledge in the introductory verse of the Mahabharata.

नारायणं नमस्कृत्य..... देवीं सरस्वतीं व्यासं ..

Hence Vyasa is an important character in the Mahabharata.

Adi Parva

CONTENTS

Anukramanika Parva.

1-12

Sauti's arrival at the forest of Naimisha; The desire of the Rishis to hear the Mahabharata: Invocation to Isana; The order of creation; Vyasa's desire to publish the Bharata; The Grandsire comes to him; Ganesha undertakes to write to Bharata; Sauti's praise of the Bharata; Dhritarastra's lamentations; Sanjaya's consolations to Dhritarastra; Sauti eulogies on the study of the Bharata.

Parvasangraha Parva.

12-24

The History of Samantapanchaka; Explanation of terms indicating the divisions of an army Summary of the contents of the Eighteen main Parvas.

Paushya Parva.

25-33

Curse on Janamejaya; Measures adopted by him to evade it; Story of the sage Dhaumya; Story of Aruni; Story of Upamanyu; Story of Veda: Story of Uttanka; Story of Paushya; Uttanka's arrival at Janamejaya's court; His incitement of Janamejaya against Takshaka.22

Pauloma Parva.

33-40

The Rishi wait for Saunaka; Genealogy of the Bhargava race; Story of Puloma; Story of the birth of Chyavana; Bhrgu's curse on Agni; Hymn to Agni by Brahma; History of Ruru; Story of Dundubha.

Astika Parva.

40-87

Story of Jaratkaru; Birth of Astika; History of Kadru and Vinata; Churning of the Ocean; The wager between Kadru and Vinata; Kadru's curse on the snakes; Kadru and Vinata to go see Uchairsava and see the Ocean; Birth of Garuda and Hymn to Garuda; Wrath of the sun, and the appointment of Aruna as his charioteer; Hymn to Indra by Kadru; Garuda's inquiry as to the cause of his bondage; Garuda devises means to bring the Amrita; Kashyapa and Garuda; Story of the Elephant and the Tortoise; Bad omens are seen by the gods and their preparations for battle; takes away the Amrita; Garuda and Vishnu; The mutual grant of boons: Conversation of Indra with Garuda and Garuda's obtaining the name of Suparna; Indra steals the Amrita from the snakes; The cleaving of their tongues; Enumeration of the names of the chief serpents; Asceticism of Shesha; Shesha obtains boons from Brahma; Consultation of the snakes on the subject of their mother's curse; The snakes bring up Jaratkaru; Parikshit's hunt; The curse of Parikshit; Conversation between Srngi and Samika; Despatch by Samika of a disciple to Parikshit; Speech of Gaurmukha in the court of Parikshit; Parikshit takes counsel of his ministers;

Conference of Kashyapa and Takshaka; Kashyapa desists on receiving money from Takshaka from going to Parikshit's court; Death of the king in consequence of Takshaka's bite; Installation of Janamejaya as king; History of Jaratkaru and his marriage; Birth of Astika; Janamejaya's vow to celebrate the snake sacrifice; Preparations for the sacrifice; Falling of the snakes into the sacrificial fire; Astika's arrival at the sacrifice; Stopping of the sacrifice.

Ansavatarana Parva.

87-99

Short history of the Pandava and Kuru princes; Story of king Uparichara; Description of the Indradhwaja festival; Origin of Girika and the king's marriage with her; Story of Satyavati; The meeting of Parasara with Satyavati; Birth of Dwaipayana; History of Animandavya; Histories of Karna, Vasudeva Satyaki Kritavarman, etc; The revival of the Kshatriya order of the Brahmans; the over-burdened Earth goes of Brahma; The gods are enjoined to be incarnate.

Sambhava Parva.

99-225

Brief account of the origin of gods and all creatures on Earth; Birth of Bhrgu, and the genealogy of Adharma (Unrighteousness); Genesis of the animals, etc. Previous history of Jarasandha, and others; Origin of Drona, Kripa, Dhritarashtra, Yudhishtira, etc. History of Draupadi, Kunti, and Madri; Story of Dushyanta; He sees Sakuntala and Birth of Sakuntala; Espousal by Dushyanta of Sakuntala; Sakuntala gives birth to a son; She goes to her husband's home; No recognition of her by Dushyanta; Her disappearance and the aerial voice; Dushyanta of Bharata in the kingdom; Account of the race of Prajapati; Story of Pururava; Story of Nahusha; Story of Yayati; Destruction of Kacha by the Danavas; Shukra brings back Kacha into life; He is killed and revived a second time; curse on wine by Shukra; Sarmishtha throws Devayani into a well; Her rescue therefrom by Yayati; Sarmishtha becomes the maid-servant of Devayani; Yayati again sees Devayani; Yayati's marriage with Devayani; Yayati marries Sarmishtha in secret; Sarmishtha gives birth to three sons; Devayani sees Sarmishtha's sons, and becomes jealous; Yayati is cursed by Shukra; Puru takes upon himself the decrepitude of his father; Yayati takes back his decrepitude, and installs Puru on the throne descendants of the cursed Yadu and others; Ascension of Yayati to heaven and his fall therefrom; Yayati sees Astika and others; He re-ascends to heaven; short history of the Paurava race; Story of Mahabhisha; Story

of Pratipa: Birth of Shantanu; installation of Bhishma as the heir-apparent; Shantanu sees Satyawati and is enamoured of her; Devavrata asks of Desaraja his daughter on behalf of his father; Devavrata receives the appellation of Bhishma; Shantanu begets offspring on Satyawati and goes to heaven; Vichitravirya obtains the kingdom; Bhishma carries away the daughters of the king of Kashi from their Svayamvara; Bhishma's encounter with the invited monarchs; Death of Vichitravirya; Conversation between Bhishma and Satyawati; Story of Jamadagni; Story of Dirghatamas; Satyawati relates to Bhishma the birth of Vyasa; Origin of Dhritrashtra and others; History of Gandhari; History of Pritha, Origin of Karna; Svayamvara of Kunti; Marriage of Pandu and Madri; Pandu's retreat into the forest; Marriage of Vidura; Gandhari brings forth a hundred sons; The names of the hundred sons; Jayadratha marries Dushala; How Pandu shoot a Brahmana in the shape of a deer; The curse of Pandu and his lamentations; His retirement into the woods with his wives; Pandu enjoins upon Kunti to beget offspring by others; The Story of Vyushitasva; Origin of the institution of marriage; Birth of Yudhishtira and the rest; Death of Pandu; Madri sacrifices herself on the funeral pyre of Pandu; Yudhishtira and his brothers come to Hastinapur; funeral obsequies of Pandu; Sports of the Kurus and Pandus; Bhima's going to and return from the Nagas. Origin of Kripa and Kripa; History of Drona; Drona becomes the preceptor of the Kurus and the Pandus; The princes begin to learn the use of arms; Arjuna's exceptional proficiency; Story of Ekalavya; Drona tries his pupils; Arjuna obtains the weapon called Brahmasira; Trial of the princes; Duryodhana installs Karna on the throne of Anga; Invasion of Panchala by the Kauravas; Arjuna takes Drupada captive and delivers him into the hands of his preceptor; installation of Yudhishtira as the heir-apparent; Counsels of Kanika the politician.

Jatugriha Parva

225-237

Intrigues of Duryodhana and Shakuni The exile of the Pandavas to Varanavata. Duryodhana takes counsel with Purochana Vidura's speech to Yudhishtira; The arrival of the Pandavas at Varanavata; Burning of the house of lac; Fight of the Pandavas to the forest.-

Hidimba-vadha Parva

237-244

Hidimba is inspired with desire on seeing Bhima. Bhima encounters Hidimba and slays him; Bhima goes to kill Hidimba and is dissuaded by Yudhishtira; Hidimba takes Bhima with her; Birth of Ghatotkach.- 218

Baka-vadha Parva

244-252

The Pandavas dwell in Ekachakra; (I) Days of the Pandavas at Ekachakra; Bhima and Kunti hear the wail

of the Brahmana and his wife; Speech of the Brahmana; Speeches of his wife and daughter; Conversation of Kunti with the Brahmana. Bhima's vow to slay the Rakshasa Baka; Bhima goes to Baka with his food; He fights with and slays Baka with his food; He fights with and slays Baka; Return of Bhima dragging the body of Baka to the town-gate; Concourse of the citizens in the morning to see the body of the Rakshasa; Arrival of the Brahmanas of the town at the house where the Pandavas dwelt; Story of Bharadvaja; Drupada celebrates a sacrifice to obtain a son; A son arises from the sacrificial fire; Origin of Draupadi; Dhritadyumna learns the use of arms.

Chaitraratha Parva

252-277

The Pandavas set out for Panchala; Their meeting with Vyasa; On the way they meet with the Gandharva Angaraparna on the banks of the Ganges; Fight with the Gandharva; The Gandharva's defeat; The Gandharva exchanges gifts with Arjuna; Story of Tapati; king Samvarana sees Tapati; Disappearance and reappearance of Tapati; Tapati relates her history and again disappears; Marriage of Samvarana and Tapati; Story of Vasishtha; Story of Vishvamitra; Vishvamitra attempts to carry away by force Vasishth's cow named Nandini; Vishvamitra's discomfiture at the hands of the mlechchha host sprung from different parts of cow's body; His ascetic austerities; Sakti curses king Kalmashapada to be possessed with a Rakshasa; A certain Brahmana asks the king for meat: The king gives him human flesh to eat; The king is cursed by the Brahmanas; The Rakshasa-possessed king devours Vashistha's sons; The Rishi resolves to kill himself; Speech of Adrishtanti; Vashistha with his daughters-in-law sees Kalmashapada; Kalmashapada is freed from the curse; Birth of Parasara; His intention of destroying all the worlds; Story of Kartavirya; The persecution of the Bhrigu race; History of Aurya; Origin of the Vadava fire; Parasara celebrates the Rakshasa sacrifice; Paulastya and others stop it; Vashistha begets a son upon king Kalmashapada's wife; The Pandavas take leave of Angaraparna; They appoint Dhaumya as their priest.

Svayamvara Parva

277-288

The Pandavas see Vyasa on their way to Panchala; Arriving at Panchala they dwell in the house of a potter; Description of Draupadi's Svayamvara; Enumeration of the princes that came to the Svayamvara; Krishana recognises the disguised Pandavas; The discomfiture of the kings in stringing the bow; Karna is declared ineligible to bend the bow; The kings desist from stringing the bow; Arjuna goes towards the bow; The Brahmanas dissuade him; Arjuna strings the bow and hits the mark; The Path of the invited kings; The kings attempt to slay Drupada; Arjuna and Bhima prepare for

fight. Krishna's recognition; Arjuna fights with Karna and defeats him; Bhima fights with Salya and overthrows him; The kings wonder at this; Krishna induces the monarchs to abandon the fight; Arjuna and Bhima depart with Draupadi; Kunti's anxiety; Conversation of Kunti with Yudhishtira; Yudhishtira asks Arjuna to marry Draupadi; Rama and Krishna visit the Pandavas; Dhristadyumna comes secretly to the abode of the potter They take their meals.

Vaivahika Parva

288-297

Dhrishtadyumna having heard the talk of the Pandavas informs Drupada of it on his return; Drupada sends a priest to the Pandavas; Speech of Yudhishtira; Arrival of Drupada's messenger there; The Pandavas go to the house of Drupada; Drupada interrogates the Pandavas with the view of ascertaining their identity; Drupada's joy at Yudhishtira's reply; His vow to restore the Pandavas; Drupada expresses his intention of marrying his daughter to Arjuna; Drupada's conversation with Yudhishtira; Arrival of Vyasa; Story of Jatila; Kunti's expression of opinion; speech of Vyasa thereon; Account of the sacrifice of the gods at the Naimisha forest; The gods see a golden lotus; Indra sees a female and interrogates her; He sees a young man at play with a young lady; Indra and the young man interchange question and answers; Indra sees the former Indras; Vyasa's speech; Account of the origin of Balarama and Keshava from a couple of Narayana's hairs; Prior history of the Pandavas and Draupadi; Gifted with divine vision Drupada sees the Pandavas in their native forms; Former history of Draupadi; Speech of Vyasa to Drupada; Preparations for the nuptials; The celestial assembly; Consecutive marriages of the five; Kunti blesses Draupadi; Krishna sends dower.

Viduragamana-

Rajyalambha Parva

297-312

Duryodhana hears of the marriage of the Pandavas; Vidura acquaints Dhritrashtra with it; Conference of Duryodhana and Dhritrashtra; Karna's speech; Bhishma's speech; Drona's speech; Karna's reply, speech of Vidura; speech of Dhritrashtra; Vidura's departure for Panchala; He sees the Pandavas; Speech of Vidura to Drupada; Drupada's reply, Speech of Vasudeva; Return of the Pandavas to Hastinapur with the consent

of Krishna; Speech of the citizen on seeing the Pandavas; The Pandavas take half of the kingdom and enter Khandavaprastha; The building of the city-its description; Krishna and Balarama returns to Dwarka; Arrival of Narada at the house of the Pandavas; Story of Sunda and Upasunda; The Pandavas bind themselves with a rule in respect of Draupadi.

Arjunavanavasa Parva.

312-319

The lives of the Pandavas at Khandavaprastha; Arjuna violates the rule for rescuing the kine of a Brahmana; Arjuna's voluntary exile; Marriage of Arjuna with Ulupi; Arjuna obtains Chitrangada; He rescues some Apsaras from a curse at the Panchatirtha; Arjuna sees Krishna at Pravasa. and go to the Raivataka mountain for pleasure; Arjuna goes to Dwarka with Krishna; and puts up at the house of the latter.

Subhadracharana Parva

319-321

The festival called Vrishnandhaka on the Raivataka mountain; Arjuna sees Subhadra there; He forcibly carries away Subhadra; The Vrishins prepare to fight with Arjuna and finally desist.

Haranaharana Parva

321-325

Arjuna returns with Subhadra to Khandavaprastha. Draupadi's speech to Arjuna, Krishna and Balarama and others come to Khandavaprastha with dowers; The festivities at Indraprastha on the arrival of the Vrishnis and Andhakas; Birth of Abhimanyu etc; The five son of Draupadi.

Khandava-daha Parva

325-343

The administration of Yudhishtira; Krishna and Arjuna goes to sport in the woods; Sports of the females; Arrival of Agni in the guise of a Brahmana; His suit with Krishna and Arjuna; Anecdote of Swetaki; Varuna furnishes Krishna and Arjuna with cars, the discus, and the bow Gandiva; Escape of Asvasena from the burning Khandava. Fight of Indra and Arjuna with the celestials; Conflagration of Khandava; Fight of the Asura Maya; Approach of Agni towards Maya to consume him; Arjuna protects Maya; Story of the Rishi Mandapala; Austerities of Mandapala and his speech. He assumes the form of a bird; His hymn to Agni. Bestowal of a boon on him by Agni; History of his four sons; Grant of boons by Indra to Arjuna and Krishna.

Sabha-Parva

Sabha-kriya Parva.

344-349

The Danava Maya's offer of service; Krishna tells him to build a palace for Yudhishtira; Maya measures out a piece of land as site of the palace; Krishna takes leave of the Pandavas; Maya goes to bring materials for the palace; He constructs the palace in fourteen months; Yudhishtira enters it; Princes from various countries wait on Yudhishtira.

Lokapala Sabhakhyana Parva. 349-365

Arrival of Narada; Narada asks Yudhishtira concerning the state of his kingdom; Yudhishtira's reply; Narada describes the Assembly-Hall of Yama; Description of the Assembly-Hall of Varuna; Description of the Assembly-Hall of Kuvera; Description of the Assembly-Hall of Brahma; Yudhishtira asks how Narada met his father in the region of the Pitris; History of Harishchandra; Narada tells Yudhishtira to perform the Rajasuya sacrifice.

Rajasuyarambha Parva. 365-376

Yudhishtira intends to perform the Rajasuya sacrifice. State of the kingdom under Yudhishtira appraise Krishna of his intention of reading the sacrifice; power of Jarasandha; Krishna advises Yudhishtira to slay Jarasandha; The wonderful birth of Jarasandha.

Jarasandha Vadha Parva. 376-386

Krishna points out the means of Jarasandha's destruction; Krishna, Arjuna and Bhima set out for Magadha; They arrive at the city; They enter the palace of Jarasandha as Snataka Brahmanas; The interview of the heroes with Jarasandha; Krishna discovers his purpose; fight of Bhima with Jarasandha; Jarasandha is killed; Krishna releases the monarchs from prison and installs the son of Jarasandha in the kingdom of Magadha; Krishna, Bhima and Arjuna return to Indraprastha; Krishna departs for Dwarka.

Digvijaya parva. 386-395

Bhima, Arjuna, Nakula, and Sahadeva set out to conquer the four quarters; Description of Arjuna's conquests; His encounters with Bhagadatta; He prevails upon Bhagadatta to pay tribute; His various conquests in the north. He comes back to Indraprastha that with immense spoils; Bhima goes to the east and conquers many nations; Bhima returns with vast wealth; Sahadeva marches towards the south; His conquests; His encounter with king Nila; Story of the amours of Agni with the daughter of Nila; Nila pays tribute; Sahadeva comes back to the metropolis; Nakula

marches towards the west; His conquests; He returns to Indraprastha with immense wealth.

Rajsuyika Parva. 395-400

Krishna comes to Khandavaprastha with presents; preparations for the Rajasuya sacrifice.

Arghyahaarana Parva 400-405

Yudhishtira is installed in the sacrifice; The Kshatriyas come to the sacrifice; Sahadeva offers the first Arghya to Krishna; Shishupala takes umbrage at this; The kings go out of the assembly; Yudhishtira makes them desist; Bhishma praises Krishna; Sahadeva completes the ceremony; the kings prepare to enter into hostilities.

Shishupala Vadha Parva. 405-414

Shishupala rebukes Bhishma; Bhishma describes the birth of Shishupala; Shishupala reproves Bhishma; Shishupala challenges Krishna; Destruction of Shishupala; The Sacrifice completed; Krishna returns to Dwarka.

Dyuta Parva. 414-453

Vyasa comes to Yudhishtira; his prophesy; Yudhishtira vows to live for others; Duryodhana unbosoms himself to Shakuni, Shakuni; first suggest the idea of gambling; Duryodhana laments before Dhritarashtra; Duryodhana orders a palace to be built; Vidura dissuades the king from inviting the Pandavas to gamble; Duryodhana describes the Rajasuya sacrifice; Dhritarashtra's speech to Duryodhana; Vidura goes to summon Yudhishtira to the dice-match; Yudhishtira sets out for Hastinapura; Yudhishtira shows unwillingness to play. He begins to lose stakes; He stakes his brothers one by one and loses them; He stakes himself and loses; he stakes Draupadi and loses; Draupadi dragged to the court by Duhshasana; Duhshasana drags Draupadi's attire off her person; Dharma invisibly covers her with clothes; Bhima vows to rip open Duhshasana's breast; story of Virochana and Sudharma; Duryodhana shows his bare thigh to Draupadi; Bhima's terrible path; Ominous signs; Dhritarashtra grants boons to Draupadi; Yudhishtira starts for Indraprastha.

Anudyuta Parva. 453-465

Gandhari's speech; Yudhishtira is again summoned to dice; He is defeated; he bids the Bharatas farewell; Kunti stays with Vidura; her lamentation; The Pandavas go into exile; Vidura's speech; Drona's speech; Sanjaya's speech; Dhritarashtra's speech.

THE MAHĀBHĀRATA

ĀDI PARVA

CHAPTER 1

(ANUKRAMANIKĀ PARVA)

Contents of subject

Having saluted the Supreme Deity (Narayana) and the highest of all male beings (Nara) and also the Goddess of Learning (Sarasvati), let us cry success!

1-2. One day when the great sages of hard austerities, who were present at the twelve years' sacrifice of Kulapati Shaunaka, were comfortably sitting in the Naimisharanya, Rishi Lomaharshana's son, Ugrashrava, popularly known as Sauti, well-read in the Puranas, came to them with all humility.

3. (Thereupon) desirous of hearing his wonderful stories, the ascetics addressed him who had come to their hermitage of Naimisharanya.

4. Having been welcomed with due respect by those holy Rishis, Sauti, with joined hands, asked them all how their de-put penances were progressing.

5. After the Rishis had taken their seats, Lomaharshana's son humbly took the seat assigned to him.

6. Seeing that he had comfortably seated and observing that he had some rest after the fatigue, one of the Rishis started the conversation, saying,

7. 'O Lotus-eyed, whence have you come? Where have you been, Sauti? tell me, I ask you, (all the particulars of your travels).'

8. When the accomplished speaker Sauti was thus questioned, he gave before that great assembly of contemplative Rishis a well and proper reply in words becoming their nature.

Sauti said :

9-11. After listening to the various sacred and wonderful stories of the Mahabharata composed by Krishna Dvaipayana those that

were fully recited by Vaishampayana at the great Snake-sacrifice held by that noble-hearted royal sage, the prince of all princes, the son of Parikshit, Janamejaya

12. (O holy Rishis), I wandered about and visited many holy shrines and sacred waters and came (at last) to Samantapanchaka, a place venerated by the twice-born,

13. And where in the days of yore the sons of Kuru and Pandu had fought a deadly battle, in which all the Chiefs of India joined one side or the other.

14-15. Being anxious to see you (all), I have now come before your (august) presence. O Reverend sages, to you who are all to me as Brahma to you who are greatly learned and highly blessed, who shine with the fire of the Sun in this holy place of sacrifice, who are pure by sacred ablutions, who have performed and finished the deep meditation, who have kept up the sacred fire, who are beyond all cares, to you, O twice-born ones, what shall I speak?

16. Shall I repeat to you the sacred stories of the Puranas, bearing on religious precepts and worldly profit, or shall I recount to you the wonderful deeds of the great sages and saints and the sovereigns of mankind?

The Rishis replied

17. The Purana which was first told by the illustrious sage, Dvaipayana and which was greatly esteemed by the celestial and Brahmarshis when they heard it,

18. And which, being full of various dictions and divisions, is (undoubtedly) the most eminent narrative (amongst all narratives) that exist, containing (as it does) subtle and logically combined meanings, enriched with (the essence of) the Vedas, is a sacred work.

19-21. It is composed in beautiful language and it includes all other works. It is explained by all Shastras and contains the sense of the four

Vedas. (But Sauti), we desire to hear Bharata, the sacred history that drives away all fear, the holy composition of great Vyasa, just as it was beautifully narrated in the great Snake-sacrifice of Raja Janamejaya by Rishi Vaishampayana as directed by Krishna Dvaipayana himself.

Sauti then said :

22. Bowing (most reverentially) my head to the original first being Ishana, who is adored by all and to whom all make offerings, who is the true unchangeable One, who is manifested and unmanifested, eternal and everlasting Brahma.

23. Who is both non-existing and existing-non-existing, who is the (existing) universe and still distinct from both the existing and the non-existing world, who is the originator of all, both high and low,

24. Who is the ancient, great, undecaying One, who is Vishnu, the good and the goodness, who is worthy of all worship, pure and sinless, who is Hari, the lord of the faculties, the guide of all the movable and the immovable.

25. (O Rishis), I shall now describe to you the holy thoughts of the great Rishi of the wonderful deeds, (the sage) Vyasa, who is worshipped by all of you here.

26. Some bards have already sung this history; and some again are teaching it to others; others will no doubt do the same hereafter on earth.

27. It is great source of knowledge all through the three worlds. It is possessed by the twice-born in detailed and compendious forms.

28. It is embellished with elegant expressions, with human and divine conversations and with various poetical measures. It is, therefore, the great delight of the learned.

29. In this universe, when there was no brightness and no light and when all was enveloped in darkness, there came into being a Mighty Egg, the one inexhaustible Seed of all created beings.

30-31 It is called Mahaddivya and was created at the beginning of the Yuga. In it existed the true Light, Brahma, the eternal One, the wonderful and inconceivable Being, the omnipresent, invisible and subtle Cause, the Entity and Non-entity-natured Self.

32. From this Egg was born the Lord Pitamaha, Brahma, the one only Prajapati, with Suraguru and Sthanu.

33. With Manu, Ka and Parameshti, with Pracheta and Daksha and the seven sons of Daksha.

34. Then also appeared twenty one Prajapatis and the man of inconceivable nature whom all the Rishis know. Then appeared Vishvadevas, the Adityas, the Vasus the Ashvinas.

35-36. The Yakshas, the Sadhyas, the Pisachas, the Guhyakas and the Pitris. Then were produced the wise and the most holy Brahmarshi and the numerous Rajarshi, distinguished for every noble quality, then the water, the heavens, the earth, the sky and the points of the heavens.

37-38. The years, the seasons, the months, the fortnights and the day and night in succession. And again, at the end of the world and of the Yuga, whatever is seen in the universe, all created things, both animate and inanimate, will be turned into chaos.

39. And at the beginning of other (new) Yugas, all things will be again produced; and like the various fruits of the earth will succeed one another in the dye order of their seasons.

40. This mysterious wheel, which causes, the destruction and production of all things, revolves thus perpetually in the world, without beginning and without an end.

41. To cite a brief example, The generation of Devas, was thirty three thousand, thirty three hundred and thirty three.

42. The sons of Diva were Brihadbhanus, Chakshus, Atma, Vibhavasus, Savita, Richika, Arka, Bhanu, Ashvaha and Ravi.

43. Of these Vivasvanas of old Mahya was the youngest whose son was Devabhrata.

44. Devabhrata had one son, named Subhrata who had three sons, namely Dashajyoti, Shatajyoti and Sahasrajyoti, each of whom gave birth to innumerable offsprings.

45-47. Famous Dashajyoti had ten thousands, Shatajyoti had ten times that number and Sahasrajyoti, ten times the number of the offsprings of Shatajyoti. From them descended the race of the Kurus, Yadus and Bharata and also that of Yayati and Ikshvaku and all the Rajarshis. There were also produced numerous other generations.

48. And innumerable creatures and their abodes. There were produced the three fold Mysteries, the Vedas, Yoga and Vijnana: Dharma, Artha Kama.

49. The various books on Dharma, Artha and Kama; the rules for the conduct of mankind.

50. The histories and discourse and various Shrutis. These are the signs of this work (Mahabharata).

51. All this, having been seen by Rishi Vyasa, is mentioned here in due order as a specimen of the book.

52. Rishi Vyasa declared this mass of knowledge it, both abridged and detailed forms. This learned of the world wish to possess both the detailed and the abridged accounts.

53. Some read the Bharata from the first Mantra, some from the story of Astika, some again from Uparichara, while some Brahmanas read the whole.

54-55. Learned men display their various knowledge of Smritis in commenting on this composition. Some are skillful in explaining it while others in remembering it. The son of Satyavati (Vyasa,) by penances and mediation, having classified the ever-lasting Veda, composed this holy history.

56. When the learned and the strict vowed Brahmarshi, Dvaipayana Vyasa, the son of Parashara, completed this greatest of narrations, he began to consider how he could teach it to his pupils.

57. Then did not preceptor of the world, the possessor of the six attributes, Brahma, knowing the anxiety of Rishi Dvaipayana; came in person to the place where the Rishi was, so that he might gratify the Saint and benefit the people.

58. When Vyasa, who was surrounded by all the classes of Munis, saw him, he was much surprised. Standing with his joined hands, he bowed at his feet and ordered a seat to be brought.

59. Then going round to the side of the distinguished seat on which sat Hiranyagarbha, he stood near it.

60. But being commanded by Parameshti, Brahma, full of love, he sat down near the seat; smiling in joy.

61. Then addressing Brahma, the greatly glorious Vyasa thus said: "O Divine Brahma, a poem, which is greatly respected, had been composed by me."

62. It contains the mystery of Vedas and other subject that have been explained by me; (it contains) the various hymns of the Vedas, Upanishads with their Angas.

63. And a compilation of the Puranas and the history which has been composed by me and named after, the three divisions of time, namely, Past, Present and Future.

64. And it contains the nature of decay, death, fear, disease existence and non-existence; a description of creeds and the account of various modes of life.

65. And it also contains the rules of the four castes and the essence of all the Puranas, an account of asceticism and rules for the religious student; the dimensions of the earth, of the sun and moon.

66. Planets, stars and constellations and the length of the duration of the four Yugas and it further more contains Rik, Shaman, Yajur Vedas, the Adhyatma.

67. Naya, orthoeopy and pathology, Charity, Pashupata and celestial and human births for particular purposes.

68. It contains a description of pilgrimages and holy places, of rivers, mountains, forests, seas.

69. Of celestial cities and of the Kalpas; the art of war, different kinds of nations and the languages and the manners of the people.

70. All the has been placed is this poem, but a writer for this work is not to be found on earth.

Brahma said :

71. For your knowledge of the Divine Mystery, I have the highest regard for you amongst all the celebrated Rishis who are famous for their holy lives.

72. I know; you have revealed in the language of truth the divine words, even from the first of them. You have called your present work, a poem; why should it be called a poem?

73. There will be no poets in this world whose works will equal this poem, as the three other Ashramas are never equal to the domestic Ashrama.

74. Let Ganesha be remembered, O Rishi, to write this poem.

Sauti said :

Having thus spoken to Vyasa, Brahma went away to his own place.

75-76. Then began Vyasa to remember Ganesha in his mind. As soon as he was thought of the expeller of obstacles, Ganesha, who is always ready to fulfil the desire of his worshippers, came at once to the place where Vyasa was seated.

77. When he was saluted and when he took his seat, Vyasa thus addressed him, "O guide of the Ganas, kindly become the writer of the Bharata, which I have composed in my mind, but which I shall now repeat."

78. On hearing this Ganesha thus replied; I shall become the writer of your work, provided my pen is not made to stop even for a moment.

79. And Vyasa told him, "Stop writing only when you will not be able to understand a passage." Ganesha assented by saying "Om." He proceeded to write and Vyasa began to dictate.

80. To take time to rest, Vyasa sometimes knit the knots of composition very close. Thus he went on dictating his work as he made engagement.

Sauti continued

81-82. I know eight thousand eight hundred verses, so does Shuka and perhaps Sanjaya also knows this number. O Muni, none is able to understand to this day the closely knit slokas for the mysteriousness of their meaning.

83. Even self-knowing Ganesha had to take time to think (over their meaning), while Vyasa continued to compose other verses great numbers.

84. The wisdom of this work, like the stick used for applying collyrium, has opened the eyes of the world which were covered by the darkness of ignorance.

85. As the sun drives away the darkness, so does this Bharata, by its discourses on Dharma, Artha, Kama and Moksha, drive the ignorance of men.

86. As the Full-Moon with its mild light opens the buds of the water-lily, so does this

Purana with the light of Shruti expand the human intellect.

87. The whole house of the womb of nature is properly and completely lighted by the lamp of history which destroys the darkness of ignorance.

88. This work is a tree, the chapter, of contents is its seed, the divisions Pauloma and Astika are its roots, the Sambhava is its trunk, the books (Parvas) Sabha and Aranya are the roosting perches, Arani is the knitting knot.

89-90. Virata and Udyoga the pith, Bhishma the main branch, Drona the leaves, Karna its beautiful flowers, Shalya their fragrance, Stri and Aishika are its cooling shades, Santi its great fruit.

91. Ashvamedha is its immortal sap, Ashramavasika the place where it grows and Mausala is the Vedas.

92. This tree will be highly respected by all virtuous Brahmanas. This tree of Bharata will be as inexhaustible as the clouds and be the means of livelihood of many illustrious poets.

Sauti continued :

93. I shall speak to you about the everlasting fruitful and flowery productions of this tree. They are of pleasant and pure taste and they are to be tasted even by immortals.

94-. Requested by his own mother and the son of Ganga, Bhishma, the mighty and holy Krishna Dvaipayana became the father of three sons, who were like three fires, by the two wives of Vichitravirya.

95. Having thus begotten Dhritarashtra, Pandu and Vidura, he returned to his hermitage to prosecute this religious studies.

96. The great Rishi Vyasa did not publish this Bharata to the world of mankind until these his sons were born, grown up and (died) (went on the supreme journey).

97. When he was earnestly solicited by Janamejaya and thousands of Brahmanas, he taught it to his disciple Vaishampayana.

98. Vaishampayana, sitting together with his comrades, recited the Bharata at the intervals of the sacrifice and he was repeatedly asked to proceed when he stopped.

99. Vyasa has fully described the greatness of the Kuru race, virtues of Gandhari, the wisdom of Vidura and constancy of Kunti.

100. He has also described the divinity of Vasudeva (Krishna), the goodness of the sons of Pandu and the evil conduct of the sons of Dhritarashtra.

101. Vyasa originally compiled the Bharata, exclusive of episodes, in twenty-four thousand verses and this much only is called by the learned as the real Bharata.

102. He subsequently composed an epitome in one hundred and fifty verses, an index of the chapters of contents.

103. He first taught this epitome to his son Shuka and then to others of his disciples who had the same qualifications.

104-105. He then completed another compilation consisting of six hundred thousand slokas. Of these, thirty hundred thousands are known in the world of Devas. Fifteen hundred thousands in the world of Pitris, fourteen hundred thousands in the world of Gandharvas and one hundred thousands in the world of mankind.

106. Narada recited them to the Devas Devala to Pitris and Shuka to the Gandharvas, Yakshas and Rakshasas.

107. One of the pupils of Vyasa, Vaishampayana, a man of just principles, the first amongst the learned in the Vedas, recited them in this world of mankind. Know, I (Sauti) have also recited one hundred thousands verses of this great work.

108. Duryodhana is a great tree created out of passion, Karna is its trunk; Shakuni is its branches; Dushasana its fruit and flowers and weak Dhritarashtra is its root.

109. Yudhishtira is a great tree, created out of virtue and religion; Arjuna is its trunk; Bhima is its branches; two sons of Madri are its flowers and fruits; and Krishna, Brahma and Brahmanas are its roots.

110. Pandu, after conquering many countries by his valour and wisdom, retired into a forest and took up his abode with the Rishis.

111. As a sportsman he brought upon himself a very great misfortune by killing a stag when it was with its mate. Pandu's misfortune served as a

warning for the conduct of all the princes of his house as long as they lived.

112. His two wives, (Kunti and Madri), according to the ordinance of the Shastras, admitted to their embraces the celestial, Dharma, Vayu, Shakra and two Ashvinis, so that the race of Pandu might not be extinct.

113-114. When these offsprings of the celestial were grown up under the care of their two mothers and in the society of holy Rishis, in the midst of sacred groves and in the holy hermitage, they were taken by the Rishis into the presence of Dhritarashtra and his sons. They followed them in the garb of Brahmacharis and as students; their hairs were tied in knots on their heads.

115. "Our these pupils," said they, "Are your sons, your brothers and your friends. They are the Pandavas." So saying they went away.

116. When the Kuru people saw that they were introduced by Rishis as the sons of Pandu, the higher class amongst them loudly shouted with joy.

117. Some, however, said they were not the sons of Pandu; others said they were. Some said how they could be the sons of Pandu who was dead long ago.

118. Voices, however, were heard from all sides, crying, "They are welcome. Through divine providence, we see before us the sons of Pandu. Let their welcome be proclaimed."

119-120. When the acclamations of the people ceased, tremendous plaudits of invisible spirits were heard, echoing every point of the heavens. Showers of fragrant flowers fell and conches and kettle-drums were sounded. Such wonders happened when the princes arrived.

121. The joyous cry, of the citizens in expression of their pleasure for the happy event, was so great that it reached the very heavens.

122. Without any apprehension from any one and much respected by all the people the Pandavas lived there, having studied the whole of the Vedas and various other Shastras.

123. The chief men of the city were highly pleased with the purity of Yudhishtira, the strength of Bhima, the gallantry of Arjuna.

124. The submissiveness of Kunti to all her superiors and the humility of Nakula and Sahadeva. All other people were rejoiced to see their heroism.

125. A few years after, Arjuna, after performing a difficult feat of archery, obtained the hands of Draupadi at the Svayamvara in the midst of a great assemblage of kings and princes.

126. From that day he was very much respected by all men as a great bowman. Like the sun he appeared in the field of battle and was difficult to be behold by enemies.

127. He defeated all the neighbouring potentates and chief tribes and thus accomplished all that was necessary for the king (Yudhishtira) to perform the great Rajasuya sacrifice.

128-129. After killing Jarasandha, proud of his prowess through the wise counsel of Krishna and by the prowess of Bhima and Arjuna, Yudhishtira acquired the right to perform the Rajasuya which abounded in provisions and offerings and was full of transcendent merits.

130-132. Duryodhana came to this sacrifice. When he saw on all sides the great wealth of the Pandavas, the offerings, the precious stones, gold and jewels, elephants and horses; valuable textures, garments and mantles; shawls and furs, carpets made of the skin of the Rankava, he was filled with envy and became very angry.

133. When he saw the hall of assembly, beautifully constructed by Maya after the celestial Court, he became exceedingly sorry.

134. (To charging him more) when he was confused at certain architectural deceptions, Bhima sneered at him, before Vasudeva, saying he was of low birth.

135. It was represented to Dhritarashtra that his son notwithstanding he was partaking various objects of enjoyments and valuable things, was becoming pale, lean and meagre.

136. Out of affection for him the blind king gave his son permission to play at dice (with the Pandavas). When Krishna came to know this, he became very angry.

137. And being displeased, he did nothing to stop the dispute, but overlooked the fatal game

and other horrible unjust deeds that were the result of it.

138. In spite of Bhishma, Drona, Vidura and the son of Shardvata, Kripa, he made the Kshatriyas kill one another in the great battle that followed.

139. (At the end of the battle) Dhritarashtra, hearing the news of the Pandavas' success and recollecting the vows that Duryodhana, Karna and Shakuni had taken.

140. Thought for a while and addressed Sanjaya thus: "Listen to me, O Sanjaya, listen to all I am now about to say. You will then find it is not fit to treat me with contempt.

141. You are learned in the Shastras, you are intelligent and you are possessed of wisdom. (Hear), my inclinations were never forward, nor did I feel pleasure in the destruction of my race.

142-143. I felt no difference between my sons and the sons of Pandu. My own sons were wayward and they hated me, because I was old and blind. I bore all on account of my miserable state and for paternal affection. I was foolish and thoughtless and Duryodhana grew in folly.

144. My own son was a spectator of the great wealth of the powerful sons of Pandu and was sneered at for his awkwardness in entering into the hall.

145-146. Being unwilling to bear all this at the same time being incapable of vanquishing the Pandavas in the field, he planned a most unjust game at dice, instead of being willing to obtain fortune by his own exertion and with the help of the king of Gandhara.

147. Hear, O Sanjaya all that happened afterwards and all that came to my knowledge. When you hear all that I say, recollecting everything you will then know me to be a man having prophetic eyes.

148. I had no hope of success, O Sanjaya, when I heard that Arjuna, having bent the bow, had pierced the mark and brought it to the ground and had carried away the princes Krishna in the presence of the assembled chiefs and potentates.

149. I had no hope of success, O Sanjaya, when I heard that Subhadra of the Madhu race had been forcibly carried away by Arjuna and

had been subsequently married by him in the city of Dwarka and the two heroes of the Vrishni race, instead of being angry, had come to Indraprastha as friends.

150. I had no hope of success, O Sanjaya, when I heard that Arjuna had satisfied Agni by giving him the forest of Khandava preventing at the same time by his celestial arrows the downpour made by Indra, the king of the celestial.

151. I had no hope of success, O Sanjaya, when I heard that the five Pandavas with their mother Kunti had escaped from the house of lac and that Vidura had helped them in their escape.

152. I had no hope of success, O Sanjaya, when I heard that Arjuna had obtained the hands of Draupadi by piercing the mark and the brave Panchalas had joined the Pandavas.

153. I had no hope of success, O Sanjaya, when I heard that the foremost king of the Magadha dynasty, the shining star of all the Kshatriyas Jarasandha had been killed by Bhima alone with his bare arms.

154. I had no hope of success, O Sanjaya, when I heard that the sons of Pandu had conquered all chiefs and potentates in a general campaign and had celebrated the victory by the performance of the grand sacrifice of Rajasuya.

155. I had no hope of success, O Sanjaya, when I heard that weeping and sorrowing, Draupadi in the season of her impurity, had been dragged into court with but one cloth on and treated as if she had none in this, though she had her protectors.

156. I had no hope of success, O Sanjaya, when I heard that the wicked wretch Dushasana had been able to drag out only a heap of clothes without finding its end when he had attempted to strip her of her single cloth.

157. I had no hope of success, O Sanjaya, when I heard that Yudhishtira had been defeated by Saubala at dice and had been deprived of his kingdom as its result but still he was attended by his powerful brothers.

158. I had no hope of success, O Sanjaya, when I heard that the four Pandava brothers, weeping in sorrow, had followed their eldest

brother and had tried every means to mitigate his discomfort.

159. I had no hope of success, O Sanjaya, when I heard that Yudhishtira had been followed into wilderness by Snatakas and by holy Brahmanas.

160. I had no hope of success, O Sanjaya, when I heard that, Arjuna, after pleasing in combat the god of gods, the three-eyed Shiva who appeared before him in the guise of a hunter, had obtained the great weapon Pashupata.

161. I had no hope of success, O Sanjaya, when I heard that the just and famous Arjuna had gone to the land of the celestial and had there obtained celestial weapons from Indra, the king of the gods.

162. I had no hope of success, O Sanjaya, when I heard that Arjuna had then defeated the Kalakeyas and the Paulomas who were proud of the boon they had received from Shiva and through which they had been unconquerable even by celestial.

163. I had no hope of success, O Sanjaya, when I heard that the chastiser of foes, Arjuna, had gone to the land of Indra to kill the Asuras and had come back successfully.

164. I had no hope of success, O Sanjaya, when I heard that Bhima and other sons of Kunti, accompanied by Vaishravana, had come to that country which was inaccessible by men.

165. I had no hope of success, O Sanjaya, when I heard that my sons were taken prisoners by the Gandharvas on their journey to Ghoshayatra, but were rescued by Arjuna.

166. I had no hope of success, O Sanjaya, when I heard that Dharma had come in the guise of a Yaksha and asked some questions of Yudhishtira.

167. I had no hope of success, O Sanjaya, when I heard that my sons had failed to discover the Pandavas when they lived in disguise with Draupadi in the kingdom of Virata.

168. I had no hope of success, O Sanjaya, when I heard that all the chief warriors of my side had been defeated by Arjuna on a single chariot while he was in the kingdom of Virata.

169. I had no hope of success, O Sanjaya, when I heard that king of Matsya (Virata) had offered his virtuous daughter Uttara to Arjuna

and Arjuna had accepted her for his son Abhimanyu.

170. I had no hope of success, O Sanjaya, when I heard that Yudhishtira, who was defeated at dice and deprived of his wealth, who was exiled and separated from his relatives and friends, had collected an army of seven Akshauhinis.

171. I had no hope of success, O Sanjaya, when I heard that Vasudeva of the Madhu race, who covered the whole universe with his but one foot, had been heartily engaged to do good to the Pandavas.

172. I had no hope of success, O Sanjaya, when I heard that Narada declared that Krishna and Arjuna are Nara and Narayana and they had been seen together in the region of Brahma.

173. I had no hope of success, O Sanjaya, when I heard that being anxious to bring about peace for the welfare of mankind, Krishna had come to the Kurus, but had gone away being unsuccessful in his mission.

174. I had no hope of success, O Sanjaya, when I heard that Karna and Duryodhana had determined to make Krishna a poisoned, but he had shown the whole universe in himself.

175. I had no hope of success, O Sanjaya, when I heard that Kunti had received consolation from him when she stood near his car, weeping in sorrow.

176. I had no hope of success, O Sanjaya, when I heard that Vasudeva and Shantanu's son Bhishma were their advisers and Bharadvaja's son Drona had pronounced blessings on them.

177. I had no hope of success, O Sanjaya, when I heard that Karna had said to Bhishma, "I will not fight when you fight," and so saying had gone away.

178. I had no hope of success, O Sanjaya, when I heard that Vasudeva, Arjuna and powerful Gandiva, these of fearful energy, had come together.

179. I had no hope of success, O Sanjaya, when I heard that Krishna had shown Arjuna all the worlds within himself when he full of pity sank down upon his chariot.

180. I had no hope of success, O Sanjaya, when I heard that the great destroyer of foes, Bhishma killing ten thousand car-warriors every day, had not killed any Pandava hero of note.

181. I had no hope of success, O Sanjaya, when I heard that the virtuous of Ganga, great Bhishma, had himself told the enemies of the means of his own death and it had been joyfully adopted by the Pandavas.

182. I had no hope of success, O Sanjaya, when I heard that Arjuna, having placed Shikhandin before him on his chariot, had wounded the infinitely courageous and the unconquerable Bhishma.

183. I had no hope of success, O Sanjaya, when I heard that, after reducing the Somakas to a few, the old hero Bhishma had been overcome with innumerable wounds and was lying on arrows.

184. I had no hope of success, O Sanjaya, when I heard that having been requested, Arjuna, piercing the ground, had allayed the thirst of Bhishma when he very much longed for water.

185. I had no hope of success, O Sanjaya, when I heard that Vayu, with Indra and Surya had united in alliance for the success of the Pandavas and even the beasts of prey were putting us to fear.

186. I had no hope of success, O Sanjaya, when I heard that Drona thought he displayed many modes of fight, had not killed any of the chief Pandavas.

187. I had no hope of success, O Sanjaya, when I heard that the mighty car-warriors Sansaptakas, appointed to defeat Arjuna, had been all killed by him.

188. I had no hope of success, O Sanjaya, when I heard that Subhadra's brave son had singly penetrated into our Vyuha, impenetrable by others and defended by well-armed Drona himself.

189. I had no hope of success, O Sanjaya, when I heard that our great car-warriors, being unable to defeat Arjuna, had enjoyed joy after jointly surrounded and slain the boy Abhimanyu.

190. I had no hope of success, O Sanjaya, when I heard that the blind Kauravas were shouting with joy for killing Abhimanyu and that Arjuna had taken his celebrated vow about Saindhava.

191. I had no hope of success, O Sanjaya, when I heard that Arjuna had taken the vow of

killing Saindhava and he had fulfilled his vow in the presence of his enemies.

192. I had no hope of success, O Sanjaya, when I heard that Vasudeva, finding the horses of Arjuna fatigued, unyoked them in the field of battle, gave them water to drink and re-yoking them, drove the chariot as before.

193. I had no hope of success, O Sanjaya, when I heard that Arjuna had kept back all his assailants when his horses were taken away for drink.

194. I had no hope of success, O Sanjaya, when I heard that Yudhishtira of the Vrishni race went back to the place where Krishna and Arjuna were, after having thrown the army of Drona into disorder, having none to withstand his attack on account of powerful elephant.

195. I had no hope of success, O Sanjaya, when I heard that Karna, having got Bhima in his power, had allowed him to escape only with some contemptuous terms and having dragged him with the end of his bow.

196. I had no hope of success, O Sanjaya, when I hear that Drona, Kritavarma, Kripa, Karna, Ashvathama and Shalya had allowed Saindhava to be killed before their presence.

197. I had no hope of success, O Sanjaya, when I heard that through the machinations of Krishna, the celestial weapon Shakti, given to Karna by Indra, had been hurled against Ghatotkacha of a dreadful face.

198. I had no hope of success, O Sanjaya, when I heard that in the fight between Karna and Ghatotkacha, the Shakti, had been hurled against Ghatotkacha by Karna, the weapon which should have certainly killed Arjuna.

199. I had no hope of success, O Sanjaya, when I heard that Dhrishtadyumna, violating all the rules of war, had killed Drona while insensible on his chariot and bent on death.

200. I had no hope of success, O Sanjaya, when I heard that Nakula, the son of Madri, had driven the chariot of the son of Drona all around the place, having engaged with him in single combat before the whole army and proving himself fully equal to him.

201. I had no hope of success, O Sanjaya, when I heard that Drona's son had misused the

weapon named Narayana and had failed to kill the Pandavas.

202. I had no hope of success, O Sanjaya, when I heard that Bhima had drunk the blood of his cousin Dushasana and none was able to prevent him.

203. I had no hope of success, O Sanjaya, when I heard that the exceedingly brave and unconquerable in war, Karna had been killed by Arjuna in the war of brothers, which was mysterious even to celestial.

204. I had no hope of success, O Sanjaya, when I heard that Yudhishtira had defeated the son of Drona, Dushasana and fearful Kritavarma.

205. I had no hope of success, O Sanjaya, when I heard that Yudhishtira had killed the King of Madra, who always challenged Krishna.

206. I had no hope of success, O Sanjaya, when I heard that Saubala, the man of magic power and the root of the gaming and the feud, had been killed by Sahadeva.

207. I had no hope of success, O Sanjaya, when I heard that Duryodhana, having been spent with fatigue, his strength being gone out and without even a chariot, had gone to a lake and had taken refuge in its waters.

208. I had no hope of success, O Sanjaya, when I heard that the Pandavas accompanied by Krishna had gone to the lake and had begun to address my son contemptuously, who was never able to put up with any affront.

209. I had no hope of success, O Sanjaya, when I heard that while displaying various modes of attack and defence in a club-fight, he had been unjustly slain through the counsels of Krishna.

210. I had no hope of success, O Sanjaya, when I heard that the sons of Drona and others had committed a horrible and in famous deed by killing the Panchalas and the sons of Draupadi in their sleep.

211. I had no hope of success, O Sanjaya, when I heard that Ashvathama, having been pursued by Bhima, had discharged the greatest of weapons, named Aishika, by which the son in the womb of Uttara was wounded.

212. I had no hope of success, O Sanjaya, when I heard the weapon Brahmashira, discharged by Ashvathama, had been repelled by Arjuna with another weapon, on which he had

uttered the word Svasti and that Ashvathama had to surrender the Jewel that was on his head.

213. I had no hope of success, O Sanjaya, when I heard that for wounding the son in the womb of Uttara both Krishna and Dvaipayana had cursed him.

214. Alas! Gandhari is to be pitied! She has lost all her children, grand children, parents, brothers and kindred. A most difficult work has been performed by the Pandavas. A kingdom has been gained by them without a rival.

215. Alas! I have heard that only ten persons are alive in this war on our side and seven on the side of the Pandavas. Eleven Akshauhini of Kshatriyas have been slain in this fearful battle.

216. Utter darkness is all around me, a faintness comes over me. O Suta, consciousness is leaving me, my mind is distracted.

Sauti said :

217. Bemoaning his fate thus, Dhritrashtra was overcome with the greatest sorrow and lost his senses for a time. But being revived, he addressed Sanjaya in these words.

Dhritrashtra said :

218. What has happened, O Sanjaya, I desire to abandon this life without any further delay. I do not see any good by keeping it alive any longer.

Sauti said :

219. While thus talking and bemoaning sighing like a serpent and fainting every moment, the wise son of Gāvalgana (Sanjaya) addressed the pitiable king of the earth in words instinct with deep meaning.

Sanjaya said :

220-223. From wise Narada and Vyasa you have heard, O king, of immensely powerful men, men of great exertions. Men born of great royal dynasties, men full of great qualities, men well-versed in the art of using celestial weapons. Men who, having conquered the world by righteous war and performing sacrifices with proper offerings, obtained fame in this world and finally succumbed to death.

224-227. Such men were Shaivya, the brave car-warrior Srinjaya, the great amongst all

conquerors Suhotra, Rantideva, Kakshivanta, greatly glorious, Damana, Balhika, Sharyati, Ajita, Nala, Visvamitra, the killer of enemies, the greatly strong Amvarisha, Maruta, Manu, Ikshvaku, Gaya, Bharata, Parshurama, the son of Dasharatha Rama, Sashabindu, Bhagiratha, Kritavirya, Janamejaya and Yayati of good deeds, who performed sacrifices, assisted by the celestial themselves and by whose sacrificial altars and stakes the habitable and inhabitable regions of this earth were all over marked. When Shaivya was much afflicted for the loss of his children, (the histories of) these twenty four Rajas were told to him in the olden time by the celestial sage, Narada.

228-229. But besides these, other kings, who were great car-warriors, who were more powerful than the above, who were noble in mind and full of every good quality, had also fallen into the grasp of Death.

230-237. They were Puru, Kuru, Yadu, Shura, Vishagashva, Mahadyuti, Anuha, Yuvanashva, Kakutstha, Vikrami, Raghu, Vijaya, Vitihotra, Anga, Bhava, Shveta, Brihadguru, Ushinara, Shataratha, Kanka, Duliduha, Druma, Dambhodbhava, Para, Vena, Sagara, Sankriti, Nimi, Ajeya, Parashu, Pundra, Shambhu, Devavridha, Anagha, Devahavya, Supratima, Supratika, Brihadratha, Mahotsaha, Vinitatma, Sukratu, the King of Nishadha Nala, Satyavrata, Shantabhaya, Sumitra, Subala, Janujangha, Anaranya, Arka, Priyabhritya, Shuchivrata, Balabandhu, Niramarda, Ketushringa, Brihadbala, Dhristaketu, Brihatketu, Diptaketu, Niramaya, Avikshita, Chapala, Dhurta, Kritabandhu, Drindheshudhi, Mahapuranasambhava, Pratyanga, Paraha and Shruti. These kings and hundreds and thousands others.

238. Who were greatly powerful and wise, had met death like your sons, quitting immense wealth and pleasure.

239. Even those men, who possessed all the noble virtues and whose heavenly valour, generosity, magnanimity, faith, truth, purity, simplicity and mercy, are published in the Puranas by the sacred bards of great learning, gave up their lives.

240-241. Your sons were wicked, envious, avaricious, of passionate temperament and

vicious disposition; you are well-versed in the Shastras, you are intelligent and wise; those men whose understanding follows the dictates of the Shastras, never succumb to grief or misfortune.

242. You know, O king, the severity and levity of fate. You know what anxiety you showed for the safety of your sons. Therefore, this grief is unbecoming of you. It is not fit for you to grieve for that which must happen.

243-244. Who can avert by his cleverness the decrees of fate? None can go beyond the path marked for him by Providence. Existence and non-existence, pleasure and pain, come by Time.

245. Time creates all things and Time destroys them all. Time burns all creatures and Time again extinguishes that fire.

246. All things, good and bad, in the three worlds, are created by Time. Time destroys them and Time creates them again.

247. Time alone is awake when all is asleep. Time cannot be overcome by any one. Time walks in everything without being retarded.

248. Knowing that all things, past, present and future, are the outcome of Time it is not fit for you to be overcome with grief.

Sauti said :

249. Gavalgana's son, (Sanjaya), having thus comforted the royal Dhritirashtra, who was overwhelmed with grief for the death of his sons, restored peace to his mind,

250. Great Dvaipayana composed a holy Upanishada on these facts; and it has been published to the world by the learned and sacred bards in the Puranas.

251. The study of Bharata is such an act of piety that even he who reads only one line of a verse with reverence has his sins all destroyed.

252. In this Bharata, sinless and immaculate Devas, Devarshis and Brahmanas have been described as well as Yakshas and great Nagas.

253. In it has also the possessor of six attributes, the eternal Vasudeva, been described. He is true and just, pure and holy.

254. In it is described the eternal Brahma, the great true light, whose great and divine deeds the wise and learned men declare.

255. From whom has been produced the non-existent and existent- non-existent universe with the principle of reproduction and progression, birth, death and rebirth.

256. In it has also been described He who is Adhyatma and who partakes the attributes of the five elements and He to whom unmanifested and other such words cannot be applied.

257. And also He whom the Yogis, possessed of meditation and Tapa, behold in their hearts as the reflection of an image in a mirror.

258. The man of faith, ever devoted, ever employed in the exercise of virtue, is freed from sin on reading this chapter, of the Bharata.

259. The believer who always hears this introductory chapter, of the Bharata from the beginning, never meets with any difficulties (in this world).

260. The man, who repeats any part of its introduction at the morning and evening twilights, at the time of repeating, is freed from sins collected during the day and night.

261. In the body of Bharata this chapter, is truth and ambrosia; as butter is among curds and a Brahmana among bipeds.

262. As Aranyaka among the Vedas, as ambrosia among medicines, as the ocean is great among all lakes, as cow among all quadrupeds.

263-264. So is Bharata, among all histories. He, who causes to be recited by a Brahmana even one line of it during a Shraddh, gives to the dead ancestors his offerings of food and drink which become inexhaustible. The Vedas are expounded by the aid of history and Purana.

265. But the Veda is afraid of men of little learning, lest they hurt it. The learned man, who recites this Veda, (Bharata) gains advantage.

266. Even the sin of killing embryo is destroyed of those who read it with reverence at every change of the moon.

267-269. I tell you, the whole Bharata has been read by the man who reads this chapter. The man who with reverence hears every day these sacred words, gains long life and goes to heaven. In time gone by, the celestial met together and placed the four Vedas on one side and this Bharata on the other side of a scale and the Bharata weighed heavier.

270. From that time, it is called Mahabharata. It is considered superior to the Vedas, both in substance and gravity of import.

271. It is called Mahabharata from this superiority in substance and gravity of import. He who understands its real meaning, is freed from all sins.

272. *Tapa* is not a sin, study is not a sin, the ordinances of the Vedas are not sins, the acquisition of wealth by exertion is not a sin: when they are abused, then do they become the sources of evil.

CHAPTER 2

(PARVA SANGRAHA PARVA)

Brief introduction to the story of Mahabharata

The Rishis said :

1. we wish to hear, O son of Suta, all about the place you called Samantapanchaka.

Sauti said :

2. Hear, O Brahmanas, the sacred words I say, You are fit, O best of men, to hear them.

3. At the end of Treta and in the beginning of Dwapara Yuga, the greatest of all that ever wielded arms, Parashurama, being impatient of wrongs, repeatedly destroyed all the Kshatriya races of the world.

4. That fiery Rama, after destroying the Kshatriyas by his own prowess, made five lakes of blood at Samantapanchaka.

5. We have heard, that being senseless with anger, he offered oblations to the manes of his ancestors, standing in the bloody water of these lakes.

6. Thereupon Richika and other of his ancestors appeared and said, "Rama, O blessed Rama, O son of Bhrgu, we are pleased

7. With your filial piety and prowess. O mighty one, blessing be upon you. O illustrious one. Ask the boon you desire to have.

Rama said :

8-9. If, O fathers, you are pleased with me, the boon, I ask is that I may be freed from the sin of annihilating the Kshatriyas and that the lakes,

that I have made, may become celebrated shrines in the world.

10. The ancestors then said, "It would be as you have wished. But be pacified.

11. The region, that lies near those five bloody lakes, has become famous from that day by the name of holy Samantapanchaka.

12. The wise men have said that every place should be known by a name significant of something which may have made it famous.

13. At the end of Dwapara and in the beginning of Kali, a great battle was fought between the Kurus and the Pandavas, here at this holy Samantapanchaka.

14. In that holy place, where there was not the least raggedness, were assembled eighteen Akshauhini of soldiers, all eager for battle.

15. O Brahmanas, they were all killed in that place. Thus, O Brahmanas, its name is explained.

16. I have described to you that beautiful and holy place. I have told you, O best of Brahmanas, all about this place, a place famous in the three worlds.

The Rishis said :

17. We wish to know, O Son of Suta, all about Akshauhini which you have mentioned to us.

18. Tell us the numbers of horse and foot, chariots and elephants, which make an Akshauhini, for you know every thing.

Sauti said :

19. One chariot and one elephant, five foot soldiers and three horse-men, form a Patti.

20. Three Pattis make a Senamukha, three Senamukhas make a Gulma.

21. Three Gulmas make a Gana, three Ganas a Vahini, three Vahinis taking together, form a Pritana.

22. Three Pritanas make a Chamu, three Chamus an Anikini and ten times one Anikini is called by the learned as one Akshauhini.

23-24. O best of Brahmanas, mathematicians have calculated that there are twenty one thousand eight hundred and seventy chariots in an Akshauhini. The number of elephants is also the same.

25-26. Know, the number of foot soldiers is one hundred nine- thousand three hundred and fifty; the number of horses is sixty-five thousand six-hundred and three.

27. Those who are acquainted with the Principle of number call the above, explained fully by me, the numbers of an Akshauhini.

28. O best of Brahmanas, the eighteen Akshauhinis of the Kurus and the Pandava soldiers were composed according to this cause, destroyed them all.

29. Time brought them all together in this place and making the Kauravas the cause, destroyed them all.

30. Bhishma, skillfull in arms, fought for ten days. Drona defended the Kuru army for five days.

31-32. The destroyer of enemy's soldiers, Karna, fought for two days; Shalya for half a day and for a half a day then lasted the club-fight of Duryodhana and Bhima. At the close of that day, Ashvathama, Kritavarma and Kripa.

33. Destroyed the army of Yudhishtira when his soldiers were unsuspectingly sleeping. O Shaunaka, the best of narrations, the Bharata, which is narrated here at your sacrifice.

34. Was formerly narrated at the sacrifice of Janamejaya by the learned pupil of Vyasa. In it has been fully described the fame and valour of the kings of the world.

35. There are three Parvas in the beginning (of this great work), namely Paushya, Pauloma and Astika, which contain many wonderful dictions and descriptions and senses.

36. As men desirous of final release, accept Vairagya, so it is accepted by the wise. As Self is among things to be known, as life among things that are dear.

37. So is it the best among all histories and also among all Shastras. There is not a story current in the world which does not depend on it.

38-39. As the body depends on the food it partakes and the servant who wishes for promotion serves a master of good birth, so all poets serve and cherish this *Bharata*.

40. As the words, constituting the various branches of knowledge and the Vedas, display

vowels and consonants only, so this excellent history displays the highest knowledge.

41. Hear the outline of the Parvas (chapters) of this Bharata history which is full of subtle meaning and logical connection and which is rich with the meanings of the Vedas.

42. The first is called Anukramanika, the second Parva Sangraha; then come Pauloma, Paushya, Astika, Adianshavatarana,

43. After this the wonderful and thoughtful Sambhava, then Jatugrihadaha, then Hidimba,

44. Then Baka-vadha and then Chaitraratha, then Panchali-svaimvara Parva,

45. Then after defeating the rivals in rightful battle Vaivahika Parva, then Viduragamana and Rajya-lambha.

46. Then Arjuna-vanavasa, Subhadraharana, Haranya-harika,

47. Then Khandava-daha and Mayadarshana, then come Sabha Parva and Mantra Parva,

48. Then Jarasandha-vadha and Digvijaya; after Digvijaya comes the Parva called Rajasyuika.

49-50. Then Arghyabhiharana, Shishupalavadha, Dyuta, Anudyuta Parva; Then Aranyaka, Kirmira-vadha, Arjunabhimana;

51. And then Kairata, in which the battle between Arjuna and Shiva is described; Then Indralokabhimana.

52. Then comes the pathetic, pious and religious story of Nala-upakhya; Then Tirtha-yatra of the wise king of the Kurus.

53. Then Jatasura-vadha, then Yakshayuddha, then Nivatka-vadha and Ajagara;

54. Then Markandeya-samasya, then the Parva of the meeting of Draupadi and Satyabhama;

55. Then Ghoshayatra, Mriga-svapna, then Brihadrakshya and Aindradymna;

56. Then Draupadi-Harana-Parva, then Jayadratha-Vimochana, then the story of Savitri, illustrating love of husband and chastity;

57. After this the story of Rama, then Kundala- Harana Parva;

58. That which comes next is Aranya and then Virata, where the Pandavas went (in disguise) and fulfilled their promise.

59. Then the Kichaka-vadha, then Gograhana, then the marriage of Abhimanyu with the daughter of the king of Virata.

60. Then is the most wonderful Parva Udyoga. The next one is Sanjaya-yana.

61. Then comes Prajagara, the anxieties of Dhritarashtra, then Sanatsujata, the mysteries of Philosophy.

62. Then Yanasandhi, the arrival of Sri Krishna. Then the story of Matali and that of Galava:

63. Then the stories of Savitri, Vamadeva and Vainya; then the stories of Jamadagni and Shodasharajika;

64. Then the arrival of Krishna at the court, then Vidula-Putra-shasana, then the assemblage of troops and the story of Seta;

65. Then comes the quarrel of the noble Karna, then the march of the Kuru and Pandava armies to the field of battle.

66. Then Rathatiratha-Sankhya Parva, then the arrival of wrath-inspiring messenger Uluka;

67. Then the story of Amba, then the wonderful installation of Bhishma;

68. Then (the account of) the creation of Jambu and Bhumi, then the account of island.

69. Then Bhagavad-Gita Parva, then Bhishma-vadha, then the installation of Drona and then the death of Sanshaptakas;

70. Then Abhimanyu-vadha, then Pratijnya Parva, then Jayadratha-vadha and Ghatotkacha-vadha;

71. Then the hair-stirring Drona-vadha, then the discharge of Narayana weapon;

72. Then Karna Parva and then next to it is Shalya Parva. Then Hrida Pravesha Parva, then Gada-Yudha.

73. Then Sarasvata and the description of Tirtha and Vansha and then Sauptika, describing the disgraceful conduct of the Kurus.

74. Then dreadful Aishika Parva, then Jalapradana, then Strivilapa;

75. Then Shraddha Parva, describing the funeral rites for the killed Kurus; then Charvaka-vadha who appeared as a Brahmana.

76. Then the coronation of wise Yudhishthira, then Griha-pravibhaga;

77. Then Shanti Parva, then Rajadharmanushasana, then Apadharma and Mokshadharma;

78. Then come Shukaprashna-abhigamana, Brahma-prashna-anushasana, the origin of Durvasa and colloquy with Maya.

79. Next comes Anushasana, then the ascension of wise Bhishma to heaven.

80. The next one is all sin-destroying Ashvamedha and then Anu-Gita, containing spiritual philosophy.

81. Next come Ashramvasha, Putra-darshana and the arrival of Narada;

82. Then comes Mausala, full of cruel and terrible incidents; then Mahaprasthana; and the ascension to heaven.

83. Then follows the Purana which is called Khila Harivansha, in it is Vishnu Parva, describing the early life of Vishnu and the destruction of Kansa.

84. The last of all is Bhavishya Parva which contains future prophecies. These are the one hundred Parvas, composed by the noble and great Vyasa.

85. Having placed them in eighteen Parvas, the son of Lomaharshana, the descendant of Suta, recited them in the forest of Naimisha;

86. Of which the above is an abridgement. Adi-Parva contains, Paushya, Pauloma, Astika, Adi-vanshavatarana,

87. Sambhava; the burning of the house of lac, the destruction of Hidimba and Baka and Chaitraratha, the Svaimvara of Draupadi;

88. Her marriage after a righteous battle with the rivals, the arrival of Vidura, the regaining of kingdom,

89. Arjuna's exile into jungle, the stealing of Subhadra, the gift an receipt of the marriage dower, the burning of Khandava forest,

90. The meeting with Maya, these are the contents of Adi Parva. The Paushya Parva contains the greatness of Uttanka.

91. In Pauloma Parva the account of the Bhṛigu and his descendants has been narrated. Astika contains the account of the birth of Garuda all the Nagas,

92-94. That of the churning of the ocean, the birth of Uchaishrava and last of all, the Bharata dynasty as described at the snake-sacrifice of king Parikshit. Sambhava Parva treats of the births of various kings, sages and heroes and that of the sage, Krishna Dvaipayana, the partial incarnations of the celestial,

95. The births of Daityas, Danavas powerful Yakshas, of Nagas, of Gandharvas of birds,

96-97. And of all creatures and lastly of the son of Sakuntala by Dushyanta at the hermitage of the sage Kanva, Bharata, the name by which his descendants, are known.

98. It describes the greatness of the Bhagirathi and the births of the Vasus in the house of Shantanu and their again going to heaven.

99. And the birth of fiery Bhishma, his renunciation of royalty, his adoption of Brahmacharya,

100. His adherence to his vow, his rescue of Chitrangada, his protection of his younger brother after the death of Chitrangada,

101. His placing Vichitravirya on the throne, the birth of Dharma on account of the curse of Animandavya,

102. The births of Dhritarashtra and Pandu, by the blessing of Krishna Dvaipayana and also the birth of the Pandavas,

103. The conspiracy of Duryodhana to send the Pandavas to Varanavata and other plotting of the sons of Dhritarashtra against the Pandavas;

104. Advice given to Yudhishtira in the language of the Mlecchas by that well-wisher of the Pandavas, Vidura,

105. Digging of a under-ground passage in consequence of the words of Vidura; the burning of Purochana and the sleeping hunter-woman with her five sons in the house of lac; the meeting of Pandavas with Hidimba in the forest.

107. Then the destruction of Hidimba by powerful Bhima; then the birth of Ghatotkacha,

108. The meeting of the Pandavas with Vyasa, their stay according to his advice in a Brahmana's house at Ekachakra.

109. In disguise; the destruction of Baka and the astonishment of the people,

110. The wonderful births of Krishna and Drishtadyumna; hearing from a Brahmana the news of the Svaimvara and in obedience to the request of Vyasa.

111. And also moved by the desire to win the hand of Draupadi, the departure of the Pandavas to Panchala;

112. The victory of Arjuna over Angaraparna on the banks of the Bhagirathi; making friendship with him and to hear from him.

113. The accounts of Tapati, Vasishtha and Aurva; then the arrival of the Pandavas with all the brothers at Panchala;

114. The hitting of the mark at the city of Panchala by Arjuna and the acquisition of Draupadi by him in the midst of all the kings of the world.

115. The defeat of Shalya, Karna and all the angry kings by powerful Bhima and Arjuna in the battle that ensued.

116. The ascertainment by Rama and Krishna from the great exploits of the brothers that they were Pandavas.

117. Their arrival at the house of the potter where the brothers were living; the grief of Drupada, because Draupadi would be married to five husbands;

118. The story of five Indras told in consequence; the wonderful and divinely arranged marriage of Draupadi;

119. The sending of Vidura as an envoy to the Pandavas from the sons of Dhritarashtra; his arrival; and his meeting with Krishna;

120. Living of the Pandavas at Indraprastha and their rule over half of the kingdom; the fixing of hours for the five brothers to live with Draupadi as directed by Narada;

121-123. The histories of Sunda and Upasunda are narrated; and then the departure of Arjuna to the forest according to the vow and on account of his seeing Yudhishtira and Draupadi sitting together when he entered into the room to take arms to rescue the kine of a Brahmana; the meeting of Arjuna with Ulupa on his way.

124. It then describes the birth of Vabhravahana; and the account of Arjuna's visit

to many holy pilgrimages; the deliverance by Arjuna of the five celestial maidens.

125. Who had become alligators by the curse of an ascetic Brahmana; the meeting of Arjuna and Krishna at the holy pilgrimage of Prabhasa;

126. Arjuna's taking of Subhadra by force with the permission of Krishna on the car which goes every where at the will of the rider;

127. Taking the dower of Krishna, Arjuna's departure to Indraprastha; the birth of that prodigy of prowess, Abhimanyu, in the womb of Subhadra;

128. The birth of the children of Draupadi; the pleasure trip of Arjuna and Krishna to the banks of the Yamuna;

129. The acquisition by them the celebrated bow Gandiva and the discus; the burning of the forest of Khandava; the saving of the life of Maya and the serpent;

130. The giving birth to a son by Rishi Mandapala in the womb of a bird, called Sharangi. The Adi-Parva has been described with these various matters.

131. Greatly powerful Vyasa has divided this Parva into two hundred and twenty seven chapters.

132. These two hundred and twenty-seven chapters contain eight thousands eight hundred and eighty-four slokas.

133. The second is Sabha Parva which is very extensive and full of matter. It describes the building of the assembly-hall by the Pandavas and the review of their servants;

134. The description of the courts of Lokapalas by Narada who knows all the celestial regions; the preparations for the Rajasuya Yajna; the destruction of Jarasandha;

135. The deliverance by Krishna of all the princes that were kept as prisoners (by Jarasandha) at (his capital city) Girivraja, Then it relates the conquest of the world by the Pandavas;

136. The arrival of the chiefs and potentates with tribute at the Rajasuya Yajna; the destruction of Shishupala at the sacrifice, in connection with Arghya giving;

137. The grief and envy of Duryodhana at the sight of the magnificence of the sacrifice; the joking of Bhima at the expense of Duryodhana in the great assembly.

138. The preparation for the game of dice; the defeat of Yudhishtira at the play by cunning and crafty Shakuni;

139. The deliverance, by the greatly wise Dhritarashtra, of the sorrowful Draupadi who was send in the ocean of distress on account of the game;

140. Seeing this, the attempt of Duryodhana to engage Yudhishtira again in game;

141. The exile of Yudhishtira with his brothers by the victorious Duryodhana. These are the matters that have been dwelt in the Sabha Parva.

142-143. This Parva is divided into seventy eight chapters and it contains, O best of Brahmanas, two thousand five hundred and seven slokas. Then comes the third Parva, called Aranya.

144. It describes the departure of the Pandavas to the forest with the citizens following the wise Yudhishtira;

145-146. In order to be gifted with the power of supplying food to the Brahmanas, Yudhishtira's adoration of the Sun by the advice of Dhaumya; the creation of food by this means; the expulsion of Vidura who was always a well-wisher of his master;

147. Vidura's coming to the Pandavas; his return to Dhritarashtra by his request;

148. The conspiracy of Duryodhana, being incited by Karna, to destroy the roving Pandavas;

149. Having learnt this evil intention of Duryodhana, Vyasa's arrival to him. His discussion with Duryodhana on the point of his going to the forest (after the Pandavas); the history of Surabhi related;

150. The arrival of Maitri and his instructions to Dhritarashtra; his curse to Duryodhana;

151. The slaying of Kirmira by Bhima, the arrival of the Panchalas and Vrishnis;

152. Having heard that the Pandavas had been defeated at an unjust game of dice by

Shakuni, the arrival of Krishna and his allaying of the anger of Arjuna;

153. The lamentation of Draupadi before Krishna and his cheering of her;

154. The account of the fall of Saubhva was described by the great Rishi. Then it describes the departure of Krishna to Dwarika with Subhadra and her son;

155. The taking of Draupadi's sons by Dhristadyumna to Panchala; the entrance of the Pandavas to the beautiful forest of Dvaita.

156. It then relates the conversation of Bhima, Yudhishtira and Draupadi;

157. The arrival of Vyasa to the Pandavas, the bestowal of power of Pratismriti to Yudhishtira by the great Rishi.

158. It then describes the departure of Vyasa, the Pandavas' removal to the forest of Kamyaka; the roving of greatly powerful Arjuna in quest of weapons;

159. His fight with Shiva who was in the disguise of a hunter; his meeting with the Lokapalas and his receipt of weapons from them;

160. His journey to the celestial kingdom of Indra and anxiety of Dhritarashtra in consequence.

161. It then relates the lamentations of Yudhishtira in his meeting with the holy sage Brihadashva.

162. It then contains the holy and most pathetic story of Nala, illustrating the great patience of Damayanti and the character of Nala.

163. It then describes how Yudhishtira acquired the mysteries of dice from the great Rishi; then the arrival of great Rishi Lomasha from the celestial region where Arjuna was;

164. The receipt from the Rishi by the high-souled dwellers of forest (the Pandavas) the news of the third brother (Arjuna) who was then staying in the celestial regions;

165. The pilgrimages of the Pandavas to various holy places as asked by Arjuna; their attainment of merit and virtue in consequence;

166. The arrival of great sage Narada at the holy shrine of Pulastya; the arrival of the high-souled Pandavas also at that holy pilgrimage.

167. Then it relates the account of the deprivation of Karna of his "ear-rings" by Indra and then the sacrificial greatness by Gaya;

168. The story of Agastya which relates how he ate up the Asura, Vatapi; his connection with Lopamudra to have a offspring.

169. It then tells the story of Rishyashringa who adopted the life of an ascetic from his boyhood. Then follows the story of greatly powerful Rama, the son of Jamadagni,

170. In which is described the death of Kartavirya and Haihayas; then the meeting of the Pandavas and the Vrishnis at the holy pilgrimage of Prabhasa;

171. The story Sukanya in which Bhrgu's son, Chyavana, made the Ashvinis drink Soma Juice at the sacrifice of king Sharyati,

172. And in which it has been shown how he himself (Chyavana) acquired perpetual youth. Then it relates the history of King Mandhata;

173. Then it tells the story of prince Jantu and how king Somaka, by offering up his only son Jantu in sacrifice, got one hundred others.

174. Then follows the beautiful story of the hawk and the region; then the trial of king Shivi by Indra, Agni and Dharma,

175-177. The story of Ashtavakra in which is narrated the great debate between that Rishi and the first of logicians, named Bandi, the son of Varuna. The defeat of Bandi and the release of the father of the Rishi (Ashtavakra) from the ocean. Then follows the story of Yavakrita, then that of the great Raibhya,

178. Then the departure of the Pandavas for Gandhamadana and their staying at a hermitage called Narayana; Bhima's journey to Gandhamadana by the request of Draupadi;

179. His meeting on his way with the Pandava's son, greatly powerful, Hanumana, who was in a grove of bananas;

180. His bath in the tank and the destruction of its flowers in searching for the sweet-scented flower Nalini; his fight with powerful Rakshasas,

181. Yakshas, including Manimana; the destruction of the Asura Jata by him;

182. The meeting (of the Pandavas) with the Royal sage Vrishaparva; their departure for the

hermitage of Arshtishena and then their stay there;

183. The inciting of Bhima against the Kurus by Draupadi. Then is related the ascend of Kailasa by Bhima, where with the powerful Yakshas,

184. Headed by Manimana, he fought a great battle; the meeting of the Pandavas with Kubera. Then comes the meeting with Arjuna who had obtained many great weapons.

185. Then it relates the battle between Arjuna and the great enemy of the celestial Nivatkaśha, who dwelt in Hiranyaparva.

186. Then comes the account of Arjuna's fight with Paulomas and Kalkeyas; their death at his hand;

187. The display of weapons by Arjuna before Yudhishtira and its prevention by the great Rishi Narada;

188. The descent of the Pandavas from the Gandhamadana; the seizure of Bhima by a monster mountain-snake;

189. The release of Bhima from the snake on answering certain questions of his by Yudhishtira;

190-191. The return of the Pandavas to the forest of Kamyaka; the arrival of Krishna to see the sons of Pandu; the arrival of Rishi Markandeya; and his various recitals;

192. The story of Pritha, the son of Vena, was told by the Rishi; also the story of Sarasvati and that of Rishi Tarkhya.

193. Then follows the story of Matsya and other old stories recited by Markandeya.

194. Then come the stories of Indradyumna and Dhundumara, then the story of the chaste wife and the history of Angirasa.

195. Then is told the meeting of Draupadi and Satyabhama and their conversation; the return of the Pandavas to the forest of Dvaita;

196. The procession of the calves and the captivity of Duryodhana at the hands of Gandharvas. His rescue by Arjuna when the wretch was being carried away.

197. Then follows the dream of the deer by Yudhishtira, then the return of the Pandavas to the forest of Kamyaka.

198. Here follows the long story of Brihadraunika. Here is related the story of Durvasa.

199-200. Then is narrated the forcible abduction of Draupadi by Jayadratha from the hermitage; the pursuit of the wretch by Bhima, swift as the air; the shaving of Jayadratha at the hand of Bhima. Then follows the long story of Ramayana,

201. In which is shown how Ravana was killed by the prowess of Rama. Then is narrated the story of Savitri,

202. Then Karna's deprivation of earrings by Indra and his presentation to him a weapon called Shakti;

203. The story of Arjuna in which Dharma gave advice to his son and in which is related how the Pandavas received a boon and went to the west.

204-206. These matters are all described in the third Parva called Aranyaka. It contains two hundred and sixty-nine chapters. Its numbers of slokas is eleven thousand, six hundred and sixty four. Then comes the extensive Virata Parva.

207. It described how the Pandavas arrived at the city of Virata and saw a Shami tree in a burning places on which they kept hidden their weapons.

208-209. Then have been related their entry into the city and their stay in disguise; then the slaying by Bhima of the wicked Kichaka who lustfully aspired for Draupadi; then the attempt of king Duryodhana to find out the Pandavas;

210. His despatch of clever spies to all countries to trace out the Pandavas; their failure to discover the mighty sons of Pandu;

211. The first seizure of Virata's kine by the Trigartas, the fearful battle that followed;

212. The capture of Virata by the enemy and his rescue by Bhima; the release of his kine also by the Pandava (Bhima).

213. The seizure of Virata's kine by the Kurus, the defeat of the Kuru warriors by single handed Arjuna,

214-215. The release of the king's kine by Arjuna's valour; the bestowal by Virata of his daughter to Arjuna for his acceptance of her for

his son by Subhadra, Abhimanyu, the destroyer of foes. These are the contents of the extensive fourth Parva Virata.

216-217. The great Rishi has composed it in sixty seven chapters and it contains two thousand and fifty slokas.

218. Here now, the contents of the fifth Parva, named Udyoga. When the Pandavas were living at Upaplavya,

219. Desirous of battle, both Arjuna and Duryodhana went to Krishna and said, "You should help us in this war."

220. Go these words being uttered, the high-souled Krishna replied, 'O best of men, a counsellor (myself) who will not fight.

221. And one *Akshauhini* of my soldiers, between these two which shall I give to you?" Blind to his own interest, the foolish' Duryodhana asked for the soldiers.

222. Arjuna asked to possess Krishna as a counsellor, although he will not fight. Then is related the coming of the king of Madra for the assistance of the Pandavas.

223. Having deceived him on the way by present. Duryodhana induced him to grant him a boon and for that boon he asked his help in the war.

224. Then in narrates how Shalya went to the Pandavas and how he consoled Yudhishtira by recounting the victory of Indra (over Vitra).

225-226. Then is told the dispatch of the Purohita by the Pandavas to the Kurus. Greatly powerful Dhritarashtra, having heard the story of Madra's Victory from the Purohita, decided to send his Purohita, but finally sent Sanjaya to the Pandavas to ask for peace.

227-228. Dhritarashtra heard all about the Pandavas, their friends, Krishna and others; and his great anxiety and sleeplessness in consequence. Vidura's sound, wise and various counsels given to the wise king. Dhritarashtra.

229. It then contains the excellent truths of spiritual philosophy that were told by Sanatsujata.

230. To the anxious and sorrowing king. Next morning in the Royal court, Sanjaya spoke.

231. Of the great friendship between Arjuna and Krishna. It was then that great Krishna, moved by pity and being desirous of bringing peace.

232. Went himself to Hastinapur, the capital of the Kurus. (It then relates) the rejection of the peaceful offer of Krishna by prince Duryodhana.

233. An offer which was for the benefit of both parties. Then is related the story of Dambhodbhava;

234. Then the search for a bridegroom by Matali for his daughter; then follows the history of the great Rishi Galava.

235. Then the story of the training of the son of Vidula; having heard of the evil counsel of Duryodhana and Karna and others;

236. Krishna's display of his Yoga powers; then his taking Karna on his chariot and giving him sound advice;

237. Karna's rejection of Krishna's advise out of pride; then the chastiser of his enemies, Krishna returned to Upaplavya from Hastinapur.

238-239. He told the Pandavas all that had happened. It was then the greatly powerful Pandavas, the chastisers of their foes, after consulting properly with one another, made all preparations for war.

240. Then follows the march of infantry cavalry, elephants and charioteers from Hastinapur; the review of troops by both parties; the sending of Uluka to the Pandavas by the prince (Duryodhana).

241. As an envoy on the day before the great battle; then the number of charioteers of different classes was related. Then is told the story of Amba.

242. These are the matters that have been dwelt on, the fifth Parva of the Bharata in full of incidents regarding both peace and war.

243-244. Great Rishis, the great Vyasa has composed this Parva in one hundred and eighty six chapters. The number of slokas composed in it by the great Rishi is six thousand six hundred and ninety eight.

245. Then is told the wonderful Bhishma Parva. Sanjaya related in it the creation of Jambu country.

246. Then is narrated the great depression of the army of Yudhishtira and the fierce battle that raged for ten successive days.

247. The high-souled Krishna dispelled in this Parva the great compunction which was felt by Arjuna towards his relatives, by citing reasons based on the philosophy of final emancipation.

248-249. In it is also narrated how the magnanimous Krishna, seeing the loss inflicted on the Pandava army, jumped the chariot and ran swiftly, with dauntless breast and his driving whip in hand, to kill Bhishma. In this Parva also, Krishna smote Arjuna.

250. The bearer of the Gandiva and the greatest warrior in battle among all wielders of weapons. In it also is narrated how the bow-man Arjuna, placing Shikhandi before him.

251. Wounded Bhishma with his sharpest arrows and felled him from his chariot and how Bhishma lay on his bed of arrows.

252-254. This extensive Parva is the sixth in the Bharata. It is composed of one hundred and seventeen chapters. Its number of slokas is five thousand eight hundred and eighty-four as composed by Vyasa, well-learned in the Vedas. Their comes Drona Parva, full of wonderful incidents.

255-256. It relates the installation of greatly powerful instructor Drona as the commander of the army; the vow of making Yudhishtira prisoner was taken by the great warrior to please Duryodhana; the retreat of Arjuna before the Sansaptakas;

257. The overthrow by Arjuna of the great king Bhagadatta, as great a warrior as Indra himself, with his elephant Supratika.

258. The death of the boy-hero, Abhimanyu in his teens, alone and unsupported at the hand of many great car-warriors including Jayadratha.

259. On the death of Abhimanyu, the destruction by Arjuna of seven Akshauhinis of soldiers with Jayadratha in a great battle.

260. Then in order to search Partha, greatly powerful Bhima and the great car-warrior Satyaki, by command of king Yudhishtira.

261. Entered into the Kaurava ranks, impenetrable even by the celestial; the destruction of the rest of the Sansaptakas.

262-263. In this Drona Parva is narrated the deaths of Alambusha, Shrutayus, Somdatti, Virata, great car-warrior Drupada. Ghatotkacha

and others. Being exceedingly angry on account of the death of Drona in battle, Ashvathama also.

264. Discharged his fearful weapon Narayana. Then is told the story of Rudra, in connection with the burning of the cities.

265. The arrival of Vyasa and the glories of Partha and Krishna are told by him.

266. These are the matters elaborately narrated in the seventh Parva of the Bharata, in which all the chief and potentates mentioned were killed.

267-268. The number of chapters in this Parva is one hundred and seventy. The number of slokas composed in the Drona Parva by the great Rishi, the son of Parashara and the master of great knowledge, is eight thousand and nine hundred.

269. Then comes the most wonderful Parva named Karna. In it is described the appointment of king of the Madra as the charioteer (of Karna).

270. Then is told the old story of the death of Tripura; the interchange of strong words between Karna and Shalya on their setting out to battle.

271. Then is narrated the story of the swan and the crow as an insulting allusion to Karna. Then is the death of Pandava at the hands of the high-souled Ashvathama.

272-273. Then the death of Dandasena and then that of Danda, then the imminent risk of Yudhishtira in single combat with Karna which took place before all the warriors; the anger of Yudhishtira and Arjuna towards each other;

274-275. Krishna's pacification of Arjuna; Bhima's fulfilment of his vow by drinking the heart's blood of Dushasana after ripping open his breast; the slaying of Karna by Arjuna in single combat.

276-277. The leader of the Bharata calls this Parva the eighth Parva. The number of its chapters is sixty nine and that of the slokas is four thousand nine hundred and sixty four.

278. Then is told the wonderful, Parva called Shalya. After the death of all great warriors, the king of Madra became the commander.

279. Then is described one after the other the encounters of various charioteer; than the deaths of the chief warrior of the Kuru army.

280. Then the death of Shalya at the hands of Yudhishtira, the death of Shakuni at the hands of Sahadeva.

281. When only a small remnant of his troops remained alive, Yuyudhana retired in to a lake and there creating room for himself, lay hidden.

282-283. The receipt of this news by Bhima from a hunter. Then is related how Duryodhana, ever unable to bear affronts, came out of the water, being angered by the insulting words of Yudhishtira. Then is described the fight of Bhima and Duryodhana with clubs.

284. The arrival of Balarama at the time of the fight is next described. Then is told the sacredness of the Sarasvati.

285-286. The continuation of the club fight; the breaking of Duryodhana's thighs by Bhima by a fearful hurl of his club. All this has been described in the wonderful ninth Parva.

287-288. The number of chapters in this Parva is fifty-nine and the number of slokas composed by the great Vyasa, the spreader of the fame of the Kuru Dynasty, is three thousand two hundred and twenty.

289-290. I shall now describe the contents of the fearful tenth Parva, named Sauptika. On the departure of the Pandavas the great car-warrior, Kritavarma. Kripa and the son of Drona (Ashvathama) came to the field of battle in the evening.

291. They saw King Duryodhana lying on the ground, his thighs broken and his body covered with blood. The great car-warrior, fearfully angry son of Drona vowed.

292. "I will not take off my armour without killing all the Panchalas with Dhristadyumna and the Pandavas with their allies."

293. Having said these words, the three warriors left Duryodhana and entered into the great forest just when the sun was setting.

294. While they were resting under a large banian tree, they saw an owl killing innumerable crows one after the other.

295. Seeing this, Ashvathama, his heart being full of rage, remembering the death of his father, determined to kill the sleeping Panchalas.

296. Going to the gate of the camp, he saw a fearful Rakshasa, his head reaching to the very skies, guarding the door.

297. Seeing also that the Rakshasa obstructed him in his discharge of weapons, he began to worship the three-eyed divinity and it pacified him.

298-300. Then accompanied by Kripa and Kritavarma, he entered the camp and killed all the sons of Draupadi and all the family of Panchalas, including Dhristadyumna, when they were all unsuspectingly sleeping on their beds. Only Satyaki and the five Pandavas escaped through the counsel of Krishna.

301. The charioteer of Dhristadyumna brought to the Pandavas the news of the massacre of the slumbering Panchalas by the son of Drona. Draupadi, grieved by the death of her father, brother and sons.

302. Sat before her husbands and resolved to die of fasting. Then Bhima of fearful deed, being moved by the words of Draupadi.

303. Determined to please her. He speedily took up his club and ran in pursuit of the son of his preceptor.

304. The son of Drona, out of fear of Bhima and as fat would have it discharged the celestial weapon, crying "Let it make the world free of all the Pandavas."

305. Krishna neutralised the words by saying, "This shall not be," and Arjuna neutralised the weapon by one of his own.

306. Seeing the wicked intention of Ashvathama, Dvaipayana cursed him and he too cursed Dvaipayana.

307. The Pandavas took the Jewel on the head of Ashvathama and they with much pleasure presented it to the aggrieved and sorrowing Draupadi.

308-309. These matter are dwelt on in this tenth Sauptika Parva. The great Vyasa composed it in eighteen chapters. The numbers of slokas composed in it by the great reciter of the sacred truths, is eight hundred and seventy.

310. The great Rishi has put together two Parvas, namely Sauptika and Aishika in this Parva. Then the most pathetic Parva called Stree is next told.

311-313. Then greatly wise Dhritarashtra, being much afflicted by the death of his sons, moved with vengeance, crushed into pieces an iron statute, the substitute for Bhima, placed before him by Krishna. Then Vidura consoled the great king by removing his worldly affections with reasons pointing to final emancipation.

314. Then is described the journey of Dhritarashtra with the ladies of his house to the field of battle.

315. Then were the pathetic and heartrending lamentations of the wives of the heroes. The wrath of Gandhari and Dhritarashtra and their falling into a swoon.

316. Then did the ladies see those heroes, their slain sons, brothers and father, lying on the field of battle.

317. The pacification by Krishna of the wrath of Gandhari, who was greatly afflicted by the death of her sons and grandson.

318. The cremation of the chiefs and potentates by king Yudhishtira, the greatly wise and the foremost of all virtuous men, according to due rites.

319. When the presentation of water to the deceased princes was commenced, Kunti acknowledged Karna as her son born in secret.

320. All this has been described by the great Rishi Vyasa in the most pathetic eleventh Parva.

321-322. Its perusal moves every heart and draws tears from every eye. It contains twenty-seven chapters and its number of slokas is seven hundred and seventy-five.

323. Then comes the Shanti Parva, the twelfth in number, which increases the understanding. It relates the despondency of Yudhishtira.

324-325. On his having slain his fathers, brothers, sons, maternal uncles and relations by marriage. There is related how Bhishma, laws and duties, worth the study of kings who desire to possess knowledge.

326. If a person understands them, he attains to, consummate knowledge. The mysteries of final emancipation is also elaborately discussed.

327. This twelfth Parva, the favourite of the wise, contains three hundred and thirty nine chapters.

328-329. O Rishis, the wise son of Parashara has described this Parva in fourteen thousand seven hundred and thirty two slokas. Next comes the excellent Anushasana Parva.

330. The king of the Kurus, Yudhishtira was consoled by hearing the expositions of duties by the son of the Bhagirathi, Bhishma.

331. It then treats of the rules Dharma and Artha in detail, then the various rules of charity and its different merits;

332. The different merits of charity according to the subjects of charity; the rules of living, the ceremonials of individual duty and the matchless merits of truth.

333. It describes the great merit of Brahmanas and kine and it reveals the duties in relation to time and place.

334. All these excellent matters have been treated in this Anushasana Parva containing variety of incidents. It also describes ascension of Bhishma to heaven.

335. This is the thirteenth Parva which describe the certainty of righteousness. It contains one hundred and forty six chapters.

336. The number of slokas in it is eight thousand. Then comes the fourteenth Parva, called Ashvamedhika.

337. It relates the beautiful story of Samvarta and Marutta; the discovery of treasures (by the Pandavas). Then is described the birth of Parikshit.

338. Who was burnt by the weapon of Ashvathama and therefore almost dead, but he was revived by Krishna; Arjuna's journey with the sacrificial horse let loose.

339. And his fight with various chiefs and potentates who seized it in wrath, the encounter of Arjuna with the son of Chitrangada.

340. And his great risk in the fight with Babhravahana. Then follows the story of the mongoose in the horse-sacrifice.

341. Thus is described the wonderful Parva, called Ashvamedhika. Its number of chapters is one hundred and three.

342. The number of slokas, composed by the greatly wise Rishi, is three thousand three hundred and twenty.

343-345. Then comes the fifteenth Parva, named Ashramvasika, in which, abdicating the kingdom and accompanied by Gandhari and Vidura, the King Dhritarashtra went to the forest. Seeing this, virtuous Pritha (Kunti) ever engaged in serving her superiors, left the kingdom of her sons and followed the old couple.

346. His wonderful seeing of the spirits of the slain heroes thought the favour of Vyasa.

347. On this the old monarch abandoned his sorrow and acquired with his wife the highest fruits of his virtuous deeds Vidura also attained to the highest state, having learned on virtue all his life.

348. The learned son of Gavalgana the wise and learned Sanjaya also, attained to the highest state. Then it relates the meeting of the just king Yudhishtira with Narada.

349. Yudhishtira heard from Narada the destruction of the Vrishni race. Thus is described this wonderful Parva, called Ashramvasika.

350-351. The number of chapter, in it is forty two and the number of slokas, composed by the great Rishi, learned in truth, is one thousand five hundred and six. Then is told the terrible Mausala Parva.

352-353. It relates how on account of the Brahmana a curse, when they were all deprived of their senses with drink, those tigers of men (belonging to the Vrishni race), with many sears of battle on their bodies, slew one another on the shores of the salt-sea with Eraka grass which became deadly thunders in their hands.

354. It then relates that Rama and Krishna, after destroying their race, did not rise superior to the away of all-destroying lime.

355. Then is described the arrival of Arjuna, the foremost of men, at Dwarka and his sorrow and affliction seeing the city destitute of the Vrishnis.

356. Performing the funeral ceremony of his maternal uncle Vasudeva, the foremost man of the Yadu dynasty, he saw the Yadu heroes lying dead where they had been drinking.

357. He then performed the cremation ceremonies of the illustrious Krishna and

Balarama and of the other chief men of the Yadu race.

358. Then is described the journey of Arjuna from Dwarka with the women and children, the old and the decrepit and the great edemity he met with on the way. He also saw the overthrow of his Gandiva.

359. He also saw unpropitiousness of his celestial weapons. Seeing that it was impossible to protect the Yadu women.

360. And seeing all this, he went to Yudhishtira by the advice of Vyasa and asked permission to adopt the life of an ascetic.

361-362. Thus is described the sixteenth Parva, called Mausala Parva. Its number of chapters is eight and the number of slokas, composed by Vyasa, learned in truth, is three hundred and twenty. The next is Mahaprasthanika, the seventeenth Parva.

363. It relates that the best of men, the Pandavas, abdicating their kingdom went with Draupadi in their great journey (Mahaprasthana.)

364. They met with Agni when they arrived at the sea of red waters. Asked by Agni, the high-souled Partha.

365-366. After worshipping him duly, returned to him the great celestial bow Gandiva. Yudhishtira went on his journey and did not look back when one after the other his brothers, including Draupadi dropped down dead. Thus is told the seventeenth Parva, called, Mahaprasthanika.

367. There are three chapters in it and the number of slokas, composed by all truth-knowing Vyasa, is three hundred and twenty.

368. Know, the Parva that comes next is called Svarga, full of heavenly matters; in which is related how the celestial car came to take Yudhishtira.

369-370. He however, declined to ascend it without the dog that accompanied him. Seeing the steady adherence of the illustrious Yudhishtira to virtue Dharma giving up the from of the dog, showed himself to the king. Then Yudhishtira, attaining to the celestial regions, felt much pain.

371. The celestial messenger showed him hell by deception, where the virtuous minded king heard the heart-rending lamentations of his brothers,

372. Suffering in that region by the laws of Yama. This was shown to Yudhishtira by Indra and Dharma.

373. Then Yudhishtira, after bathing in the celestial Ganga, gave up his human body and gained that state which his acts merited.

374. He lived in happiness, honoured by Indra and the celestial. This is the eighteenth Parva narrated by the illustrious Vyasa.

375-376. The number of chapters in it is five and its numbers of slokas, O Rishis, composed by the great Vyasa, is two hundred and nine. These are the contents of the eighteen Parvas.

377-78. These are Harivansha and Bhavishya in its appendix. The number of slokas, composed by the great Rishi in the Harivansha, is twelve thousand. These are the contents of the chapters called Parva Sangraha in the Bharata.

379. Eighteen Akshauhinis of soldiers assembled to fight and the battle raised for eighteen days.

380. He who is learned in the four Vedas with all the Angas and Upanishads, but does not know this history, cannot be considered to be wise.

381. The greatly intelligent Vyasa has spoken it as a treatise on Dharma, Artha and Kama.

382. Those who have heard it can never listen to other histories, as those who have heard the sweet voice of the made Kokila (bird) can never listen to the harsh cawing of the crows.

383. As the three words have enveloped from the five elements, so inspiration of all poets proceeds from these excellent work.

384. O Brahmanas, as four kinds of creatures depends on space for their existence so all the Puranas depend on this history.

385. As all the senses are dependent on the wonderful workings of the mind, so all the acts and moral qualities depend on this treatise.

386. As the body depends on the food is takes, so all the stories current in the world depend on this work.

387. As servants, willing to have preferment, always depend on their noble masters, so do all poets depend on this Bharata.

388. As the blessed domestic Ashrama cannot be surprised by the other Ashramas, so can no poet surpass this poem.

389. O Rishis, be up and doing. Let your hearts be fixed in virtue, for virtue is the only friend in the other world. Even the most intelligent men can never make their wealth and wives their own by carefully cherishing them. They are not things lasting.

390. The Bharata, uttered from the lips of Dvaipayana is matchless, it is sacred, it is virtue itself. It destroys sins and produces good. What is the necessity for him, who hears it when it is being recited, to bathe in the sacred Pushkara!

391. What ever sin committed in the day by a Brahmana through his senses are all purged off, if he reads the Bharata in the evening.

392. Whatever sins also he may commit in the night by deeds words or mind are all purged off if he reads the Bharata in the first twilight of the morning.

393. He who gives to a Brahmana, learned in the Vedas and other sciences, one hundred cows with their horns plated with gold and he who listens, daily to the sacred histories of the Bharata, gain equal merit.

394. As the wide ocean can be easily crossed by men having boats, so this extensive history of great excellence and deep meaning can be understood by the help of this chapter, which is called Parva-Sangraha.

CHAPTER 3**(PAUSHYA PARVA)****Curse of Janamejaya by Sarama, Story of the Aruni, Upamanyu, Veda and Uttanka****Sauti said :**

1. The son of Parikshit, Janamejaya, with his brothers, was attending his long sacrifice in the field of Kurukshetra. His brothers were three, namely-Shrutasena, Ugrasena and Bhimasena. When they were sitting at the sacrifice, there came the son of Sarama.

2. He, being belaboured by the brothers of Janamejaya, went to his mother weeping.

3. His mother, seeing him weep, asked him, "Why are you weeping, who has beaten you?"

4. Being thus questioned, he replied to his mother, "I have been beaten by the brothers of Janamejaya."

5. And then his mother said, "You must have committed some fault, for which you have been beaten."

6. He replied, "I committed no fault. I did not drink the sacrificial ghee, I did not cast even a look at it."

7. Hearing this her mother, being very sorry for the affliction of his son, went to the place where Janamejaya with his brothers were attending his long sacrifice.

8. She angrily addressed Janamejaya thus, "My son did not commit any fault. He did not drink your sacrificial ghee, he did not even look at it. Why did you then beat him?"

9. They did not (condescend) to reply to her. On this she said, "As you beat my son who did commit no fault, so will evil come to you when you least expect it."

10. Janamejaya, having been thus cursed by the celestial bitch, Sarama, was very much alarmed and dejected.

11. After finishing the sacrifice, he returned to Hastinapur and took great pains to find out a priest who could neutralise the effect of the curse by procuring absolution from his sin.

12. Janamejaya, the son of Parikshit, when out in hunting, saw in one part of his dominion a holy hermitage.

13. Where lived a Rishi, named Srutashrava; he had a son who was named Somashrava, who was deeply engaged in austere penances.

14. Being desirous to make the son of the Rishi his priest, Janamejaya,

15. Saluted him and said, "O Bhagvana allow your son to be my priest."

16. Being thus addressed by Janamejaya, the Rishi replied, "O Janamejaya, my son is accomplished in the study of the Vedas, endued with my full asceticism and deep in devotion, but he is born in the womb of a serpent who swallowed my vital fluid.

17. "He is able to absolve you from all sins except those committed against Mahadeva.

18. But he observes a particular rule, namely he grants to a Brahmana whatever he asks from him. If you can allow him to do it, you can then take him."

19. Janamejaya thus addressed by the Rishi, said "It shall be as you say."

20. He then took him as his priest and returned to his capital. He then addressed his brothers thus, I have chosen this person as my priest. Whatever he will command to do must be obeyed by you without questioning." The brothers did as they were requested. Giving these instructions to his brothers he marched against Takshashila and conquered that country.

21-22. About this time there was also a Rishi, named Ayoda-Dhaumya. He had three disciples namely Upamanyu, Aruni and Veda. One day the Rishi asked one of these three disciples, Aruni of Panchala, to go and stop a breach in the water-course in his field.

23-24. Thus ordered by the preceptor, Aruni of Panchala went to the spot, but could not stop the breach. He was very sorry that he could not carry out his preceptor's bidding, but at last he saw a means and he said, "I shall do it in this way." He entered into the breach and there laid himself down and thus the water was stopped.

25. Sometimes after, the preceptor Ayoda-Dhaumya enquired of his other disciples where Aruni of Panchala was.

26. Having been thus addressed, they replied, "Sir, he has been sent by you to stop the breach of the water-course in the field." Dhaumya, thus

reminded, said to his pupils, "Let us all go to the place where he is."

27. Having gone there, he cried; "O Aruni of Panchala, where are you? Come here, my child."

28. Having heard the voice of his preceptor, Aruni rose speedily from the breach and stood before him.

29-30. Addressing his preceptor Aruni said. "I was in the breach of the water-course. Having been unable to stop it by and other means, I entered myself into the breach to prevent the water from running out. It is only when I heard your honour's voice that I have left it and allowed the waters to escape. I salute you, great teacher, tell me what I am to do now.

31. The preceptor, thus addressed, said, "As you have opened the water-course in getting from the ditch, you shall be henceforth known as Uddalaka as a mark of your what I am to do now.

32. And as you have obeyed my command. You shall obtain good fortune. All the Vedas will shine in you and so will all the Dharma Shashtra."

33. Being thus blessed by his preceptor, Aruni went away to the country where his heart longed to go. The name of another Ayuda-Dhaumya's disciples was Upamanyu.

34. Him the preceptor thus addressed, "Go my child, look after my kine.

35. As ordered by his preceptor, he went to look after the cows. Having tend them all day, he came back to the preceptor's house in the evening. He then stood before him and respectfully saluted him.

36. His preceptor, seeing him in the best of health, asked, "Upamanyu, my child, by what means you support yourself? You are exceedingly plump?"

37. He answered to his preceptor, "I support myself by begging."

38. The preceptor said, "You should not appropriate what you receive by begging without offering it to me." Being thus told he went away and offered all that he got by begging to his preceptor;

39. And the preceptor took from him all that he got. He, being thus treated, went away to look after the cattle. And after having tend them all

day he came back in the evening. He stood before his preceptor and respectfully saluted him.

40. The preceptor, seeing him still as plump as before, said, "Upamanyu, my child. I take from you all that you get by begging. How do you contrive to support yourself now?"

41. Being thus questioned, he answered to his preceptor, "Sir, after giving you all I get by begging, I go again to beg to support myself."

42. The preceptor, said "This is not the way you should obey your preceptor. You diminish the support of others who live by begging. Having thus supported yourself you have showed that you are covetous.

43. Having assented to all his preceptor's words, he went away (again) to tend the kine. Having done it, he stood before the preceptor and respectfully saluted him.

44. He preceptor saw that he was still plump and said, "Upamanyu, my child, I take from you all that you get by begging. You do not also go out begging for the second time. How do you now manage to support yourself?"

45. Upamanyu, the questioned, replied, "Sir, I now support myself with the milk of these cows." Hearing which the preceptor said, "It is not proper for you to drink the milk without first asking my consent."

46. He assented to his preceptor's words and went to tend the cattle. Having done it he stood before his preceptor and respectfully saluted him.

47. The preceptor saw that he was still fat and he asked, "Upamanyu my child, you do not support yourself by alms, nor do you go begging for the second time, nor do you drink the milk of my cows, but you are still fat, how do you support yourself now?"

48. Thus questioned he said, "I now drink the milk that the calves throw out when they suck their mother's tears."

49. The preceptor replied, "The good calves, out of Kindness towards you, throw out a large quantity of froth. You should not stand in the way of their full meal. Know, it is not proper for you to drink the froth." Upamanyu assented to this and went to tend the cattle.

50-51. Thus prevented by his preceptor (from supporting himself,) he did not feed on

alms, he did not drink the milk, or taste the froth, he had thus nothing to eat. One day being very much oppressed by hunger he ate the leaves of Arka tree in a forest. His eyes were affected by the pungent, acrimonious, crude and saline qualities of the leaves and he became blind. When he was thus walking about feeling his way he fell into a deep well.

52. As he did not return that day to the Rishi's house when the sun was sinking down behind the summit of the western mountain, the preceptor said to his pupils that Upamanyu had not yet returned. And they replied that he had gone to tend the cattle.

53. On this the preceptor said, Upamanyu is displeased, because he has been prevented from the use of everything. He is therefore, making late to come home. Let us go and find him out." Having said this, he went his pupils into the forest and called a loud. "Ho, Upamanyu, where are you? My child, come here."

54. Having heard the voice of his preceptor he replied, "I have fallen into this well." The preceptor asked, "How have you fallen into this well?"

55. He answered to the preceptor, "I have become blind by eating the leaves of Arka tree and thus fallen into this well."

56. On this the preceptor replied, "Worship the twin Ashvinis, the physicians of the celestial and he will restore you your sight." Thus addressed, Upamanyu began to worship the twin Ashvinis by reciting the following words from the Rigveda.

57. You have existed before the creation, O you first-born beings; you are manifest in this wonderful universe of five elements. You are infinite, you are the course of nature and intelligent Soul that pervades all. I desire to obtain you by the knowledge, derived from hearing and meditation.

You are birds of beautiful feathers, that roost on the body which is like to a tree. You are free from the three common attributes of all souls. You are beyond all comparison. You pervade the universe through its spirit in every created thing.

58. You are golden eagles. You are the essence in which all things disappear. You are

free from error and you do not deteriorate. You are of beautiful beaks, which will not unjustly wound and which are ever victorious in all fights. Having created the sun, you weave the wonderful cloth of night and day by the black and white threads. You have established with the cloth thus woven two courses of action; one regarding the Devas and the other regarding the Pitris.

59. You set free the bird of life, seized by Time representing the infinite soul, so that it may be delivered to great happiness. Those that are greatly ignorant on account of the delusion of their senses, think that you, who have no attributes of matter, have forms.

60. Three hundred and sixty cows as represented by three hundred and sixty days give bitch to one call which is year. This call is the creator and destroyer of all. Those that search after truth, through following different routes, draw the milk of true knowledge with its help.

61. The year is a nave of the wheel with seven hundred and twenty spokes, representing as many days. The circumference of this wheel is without an end and is represented by twelve months. This wheel is full of delusion and does not know deterioration. It affects all creatures belonging to this or the other world. O Ashvinis, set this wheel in motion.

62. The wheel of time represented by the year has also a nave, the six seasons. It has twelve spokes represented by the twelve signs of the Zodiac. This wheel of Time displays the fruits of all beings' actions. The Presiding Deities of Time obey this wheel. Bound as I am to its bound, O Ashvinis, makes me free from this wheel of Time.

63. O Ashvinis, you are this universe of five elements. You are the objects that are enjoyed in this and the next world. Raise me beyond the influence of the five elements. You are the supreme Brahma, but you move on earth in forms and enjoy that pleasures that the senses give.

64. You created ten points of the universe in the beginning of the creation. You have placed the sun and the moon above. The Rishis perform their Yajnas according to the course of the sun. The celestial and men also perform their Yajnas as settled for them and they enjoy the fruits of those acts.

65. Mixing the ten colours, you have produced all the objects of slight. The universe has sprung from these objects in which both the celestial and men and all creatures endued with life are engaged in their respective works. O Ashvinis, I worship you. I also worship the sky that is your handiwork.

66. You are the ordainers of the fruits of all acts from which even the celestial are not free; you are, however, free from the fruits of your actions. You are the parents of all. You as males and females swallow the food which subsequently develops into the vital-fluid and blood. The new-born baby sucks her mother's breast, it is you who take the shape of the babe. O Ashvinis, restore my sight and protect my life."

67. O Ashvinis, I am unable to praise both of you by describing your virtues. Now I am blind and can't even detect the right path. So, I have fallen down in this deep well. You only are capable to provide us shelter and therefore, I have come to seek your shelter.

68. When Upamanyu thus adored the twin Ashvinis, they appeared and said. "We are pleased with your devotion. Here is a cake for you. Take it and eat it."

69. Thus addressed he replied, "O Ashvinis, your words never prove untrue. But I cannot take this cake without offering it to my preceptor."

70. The Ashvinis said - "Your preceptor also once invoked us, we gave him a cake and he took it without offering it to his teacher. Do what your preceptor did."

71. Thus addressed he said, "O Ashvinis, I ask your pardon. I cannot take this cake without offering it to my preceptor.

72. The Ashvinis said, "We are pleased with your this devotion to your preceptor. Your teacher's teeth are of black iron, yours will be those of Gold. Your sight will be restored and you will possess good fortune."

73-77. Having been thus addressed by the Ashvinis he regained his sight. He then went to his preceptor, saluted him and told him all that had happened. And his preceptor was very much pleased with him and told him that he would obtain immense prosperity as the Ashvinis had

said. All the Vedas will shine on him and so also all Dharma Shastras. This was his trial.

78. The other pupil of Ayuda Dhaumya was called Veda. One day his preceptor addressed him thus, "Veda, my child, remain in my house and serve your teacher. It will be to your profit."

79. Veda, having assented to it, remained long in the family of his preceptor, being always mindful to serve him. Like an ox under the burden of his owner, he bore heat and cold, hunger and thirst, without any complaint at all times; and many years thus passed before his preceptor was satisfied.

80. Veda obtained good fortune and universal knowledge as the result of his preceptor's satisfaction. This was his trial.

81-83. Having received his preceptor's permission he left his house after the completion of living at his house and entered the domestic mode of life. When he was living in his house he got, three pupils. But he never asked them to perform any work or to serve him in any way. Having himself suffered much woe when living in the family of his preceptor, he did not like to treat his pupils with severity.

84. Once on a time both the kings Janamejaya and Paushya came to his house and appointed him as their preceptor.

85-86. One day when he was going to depart on a sacrificial business, he employed one of his pupils, named Uttanka, to look after his house and family. He said, "Uttanka, whatever should be required to be done in my house, let it be done by you without neglect." Having given him these instructions, Veda went away on his journey.

87. Uttanka, being always mindful of the service, as asked by his preceptor, lived in the family of his teacher. While he was staying there, the females of his preceptor's house assembled near him and addressed him thus.

88. "O Uttanka, the wife of your preceptor is in the state in which she might bear a child. Your preceptor is absent, therefore you are requested to stand in his place and do what is needful."

89. Uttanka, having been thus addressed, said to the women, "It is not proper for me to do it at the request of women. I have not been asked

by my preceptor to do any thing which is not proper."

90. Some time after his preceptor returned from his journey. He heard all that had happened and was much pleased.

91. He said, "Uttanka, my child, what favour may I bestow on you? I have been properly and faithfully served by you. Our friendship for each other has, therefore, increased. I grant you permission to go. Depart and let your wishes be fulfilled."

92. Uttanka, thus addressed, replied. "Let me do something which you wish to be done.

93. It is said, he who bestows instructions, but does not receive Dakshina and he who receives it without giving Dakshina-country to usage-one of these two dies and bitter enmity is created between them.

94. I, who have got your permission to go, wish to bring some Dakshina for you." On hearing this, his preceptor said, "Uttanka, my child, then wait some time."

95. Some time after Uttanka again said to his preceptor, "Command me to bring what you wish to have as Dakshina.

96. His preceptor then said, "My beloved Uttanka, you have repeatedly expressed your desire to bring something as an acknowledgement of the instructions you have received from me. Go to your mistress and ask her what you will bring for Dakshina." Thus directed by his preceptor, Uttanka went to his teacher's wife and said, "Madam, I have received permission of my preceptor to depart and I am desirous to bring something that would be agreeable to you as my Dakshina for the instruction I have received, so that I may be free from my debt of gratitude."

97. "Therefore, command me what am I to bring as Dakshina." His preceptress, thus addressed, said, "Go to king Paushya and beg from him the ear-rings that are worn by his queen."

98. "And bring them here. Four days hence is a sacred day; on that day I wish to appear before the Brahmanas and distribute their food wearing those ear-rings. Do this, O Uttanka. If you be successful, good fortune will be yours. If not, what good can you expect?"

99. Thus ordered, Uttanka took his departure. When he was passing along the road he met with an extraordinary large bull and a man of extraordinary large stature riding on it. The man addressed Uttanka thus.

100. "O Uttanka, eat the dung of this bull." But Uttanka was not willing to eat it.

101. The man again said, "O Uttanka, eat it without hesitation. Your teacher ate it before."

102. When he was thus addressed, he expressed his willingness (to eat,) and ate the dung and drank the urine of the bull and then respectfully rose and washed his hands as he went on.

103. He arrived at the palace of king Paushya who was seated on his throne. Uttanka went to him and saluted him; and pronouncing blessings said,

104. "I have come to you and stand before you a petitioner. "King Paushya, returning his salutations said, "Sir, what shall I do for you?"

105. Uttanka replied, "I have come to beg from you your queen's ear-rings as a Dakshina to be given to my preceptor. You should give me those ear-rings."

106. King Paushya said "Go into the inner-apartment and ask it from the queen." He went there, but could not see her.

107. He again said to the king, "You should not deceitfully treat me Your queen is not in the inner-apartment and I could not find her."

108. Paushya thought for a while and then replied "Carefully recollect, Sir, whether you are defiled with the impurities of a repast. The queen is a chaste woman and therefore she cannot be seen by one who is defiled by the impurities of a repast. She does not appear before one who is so defiled."

109. Uttanka, thus addressed, thought for a while and then replied, "Yes, it is so. As I was in a hurry, I performed my ablutions when I was walking." Paushya said, "This is a transgression. Ablutions cannot properly be performed standing or walking in a hurry."

110. Uttanka assented to what fell from the king and sat with his face turned towards the east.

He washed his hands and feet thoroughly. He then without sound thrice sipped water which was free from scum and froth and which was not warm. He took only so much of it as to reach his stomach. He then wiped his face twice. He then touched his eyes, ears etc., with water. Having done all this he again went to the inner-apartment.

111. He saw the queen this time, Seeing him, she saluted him reverentially and said, "Welcome, Sir; command me what I shall do for you."

112. Uttanka said to her, "You should give me your ear-rings. I beg them from you as wish to present them to my preceptor." The queen, having been highly pleased with the conduct of Uttanka, thought that he was a very good man and he could not be refused. Therefore, she took off her ear-rings and handed them over to him. On giving them to Uttanka she said, "These ear-rings are very much sought after by Takshaka, the King of the Nagas. Therefore take them with the greatest care."

113. Uttanka, being thus told, replied to the queen, "Madam, you need not be under any apprehension. Takshaka, the king of the Nagas, cannot overcome me."

114. Having said this, he took leave of the queen and went back to the king, whom he addressed thus, "Paushya, I am much pleased." Paushya replied,

115. "A proper man on whom charity can be bestowed is got at long intervals. You are a guest with many qualifications, therefore I wish to perform a Shraddh. Kindly wait a little."

116. Uttanka said, "Yes, I shall wait. Bring soon the provisions that are ready." The king, having signified his assent, duly entertained Uttanka.

117. Uttanka, seeing that the food that was brought before him was cold and had hair in it, considers it unclean and said to Paushya, "You give me food that is not clean, therefore you will lose your sight."

118. Paushya replied, "As you impute uncleanliness to the food which is clean, you will be without a child," Uttanka said,

119. "It is not proper for you to curse me after having given me unclean food. You can satisfy yourself by ocular proof." Thereupon Paushya by seeing it personally satisfied himself that the food was unclean.

120. Having seen that the food was really unclean, cold and mixed with hair, because it was prepared by a woman whose hair was not braided, Paushya began to pacify the Rishi Uttanka, saying.

121. "Sir, the food placed before you is cold and has really hair in it, having been prepared without sufficient care. Therefore, I pray you, kindly pardon me. Let me not become blind." Uttanka replied.

122. "What I say must happen. Having become blind, you may however regain your sight soon, Grant also that your curse on me may not take effect."

123. Paushya said, "I am not capable of revoking my curse. My anger is not appeased even now. But you do not know it."

124. Brahmana's heart is as soft as butter even though his words are like sharp razors. But contrary is the case with the Kshatriya. His words are as soft as butter, but his heart is like a sharp instrument.

125. Such being the case, I cannot revoke my curse, as my heart is very hard. You may go." Uttanka replied, "I showed you the uncleanliness of the food placed before me. I am also pacified by you."

126. Besides you said that I should be without issue, because I falsely imputed uncleanliness to the food. The food, being really unclean, your curse cannot take effect. I am sure of it."

127. Uttanka, having said this, went away with the ear-rings. On his way he saw a naked beggar, coming towards him. He was sometimes coming in view and sometimes disappearing.

128. Uttanka, having occasion to have some water, placed the ear-rings on the ground and went for it. In the mean time the beggar came quickly to the place and raking up the ear-rings and ran away.

129. Having completed his ablutions and purified himself and having bowed down to the divinities and spiritual masters, he ran after the thief as fast as possible.

130. Having overtaken him, he seized him with all his might, but the disguised Takshaka, suddenly quitting the form of the beggar, assumed his own real form and quickly disappeared into a large hole in the ground.

131. Entering the region of the Nagas, he proceeded to his own home. Uttanka, remembering the words of the queen, pursued Takshaka.

132. He began to dig open the hole with a stick, but did not make much progress. Seeing his distress Indra sent his thunderbolt to his assistance.

133. Saying, "Go and help that Brahmana." The thunderbolt entering into the stick enlarged the hole.

134. Uttanka entered into the hole after the thunderbolt; and thus entering it he saw the land of the Nagas, with hundreds of palaces, elegant mansions, with turrets and domes and gateways, with wonderful arenas for various games and entertainments.

135. To please the Nagas, he uttered the following slokas, "O serpents, subjects of the king Airavata, you are brilliant in battles, you shower weapons like clouds, charged with lightning and driven by wind.

136. Beautiful, variously formed, decked with many coloured ear-rings, O children of Airavata, you shine like the sun in the sky.

137. These are many settlements of Nagas on the northern banks of the Ganges and there do I often worship the great Nagas.

138. Who but Airavata can desire to move in the burning sun? When Dhritarashtra goes out, twenty eight thousand Nagas follows him.

139. I salute you all that have Airavata for their elder brother, whether you live near him or stay at a distance from him.

140. IIn order to get back my ear-rings I worship you, Takshaka, the Naga-king, who formerly lived in Kurukshetra and the forest of Khandhava.

141. I Takshaka and Ashvasena were constant companions when they lived in Kurukshetra on the banks of the river Ikshumati.

142. I also worship Takshaka's younger brother Shrutasena, who dwelt at the holy place called Mahadyumna with the intention of becoming one of the chiefs of the Nagas."

143. After having thus saluted the chief Nagas, the Brahmana Rishi, Uttanka did not get his ear-rings; and he became very thoughtful.

144. When he saw that he did not get the earrings, although he had worshipped the Nagas, he looked around him and he held two women working in a loom with fine shuttle and weaving a piece of cloth. There were black and white threads in the loom. He also saw a wheel, with twelve spokes, which was turned round by six boys. He also saw a man with a horse. In order to please them all he uttered the following Mantras.

145. "This wheel, the circumference of which is marked by twenty-four divisions, representing twenty-four, Lunar changes, contains three hundred spokes. It is continually set in motion by six boys.

146. I These maidens, representing universe, are continually, weaving a cloth with white and black threads, creating innumerable words and millions of beings to inhabit them.

147. IO, the master of thunder, the protector of the universe, the slayer of Virata and Namuchi, O illustrious one, wearing the black cloth, O Deity, who displays truth and untruth in the universe.

148. I Who owns the horse that was obtained from the depths of the ocean and which is but another form of Agni, I bow to you, O supreme being, O Lord of the three worlds, O Purandara,"

149. Then said the man with the horse, "I have been much pleased with your adoration. What good can I do to you?"

150. Uttanka replied, "Let the Nagas be brought under my power." The man then said, "Blow into this horse."

151. I Thereupon Uttanka blew into the horse and thousands of flames and fires with smoke issued forth from every aperture of the horse thus blown into.

152. The land of the Nagas was at the point of being burnt down, when Takshaka, taking the ear-rings, hastened to Uttanka, from his palace and said,

153. "Pray, Sir, take back your ear-rings,"
Receiving back his ear-rings Uttanka thought.

154. "Today is the sacred day mentioned by my preceptress. I am at a distance, how can I, therefore, show my regard for her I by presenting her with the ear-rings!" When he was thus meditating the man said,

155. "Uttanka, get on this horse. He will take you in a moment to the family of your preceptor."

156. Uttanka signified his assent, mounted the horse and reached his preceptor's house in a moment's time. The preceptress, after bathing, was dressing her hair, sitting and thinking that if Uttanka did not come, she would curse him.

157. At this very time Uttanka entered the house of his preceptor and made proper salutation to his preceptress. When he presented her with the ear-rings, she said.

158. "Uttanka, you have come at the proper time. Welcome, my child. As you are innocent, I do not curse you. Good fortune will come to you. Let your wishes be crowned with success."

159. Then did Uttanka salute his preceptor and his preceptor said, "Uttanka, my child, welcome to you. What made you to be so long away?"

160. Uttanka replied to the preceptor, "The king of the Nagas, Takshaka, offered obstruction to the business I went and therefore I had to go to the land of the Nagas.

161. There I saw two maidens working in a loom and weaving a cloth with black and white threads. What may it be?

162. I then saw a wheel, with twelve spokes, which was being continually turned by six boys. What does it mean? I also saw a man, who is he? I saw also a horse of extraordinary size, what is that horse?

163. On my way I saw on the road a man mounted on a bull. He lovingly addressed me thus, "Uttanka, eat the dung of this bull, which was eaten by your preceptor."

164. Thus requested by him, I ate the dung of that bull. Who is this man? Being instructed by you I wish to hear all about them."

165. His preceptor thus addressed said to him, "The two maidens you saw are Dhata and Vidhata. The black and white threads represent night and day. The wheel, with twelve spokes turned by six boys, is the year, having six seasons.

166. The man is Parjanya (the deity of rain); the horse is Agni, (deity of fire). The bull which you saw on the road is the Airavata, the king of elephants.

167. The man who rode it is Indra. The dung of the Bull, which you ate is Ambrosia. Certainly on account of this (eating) you were not slain in the land of the Nagas.

168. Indra, with six attributes, is my friend; he, being moved by kindness towards you, showed you this favour; therefore, you have been able to return safely with the ear-rings.

169. Now, mild-natured Uttanka, I give you permission to go. You will obtain good fortune." Uttanka, thus obtaining his preceptor's leave and being deadly angry against Takshaka, went towards Hastinapur, resolved to take revenge on the king.

170. The good Brahmana's son reached Hastinapur. Uttanka then went to see king Janamejaya,

171 Who had only recently returned victorious from Takshashila. He saw him seated surrounded by his ministers.

172. He uttered blessings in proper time and addressed him in speech of correct accent and melodious sound.

Uttanka said :

173. O best of kings, you are spending your time like a child when a most important matter urgently demands your attention.

Sauti said :

174. Having been thus addressed by the Brahmana, king Janamejaya duly saluted him and said to the best of Brahmanas.

Janamejaya said :

175. I perform the duties of my Kshatriya race, by looking after my these subjects. Tell me what is the business that I am to perform and by which you are led to come here.

Sauti said :

176. Having been thus addressed by the best of kings, Janamejaya, the best of Brahmanas, distinguished for good deeds, thus replied, "O king, the business is your own that demands your attention. Therefore do it."

Uttanka said :

177. O king of kings, your father was killed by Takshaka, therefore take revenge on that vile serpent for the death of your noble father.

178. The time has come, I say, for your taking vengeance, ordained by Fate. Go, O king and revenge the death of your noble father,

179. Who was unoffending, but who died like a tree stricken by thunder, having been bitten by this vile serpent.

180. The worst of the serpent race, Takshaka, being intoxicated with power, committed an wicked act when he bit your father.

181. Wicked in his deeds, he even made Kashyapa run away when he was coming for the relief of your god-like father, the protector of the race of royal usages.

182. It is proper for you to burn the wicked wretch in the blazing fire of a Snake-Sacrifice. Therefore, O king, soon do the needful for it.

183. You can thus revenge your father's death. O king, You can thus do me a great favour.

184. O king of the world, my business was obstructed on one occasion by that wretch when I was going (to get a present for my preceptor.)

Sauti said :

185. The king, having heard these words, got angry on Takshaka. Uttanka's speech inflamed him as ghee does the sacrificial fire.

186. Even before the presence of Uttanka, he sorrowfully asked his ministers the particulars of his father's going to heaven (death).

187. When he heard all the circumstances of his father's death, the king of kings was overcome with sorrow and pain.

CHAPTER 4**(PAULOMA PARVA)****Introduction of the story**

1. Lomaharshana's son Ugrashrava Sauti, well-read in the Puranas, being present at the

twelve years' sacrifice of Kulapati Shaunaka in the forest of Naimisha, stood before the Rishis in attendance.

2. Having read the Puranas with great pains he was very learned in them. Now with joined hands he addressed them thus, "What, Reverend Sirs, do you wish to hear? What am I to relate?"

3. The Rishis replied, "O son of Lomaharshana, we shall ask you and you will relate to us, who are anxious to hear, some excellent stories.

4. But noble Kulapati Shaunaka is now engaged in the room of the holy fire.

5. He knows the divine stories relating to the Devas and Asuras. He also knows the stories relating to men, Nagas and Gandharvas.

6. O Sauti, that Kulapati Brahmana is the chief in this sacrifice; he is able, faithful to his vows, wise and a master of the Shastras and Aranyakas.

7. He is truthful a lover of peace, a Rishis of hard austerities and an observe of the ordained penances. He is respected by all of us and we should, therefore, wait for him.

8-9. When he will sit on the highly honoured seat for the preceptor, you will reply to what best of the twice born will ask you.

Sauti said :

10. So be it. When the noble Rishi will be seated, I shall relate sacred stories relating to variety of subjects as I shall be asked by him.

11. The best of Brahmanas (Shaunaka) after having performed all his Prayers and the Pitris by offering water, came back to the place of sacrifice where Sauti was seated before the assembly of Rishis of rigid vows.

12. When Shaunaka was seated in the midst of Ritvikas and Sadasyas who also had come to their places, Sauti spoke as follows.

CHAPTER 5**(PAULOMA PARVA) Continued****Dialogue between Puloma and Agni****Shaunaka said :**

1. Your father read the whole of the Puranas in the days of yore. O Son of Lomaharshana, have you also made them your study?

2. There are in the Puranas interesting stories and the history of the first generations of the wise men. We have heard them all recited by your father.

3. I am desirous of hearing the history of the Bhrigu race. Tell us that history. We are all attention to listen to you.

Sauti said :

4. That which was formerly studied by the noble Brahmanas, which was studied and narrated by Vaishampayana.

5-6. Which was also studied by my father, has been acquired by me. Hear with all attention, O descendant of the Bhrigu race, the history of your race, respected by Indra and all the celestial, all the Rishis and the Marutas. In this great race the great and blessed Rishi Bhrigu was born.

7-8. I shall properly relate, O great Rishi, the history of this race, as it is in the Puranas. We are told that great Bhrigu was begotten by self-existing Brahma from the fire at Varuna's sacrifice. Bhrigu had a beloved son, named Chyavana.

9. Chyavana had a virtuous son, named Pramati. He had a son, named Ruru by Ghritachi.

10. Ruru had a son by his wife Pramadvara. O Shaunaka, he was your grandfather; he was very virtuous and greatly learned in the Vedas.

11. He was devoted to asceticism, had great repute, was learned in the Shruti, truthful, virtuous, well-regulated in his meals and was the most eminent amongst the learned in the Vedas.

Shaunaka said :

12. O Son of Suta, why was the illustrious son of Bhrigu named Chyavana? I ask you, tell me all about it.

Sauti replied :

13. Bhrigu had a very beloved wife, (named Pauloma) who became quick with child by him.

14-15. When the virtuous and chaste Pauloma was in that condition, one day the greatly famous and virtuous Bhrigu, leaving her at home, went to perform his ablutions. And it was then that a Rakshasa, named Puloma, came to the Rishi's hermitage.

16. He, having entered into the hermitage, saw the irreproachable wife of Bhrigu. Seeing her he was filled with lust and lost his reason.

17. Seeing that a guest had come, beautiful Puloma, entertained him with roots and fruits of the wood.

18. O Rishi, the Rakshasa, having seen her, burnt in lust. He was very much delighted and he determined to carry away the irreproachable lady.

19. He said, "My desire is fulfilled." So saying he seized that beautiful lady and carried her away. And in fact that lady of captivating smiles, was formerly betrothed to the Rakshasa by her father.

20. But he afterwards gave her away to the Rishi Bhrigu in due rites. Since then, O descendant of the Bhrigu race, this wound rankled deep in the heart of the Rakshasa.

21. He thought this was a very good opportunity to carry the lady away. Then he entered into the room of the holy fire where it was brightly burning.

22. The Rakshasa asked the burning fire, "O Agni! tell me whose rightful wife this lady is.

23. You, O Agni, is the mouth of celestial; tell me, I ask you. This beautiful lady was formerly betrothed to me;

24. But her father subsequently gave her to the vile Bhrigu. (Tell me truly) if she can be truly called the wife of Bhrigu.

25. As I have found her alone in the hermitage, I am determined to carry her away by force. My heart burns with rage when I think that Bhrigu has obtained this beautiful woman who was betrothed to me.

26. Thus did the Rakshasa ask the flaming fire again and again, whether the lady was Bhrigu's wife.

27. "O Agni, you always dwell in every creature as the witness of their piety and impiety. Answer my question truthfully.

28. Bhrigu has appropriated her who was chosen by me as my wife. Tell me truly therefore, whether she is not truly my wife by first choice.

29. Hearing from you whether she is Bhrigu's wife or not, I shall carry her away from the hermitage even before your presence. Therefore, answer me truthfully."

Sauti said :

30. Having heard his words, the seven flamed Deity felt himself very much in difficulty. He was afraid to tell an untruth and was equally afraid of Bhrigu's curse. He at last slowly said.

Agni said :

31. "O Rakshasa, it is true that this Puloma was first betrothed to you, but she was not taken by you with (the necessary) holy rites and invocations.

32. And her father gave this famous Puloma to Bhrigu in gift. He did not give her to you.

33. O Rakshasa, she was duly taken by Bhrigu as his wife in my presence with all the Vedic rites.

34. This is she, I cannot tell a falsehood. O best of Rakshasa, falsehood is never respected in this world.

CHAPTER 6

(PAULOMA PARVA) Continued

Birth of Chyavana, Bhrigu's curse on Agni

Sauti said :

1. O Brahman, having heard these words of Agni, the Rakshasa assumed the form of a boar and carried her away as fast as the wind or the mind.

2. The child, of Bhrigu, who was in her womb, was very much enraged at this violence and he dropped down from his mother's womb, For this reason he got the name of Chyavana.

3. On seeing that the child had dropped from her mother's womb as shining as the sun, he quitted the grasp of the lady. But he fell down and was burnt to ashes.

4. O descendant of Bhrigu, the beautiful Puloma, being afflicted with grief, took up her child Chyavana and walked away.

5. The Grandfather of all beings, Brahma himself saw the faultless wife of Bhrigu weeping with eyes full of tears.

6. The Grandfather of all beings, noble Brahma consoled his own daughter-in-law (Puloma) and a great river was formed from the tears that fell from her eyes.

8. The river followed the foot-steps of the wife of the great Rishi Bhrigu; and the

Grandfather of the worlds seeing, it follow the path of his son's wife, named it himself. He called it Vadhusara and it passed by the hermitage of Chyavana.

9. In this way was born Chyavana, the son of Bhrigu of great power. And Bhrigu saw his son Chyavana and his beautiful mother. He asked his wife Puloma in a rage.

10. Bhrigu said : Who made you known to the Rakshasa resolved to carry you away? O lady of captivating smiles, he could not (himself) know you to be my wife.

11. Tell me who it was that told the Rakshasa of you, so that I may curse him from anger.

Puloma said :

12. O Lord, I was made known to the Rakshasa by Agni. He carried me away weeping like the Kurari.

13. I was rescued only by the extraordinary brightness of your son. The Rakshasa quitted his grasp and falling to the ground, was turned into ashes.

Sauti said :

14. Having heard this from Puloma Bhrigu became exceedingly angry and out of anger he cursed Agni, saying, "Be an all devouring (element).

CHAPTER 7

(PAULOMA PARVA) Continued.

Agni freed from curse

1. Sauti said : Thus being cursed by Bhrigu. Agni said in anger, "What do you mean, Brahmana, by this rashness that you have shown towards me."

2. What transgression is committed by me, who tried to do justice and to speak the truth impartially? Being asked, I told the truth.

3. A witness, who being asked about a thing which he knows, says something else than what it (really) is, ruins his ancestors and descendants, both to the seventh generations.

4. He, who, knowing a thing full well, does not disclose what he knows when asked is undoubtedly tainted with sin.

5. I can also curse you, but Brahmanas are held in respect by me. Although, O Brahmana,

these are known to you, I shall yet speak them to you. Please attend.

6. Having multiplied myself by Yoga power, I am present in many forms. (I am present) in the Agnihotra, Yoga, in Karna and in other sacrifices.

7. The Devas and Pitris appear from the ghee that is poured in my flame, according to the ordinances of the Vedas.

8. The Devas are waters, the Pitris are also waters. The Devas have equal rights with the Pitris to perform the sacrifices, with the Pitris to perform the sacrifices, called Darshas and Purnamasas.

9. Therefore the Devas are the Pitris and the Pitris are the Devas. They are identical beings and they are also separately worshipped at Parvas (changes of the moon).

10. The Devas and the Pitris eat what is poured upon me. I am, therefore, called the mouth of the Devas and the Pitris.

11. At the new-moon the Pitris and at the full-moon the Devas are fed through my mouth with the ghee that is poured on me. Being their mouths, how can I be the eater of all things?"

Sauti said :

12. After reflecting for some time, Agni withdrew himself from all places in the world. (he withdrew himself) from the Agnihotra of the twice-born, from other ceremonies.

13. Being deprived of Oms and Vashats, of Svadhas and Svahas, all creatures became very much distressed for want of fire.

14-15. Thereupon the Rishis went to the celestial in great anxiety and addressed them thus, "O immaculate beings, the three worlds have been confounded at the cessation of their sacrifices and ceremonies for the loss of fire. Therefore, be pleased to do the needful. There should not be any loss of time." The celestial and the Rishis then went together before the great Brahma.

16. They told him all about the curse on Agni and consequent interruption of all ceremonies. They said, "O Mahabhaga, Agni has been cursed by Bhrgu for some reason.

17. How is it possible for Agni, who is the mouth of the celestial, who eats the first part of

what is offered in sacrifice, who eats also the sacrificial ghee to become the eater of everything promiscuously?"

18. The creator of the world having heard all this, called Agni to his presence. He said, to Agni, who is eternal like him and who is creator of all, in gentle words.

19. "You are the master of all creatures, you are their destroyer, you preserve the three words, you are also the promoter of all sacrifices and ceremonies,

20. Therefore act in a way, so that world's ceremonies are not interrupted. O the eater of sacrificial ghee, you being the Lord of all, how have become so foolish?

21. You are always pure in the Universe, you are the stay of all creatures. You shall not be the eater of all thing with all your body,

22. O deity of flames, Only the flames, that are in the vilest part of your body, will eat all things alike and the part of your body which eats will also eat all things. As all thing become pure, touched by the sunbeams,

23. So will everything be pure that will be burnt in your flames. O Agni, you are the supreme energy, born of your own power.

24. By that power, make the Rishi's curse true. Continue to receive your portion and that of the celestial offered into your mouth."

Sauti said :

25. Agni then replied to the Grandfather, "Be it so" and he went away to obey the command of the Parameshthi (Supreme Lord).

26. The Rishis and the celestial also in great delight returned to the place whence they went. And the Rishis continued to perform their ceremonies and sacrifices as before.

27. The celestial in heaven and all creatures on earth were exceedingly rejoiced; and Agni too was rejoiced, because he became free from the curse.

28. Thus in the days of yore, O possessor of the six attributes, was Agni cursed by Bhrgu, Such is the ancient history founded thereon, which contains the account of the destruction of Puloma and the birth of Chyavana.

CHAPTER 8**(PAULOMA PARVA) Continued.****Story of Ruru****Sauti said :**

1. O Brahmana, Chyavana, the son of Bhrigu beget a son on his wife, named Sukanya. And son of Sukanya was the illustrious and the resplendently energetic Pramati.

2. Pramati begot a son called Ruru on Ghrithachi. Ruru begot a son called Sunaka on his wife, Pramadvara.

3. I shall tell you at length, O Brahmana, the history of the resplendently energetic Ruru. Listen to it in detail.

4. In the days of yore, there was a Rishi, named Sthulakesha, who was possessed of ascetic powers and learning and engaged in doing good to all creatures.

5. At this time, Brahmana Rishi, Menaka became quick with child by the king of the Gandharvas, named Vishvasu.

6. O Descendant of Bhrigu, the Apsara Menaka, when the time came, delivered her child near the hermitage of Sthulakesha.

7. And, O Brahmana, the cruel and shameless Apsara Menaka, after dropping the child on the banks of the river, went away.

8-9. The great Rishi saw the girl lying forsaken in a lonely place on the banks of the river, blazing in beauty; she was as beautiful as a child of an immortal. And the great Brahmana, Sthulakesha, the chief of Munis, finding it a female child.

10. Out of compassion, took it home and brought it up. The lovely child grew up in the hermitage of the great Rishi.

11. The great Rishi, the blessed Sthulakesha, performed for her in succession all the ceremonies with that of her birth, as ordained in the Shastras.

12. As she surpassed all others in beauty in goodness and in every good quality, the great Rishi gave her the name of Pramadvara.

13. Ruru saw her in the hermitage and the pious man fell in love with her.

14. He made his father Pramati, the son of Bhrigu, acquainted with his love through his companions. Thereupon Pramati asked the

illustrious Sthulakesha to give Pramadvara to his son.

15. The Rishi betrothed Pramadvara to Ruru, fixing the day of marriage when the star Bhaga Daivata would be in ascendant.

16. A few days before the date fixed for the nuptials, while the lovely girl was playing with her companions.

17. Her time having come and impelled by Fate, she trod upon a snake. She did not perceive it, as it lay coiled.

18. The snake, to fulfil the will of Fate, stang the heedless girl with its venomous fangs.

19. Stung by the snake, she suddenly fell senseless on the ground with her colour faded and all her beauties gone.

20. Her hair dishevelled, a spectacle of woe to her friends and companions. She, who was so handsome when alive, became in death what was too painful to look at.

21. The slender-waisted girl, as she lay on the ground as one asleep, looked more beautiful than she was when alive.

22. Her father and other ascetics, who were present, saw her lying motionless on the ground with the beauty of a lily.

23. Then there came all the noted Brahmanas, filled with compassion. Svastyatreya, Mahajanu, Kushika, Shankhamekhala.

24. Uddalaka, Katha and the renowned Shveta, Bharadvaja, Kaunakutsya, Arshtisena, Goutama,

25. Pramati and Pramati's son Ruru and other inhabitants of the forest were filled with compassion and they all wept when they saw the maiden lying on the ground overcome by the poison of the snake. And Ruru, being exceedingly pained, left the scene.

CHAPTER 9**(PAULAMA PARVA)****Story of Ruru****Sauti replied :**

1. While the noble Brahmanas were sitting round the dead body, Ruru, much aggrieved, retired into a deep forest and swept aloud.

2. Overwhelmed with grief, he indulged in much piteous lamentations. Remembering his beloved Pramadvāra, he thus lamented in grief,

3. "Alas! The slender-bodied beauty who increase my grief, is now lying on the bare ground. What can be more painful than this to all her friends!

4. If ever have I bestowed charity, if ever have I observed penances, if ever have I showed respect to my superiors, let the merits of these acts restore to life my beloved one.

5. If ever have I controlled my passions from my birth, if ever have I stuck to my vows, let the beautiful Pramadvāra rise from the ground."

6. While he was thus lamenting in sorrow for the loss of his bride a heaven's messenger came to him in the forest and addressed him thus:

The Devaduta said :

7. O Ruru, the words that you are uttering in grief can have no effect; for, O noble-minded (Rishi), one belonging to this world, whose days are run out, cannot come back to life again.

8. This poor child of the Gandharva and the Apsara has her days run out; therefore, O child, do not give yourself up to grief.

9. The great deities, however, have provided beforehand a means. If you comply with it, you may get back your Pramadvāra.

Ruru said :

10. O messenger of heaven, (tell me) what means have been provided beforehand by the deities. Tell me in full, so that I may comply with it. You should save me.

The Devaduta said :

11. O Descendant of Bhrigu, give up half of your own life to your bride and O Ruru, your Pramadvāra will then rise from the ground.

Ruru said :

12. O best of heaven's messengers, I give up half of my life to my bride. Let my beloved one rise in the dress and the form of love.

Sauti said :

13. The king of the Gandharvas and the greatly qualified messenger of heaven, both went to the Deity Dharma and addressed him thus :

14. "O king Dharma, if it please you, let the beautiful bride of Ruru, Pramadvāra, rise up endued with a moiety of Ruru's life."

The Dharmaraja said :

15. "O messenger of heaven, if it be your wish, let the bride of Ruru Pramadvāra, rise up endued with a moiety of Ruru's life.

Sauti said :

16. When Dharma thus spoke, the beautiful Pramadvāra, the betrothed bride of Ruru, rose up as from a slumber.

17. It was seen afterwards that the bestowal of a moiety of his own life to resuscitate his bride by Ruru of long life, led to a curtailment of his own life.

18. Thereupon their fathers gladly married them with due rites and the couple passed their days devoted to each other.

19. Thus having obtained a wife, difficult to be obtained, who was beautiful and bright as the filaments of the lotus, the Rishi of hard austerities (Ruru) made a vow to destroy the serpent race.

20. Whenever he saw a snake, he was filled with great anger and he always killed it with a weapon.

21. One day, O Brahmana, Ruru entered into a very large forest. He saw an old Dundubha snake lying on the ground.

22. Thereupon with the intention of killing it, Ruru raised his staff in anger, A staff like the staff of Death. The Dundubha then said to the angry Brahmana.

23. "O Rishi, I have done you no harm. Why should you kill me in anger?"

CHAPTER 10

(PAULOMA PARVA) - Continued

Dialogue between Ruru and Dundubha

Ruru said :

1. My wife, who was as dear to me as my life, was stung by a snake; on which I took, O snake, a fearful vow;

2. Namely that I would kill every snake that I might meet with. Therefore I shall strike you and you shall be deprived of your life.

3. The Dundubha said : O Brahmana, there are other snakes which bite man. The Dundubhas

are only snakes in name. Therefore, you should not kill the Dundubhas.

4. Subject to the same, calamity but not sharing the same good fortune, being same in woe, but different in joy, you should not kill the Dundubhas, for you cannot judge between right and wrong.

5. Sauti said : Hearing those words of the snake and seeing that the snake was really of the Dundubha kind and that it was terribly frightened. Ruru did not kill it.

6. Then Ruru, the possessor of six attributes, cheering up the snake, said to it, "Who are you, tell me, O snake, that have been thus metamorphosed?"

The Dundubha said :

7. O Ruru, I was formerly a Rishi, named Shahasrapata. It is by the curse of a Brahmana that I have become a snake.

Ruru said :

8. O best of snakes, why were you cursed by an angry Brahmana? And how long will your this body continue?

CHAPTER 11

(PAULOMA PARVA) - Continued.

Story of Dundubha

The Dundubha said :

1. In time gone by, I had a friend, a Brahmana, by name Khagama. He was truthful and possessed spiritual powers by penances.

2. When he was engaged in Agnihotra, out of boyish frivolity, I made a snake of the blades of grass and tried to frighten him. He fainted away (when he saw this mock snake).

3. Recovering his senses, that truthful and penance-performing Rishi exclaimed in anger.

4. "As you made a powerful mock snake to frighten me, you will yourself turn into a venomless serpent by my curse."

5. O Rishi, I was well aware of the power of penances that he possessed. Therefore, with an agitated heart, I addressed him thus,

6. Bending low and join both hands, As I am your friend, I have done this only as a joke to make you laugh.

7-8. You should, O Brahmana, pardon me and revoke your curse." Seeing me very much distressed, the ascetic was moved and breathing hot and hard, he said, What I have said must happen.

9. O ascetic, listen to what I say and hearing it, O pious man, always lay it to your heart.

10. When Ruru the holy, the son of Pramati will appear, you will be immediately relieved of the curse on seeing him."

11. You are the very Ruru, the son of Pramati. Now regaining my natural form I shall speak something for your benefit.

Souti said :

12. That illustrious man and the best of Brahmanas then left his snake-body and attained own form and original brightness.

13. He then addressed Ruru of incomparable power, saying, "O best of beings, the highest morality is Not to destroy Life.

14. Therefore, a Brahmana should never take the life of any creature. The injunction of the Shruti is that a Brahmana should always be mild.

15. Learned in the Vedas and the Vedangas and an inspirer of confidence in all creatures, kind to all, truthful and forgiving.

16. And a great retainer of the Vedas in memory, these are the natural duties of a Brahmana. The natural duties of Kshatriya are not those of yours.

17. To be stern, to hold scents, to rule the subjects, are the natural duties of the Kshatriya. Listen to me, O Ruru.

18. In days of yore, the snakes were destroyed in the sacrifice of Janamejaya, but the terrified snakes were saved by a Brahmana.

19. It was by Astika learned in the Vedas and the Vedangas and mighty in spiritual power.

CHAPTER 12

(PAULOMA PARVA) Continued.

Ruru said :

1. O best of the twice-born, why did king Janamejaya become the destroyer of the snakes and how did he destroy them?

2. Why were they saved by wise Astika, the best of Brahmanas? I am desirous of hearing all this.

Rishi said :

3. O Ruru, you will hear the important history of Astika from the Brahmanas. Saying this he disappeared.

Sauti said :

4. Ruru rushed in search of the Rishi, but he did not find him in all the forest. Finding him not, he sat down on the ground, much fatigued.

5. He felt himself confounded and seemed to lose his senses. He repeatedly pondered over the Rishi's words.

6. Regaining his senses, he came home and asked his father (to relate the history) and his father related to him the story.

End of Pauloma Parva

CHAPTER 13

(ASTIKA PARVA)

Conference between Jaratkaru and manes

Shaunaka said :

1. Why did that best of kings, king Janamejaya, resolve to destroy the snakes in a Snake-sacrifice?

2. O Sauti, tell us in full the true story. Why did the best of the twice-born Astika, the foremost of ascetics, rescue the snakes from the blazing fire?

3. Whose son was the monarch who performed the Snake-sacrifice? Whose son was that best of the twice-born, (who saved the snakes)? Tell us this.

Sauti said :

4. O best of speakers, the story of Astika is very long, I shall relate it in full. O Listen.

Shaunaka said :

5. I am desirous of hearing in detail the interesting history of Astika, the illustrious Brahmana.

Sauti said :

6. The Brahmanas call this history, recited by Krishna Dvaipayana, a Purana. To the dwellers of Naimisharanya.

7. Was it formerly narrated by my learned father Lomaharshana, the disciple of Vyasa, as requested by the Brahmanas.

8. I was present at the time, O Shaunaka, As you ask me, I shall recite it exactly as I heard it.

9. (Listen) to this all sin-destroying history. Astika's father was as powerful as the Prajapati.

10. He was a Brahmachari, always engaged in austere penances, regular in meals, a great Rishi of controlled sexual desire. He was known by the name of Jaratkaru.

11. He was the foremost of Yayavaras, a man of rigid vows, highly religious and endowed with great ascetic powers. Once at a time this great ascetic,

12. Being Yatra Sayan Griha (living in the place where night overtook him), roamed all over the world, bathed in many sacred waters and visited many holy shrines.

13. He practised difficult austere penances; and feeding on air, remaining in fast and renouncing sleep forever, he roamed (over the world.)

14. As bright as a blazing fire, he roamed about and thus roving about, he one day saw his ancestors,

15. Hanging their heads down in a great hole, their feet pointing upwards. On seeing them, Jaratkaru addressed his ancestors thus,

16. "Who are you thus hanging in the hole, your heads downward, by a rope of the Virana fibre which has been eaten by the rats that live secretly near this hole?"

The Ancestors said :

17. We are Rishis of austere penances, called Yayavara. We are sinking down into the earth for the want of an offspring.

18. We have a son, named Jaratkaru. Unfortunate we are, that wretch has adopted asceticism.

19. And therefore that fool does not think of marriage to raise up offspring. It is for this reason, namely the want of offspring that we are thus suspended in the hole.

20. Having means, we are like sinners who have no means. O excellent man, who are you that are sorrowing for us like a friend?

21. O Brahmana, we wish to know who you are that stand near us and why? O excellent man, are you sorrowing for us?

Jaratkaru said :

22. You are my sires and grand-sires. I am that very Jaratkaru. Tell me what I shall do.

The Ancestors said :

23. Try your best to do that by which you can raise up an offspring to extend our line. You will then do an act meritorious both for you and for us.

24. O Son, not by the fruits of virtue, not by the hoarded-up ascetic penances, does one acquire such merit as is acquired by one who is a father.

25. Therefore, O son, set your mind upon marriage and offspring at our command. It will do us the highest good.

Jaratkaru said :

26. I shall not marry, nor shall I earn money for my own self. But I shall marry to do you good.

27-28. If a bride can be had whose name will be the same as mine, whose friends will give her to me willingly and as a gift, O fathers, under these conditions, if I get a girl, your command will be obeyed. I shall duly marry her according to the ordinances of the Shastras.

29. But who will give his daughter to a poor man like me to be my wife? I shall, however, accept the girl who will be given to me a gift.

30. O sires, I shall try to marry such a girl. Having said so, I shall not act otherwise.

31. O fathers, I shall begot offspring on her for your release, so that you may attain to the heaven, called Shashvata and rejoice there at will.

CHAPTER 14

(ASTIKA PARVA.)- Continued.

Jaratkaru's marriage with Vasuki's sister

Sauti said :

1. The Brahmana of hard austerities (Jaratkaru) roamed over the world for a wife, but wife did not get.

2. One day he went into the forest and remembering the words of his ancestors, he thrice begged for a bride in a faint voice.

3. Thereupon, Vasuki appeared and offered his sister for the Rishi's acceptance. But the Rishi hesitated to accept her, thinking her to be not of the same name with himself.

4. The high-souled Jaratkaru thought within himself, "I will take none for my wife who does not bear my name."

5. Then Jaratkaru, the great ascetic of rigid austerities, said, "O snake tell me truly what is the name of your sister?"

Vasuki said :

6. O Jaratkaru, my sister's name is also Jaratkaru. Given as a gift by me, accept this girl of slender waist for your wife. O best of the twice born, I had kept her in reserve for you. Therefore, take her.

7. Saying this he offered his beautiful sister to Jaratkaru, who then married her according to the ordained rites.

CHAPTER 15

(ASTIKA PARVA) - Continued.

Curse of snakes by mother Kadru

Sauti said :

1. O foremost of Brahma knowing men, the mother of the snakes, in the days of yore, cursed the Naga race, saying, "He whose charioteer is wind (Agni) will consume you at Janamejaya's sacrifice.

2. To neutralise the effect of that curse, the best of snakes (Vasuki) married his sister to the high-souled Rishi of rigid vow.

3. Accepting her according to the ordained rites, he begot on her a high-souled son, called Astika,

4. Who was a great ascetic, who was vastly learned in the Vedas and the Vedangas, who removed the fears of his parents and who saw everything with an equal eye.

5. Then after a long time, a descendant of the Pandavas, celebrated a great sacrifice, known as the Snake-sacrifice.

6. When the sacrifice for the destruction of the snakes had begun, the great ascetic Astika rescued the Nagas,

7. His brothers, his maternal uncles and other snakes. He also delivered his fathers by begetting a child.

8. O Brahmana, he freed himself from their debts by rigid austerities, by various vows and the study of the Vedas. He propitiated the celestial by sacrifices in which various presents were made.

9. He pleased the Rishi by his Brahmacharya and his ancestors by begetting offspring. Thus discharging the heavy debt that he owed to his ancestors.

10. Jaratkaru, of great austerity, attained heaven with his forefathers. Begetting the son, Astika and acquiring great religious merit, the best of the Munis,

11. The greatly noble Jaratkaru, after a long course of years, went to heaven. This is the story of Astika. I have briefly narrated it (to you). Now, tell me; O best of the Bhṛigu race, what else I shall narrate.

CHAPTER 16

(ASTIKA PARVA)- Continued.

Story of the origin of snakes

Shaunaka said :

1. O Sauti, once more relate to us in detail the history of the learned and virtuous Astika. Great is our curiosity to hear it.

2. O gentle one, you speak very sweetly with proper accent and emphasis. We are very much, pleased with your speech. You speak like your (late) father.

3. Your father was always ready to please us. Tell us, therefore, the story that your father had related.

Sauti said :

4. O long-lived ones, I shall narrate the story of Astika as I heard it from my father.

5. O Brahmana, in the golden age Prajapati had two fair daughters. O sinless one, the two sisters were endued with great beauty.

6. They were named Kadru and Vinata and they were the wives of Kashyapa. Their husband, who like Prajapati, having been pleased with him, gave each a boon.

7. Kashyapa derived much happiness from his wives. Hearing that their husband Kashyapa was willing to bestow on them boons.

8. The most beautiful damsels felt a transport of joy. Kadru wished to have one thousand snakes as her sons, all of equal splendour.

9. Vinata asked for two sons, equal to all the sons of Kadru in strength, energy, size and prowess.

10. On Kadru did her husband bestow the boon of the multitude of sons; and to Vinata he said, "Be it so."

11. Vinata, having got the boon, was much pleased and having obtained two greatly powerful sons, he regarded her boon granted.

12. Kadru also obtained one thousand sons, all of equal splendour. "Bear the embryos carefully." So saying the great ascetic Kashyapa went into the forest, leaving his two wives much gratified with his boons.

Sauti said :

13. O best of Brahmanas, after a long time Kadru gave birth to one thousand eggs and Vinata two eggs.

14. Their maid-servants kept them separately in warm vessels and thus five hundred years passed away.

15. After five hundred years, the sons of Kadru came out of the eggs, but Vinata's eggs did not produce anything.

16. Thereupon the ascetic lady Vinata, feeling shame, broke open one of the eggs and saw her offspring,

17. As an embryo with the upper part developed, but the lower part undeveloped. Thereupon the child grew angry and cursed its mother, saying,

18. "O mother, as you have prematurely broken this egg and did not allow my body to be fully developed, being jealous (of Kadru), you will have to serve as the slave (of that very Kadru).

19-20. O mother, if you wait with patience five thousand years and do not destroy the other egg, the illustrious child within it will deliver you from your slavery.

21. O mother, if you are desirous of having your son strong, take tender care of the egg for five thousand years.

22-23. Thus cursing his mother Vinata, the child rose to the sky. O Brahmana, Aruna (this child) became the charioteer of the Sun and he is to be seen in the hour of the morning. At the stipulated time was also born the snake-eater Garuda.

24. As soon as he was born, he left his mother and the king of the birds, being hungry, mounted on his wings to seek for the food assigned to him by the great Ordainer.

CHAPTER 17

(ASTIKA PARVA)- Continued.

Sauti said :

1. O ascetic Rishi, about this time the two sisters one day saw Uchaishrava approaching towards them.

2. (It was horse) who was worshipped by the celestial, who was the gem among all horses, who rose at the churning of the ocean for the Ambrosia,

3. Who was divine, graceful, ever-young, irresistible, vigorous, who was creator's masterpiece and who was blessed with all the auspicious marks.

4. Why and where did the celestial churn the ocean for the Ambrosia, in which did rise, as you say, this best of steeds, so powerful and resplendent? Tell me this.

Sauti said :

5. There is a very great mountain, called Meru of blazing and effulgent appearance. The rays of the sun are scattered away when they fall on its golden summit.

6. Decked with gold and exceedingly beautiful, this mountain is frequented by the Devas and Gandharvas; it is immeasurable and unapproachable by men of many sins.

7. It is illuminated with many medicinal plants and fearful beasts of prey roam on its heights.

8. It is unapproachable even by mind; it is graced with many trees and stream-lets and resounds with the sweet melody of innumerable birds.

9. It stands high for infinite ages. Once did the celestial sit on its golden summit and held a conclave.

11. They, who had practised penances and observed vows, came in quest of the Ambrosia. They consulted together about the possession of the Ambrosia and seeing them in this mood Narayana addressed Brahma saying;

13. "Churn the ocean with both the Devas and the Asuras. By doing so, the Ambrosia and all drugs and gems will be obtained. O celestial, churn the ocean you will get the Ambrosia.

CHAPTER 18

(ASTIKA PARVA) Continued.

Story of the churning the ocean

Sauti said :

1. There is a mountain called Mandara with peaks like the clouds. It is the best of mountains and adorned with innumerable creepers.

2. On it do many birds pour forth their melody and may beasts of prey roam about; it is frequented by the Kinnaras, Apsaras and celestial.

3. It rises eleven thousand Yojanas upwards and descends eleven thousand Yojanas downwards.

4. The celestial, having failed to uproot it, came to Vishnu and Brahma who were sitting together and said to them.

5. "Devise some means you yourselves. Do try to uproot Mandara for our good."

6. O son of Bhrigu, "Let it be so" said both Narayana and Brahma. The lotus-eyed (Vishnu) laid the hard task on the king of the snakes, (Ananta).

7-8. Being directed by both Brahma and Narayana to do it, the mighty Ananta uprooted the mountain with all the woods and the denizens of woods that were on it.

9. Then came all the celestial with Ananta to the shores of the ocean, Addressing it they said, "O Ocean, we have come to churn you for the Ambrosia.

10. The ocean replied, "Be it so, as I shall get a share of it. I am quite able to bear the great agitation arising out of the churning of my water by Mandara.

11. The Devas and the Danavas then went to the Tortoise king and said, "You will have to hold the mountain on your back."

12. The Tortoise king having agreed, Indra placed that mountain on its back by means of instruments.

43-15. The Devas and the Danavas having made Mandara the churning staff and Vasuki the rope. O Brahmana, in days of yore, began to

churn the ocean for the Ambrosia. The Asuras held him by the head and the Devas by the tail.

15. And Ananta, who was a manifested form of Narayana, again and again raised and lowered the hood of the Naga.

16. On account of the great agitation, received at the hands of the celestial, black vapours with flames issued from the mouth of the Naga Vasuki.

17. From these vapours were created clouds with lightning; and they poured showers on the tired celestial who were thus refreshed.

18. The flowers that fell from the trees on the mountain-sides on the Devas and the Danavas also refreshed them.

19. There rose from Mandara, dragged by the Devas and the Danavas, a terrible roar like the roar of the clouds (at the Universal dissolution).

20. Various aquatic animals were crushed by the great mountain and gave up their lives in the salt sea.

21. Many denizens of the lower region and those of the land of Varuna were killed by the mountain.

22. From the whirling Mandara large trees, being struck at one another, were torn from their roots and fell into the ocean with all the birds (that roosted on their branches).

23. And great fires were produced from the mutual friction of the trees that frequently blazed up and the Mandara mountain looked like black clouds charged with lightning.

24. It burnt the lions, elephants and other various creatures that were on the mountain and killed them (on the spot).

25. Then the best of the celestial, Indra began to extinguish the blazing fire by pouring heavy showers.

26. Then the gums of various great trees and herbs mingled with the waters of the ocean.

27. The celestial became immortal by drinking the water mixed with the liquid extract of gold and those gums which had the quality of the Ambrosia.

28. The milky water of the churned ocean by degrees produced clarified butter by virtue of those gums and juices.

29. Thereupon the Devas came to the boon-granting God who was comfortably seated on his seat and said, "O Brahman, we are spent out but the Ambrosia has not yet arisen."

30. Except Narayana, both the Devas and the Danavas have no strength to churn the ocean (any longer).

31. Then did Brahmana say to Narayana, "Kindly give the celestial strength to churn the Ocean again with Mandara mountain."

Narayana said :

32. I grant you all necessary strength. Go, insert the mountain and churn the Ocean.

33. Thus hearing the words of Narayana and being re-equipped with fresh strength the celestial recommenced churning.

34. Then from the ocean rose the mild and brilliant Moon of thousand rays.

35. Then rose from ghee, the lotus-seated Lakshmi; then Shura Devi (Wine) then the great Steed.

36. Then from the ghee rose the celestial gem Kaustubha which adorns the breast of Narayana.

37. Then rose, O Brahmana, Parijata tree and Surabhi, all giver of everything.

38. Lakshmi, Wine, Moon, Horse (Uchchaishrava), fleet as the mind, all directed by Aditya went to the place where the celestial were.

39. Then rose the divine Dhanvantari with a white vessel in his hand and (there in that vessel) was the Ambrosia.

40. Seeing this wonderful phenomenon, the Danavas raised a great uproar for the Ambrosia, saying "It is ours."

41. Then rose the great elephant Airavata, with two white tusks and a huge body and he was seized by the wielder of thunder (Indra).

42. The churning was still continued; and then appeared deadly poison, which soon covered the whole earth and blazed up like a fire with fumes.

43. The three worlds were stupified by its terrible smell; and then Shiva, asked by Brahma, swallowed it to save the creation.

44. The great Deity Maheshvara of Mantra-form held it in his throat and it is said that from the very day he was called Nilkantha (blue-throat).

45. Seeing all those wonderful phenomena, the Danavas were filled with despair. They raised up great hostilities with the celestial for the possession of Lakshmi and Ambrosia.

46. Thereupon Narayana assumed a form of a ravishing beauty by the aid of Maya and he began a flirtation with the Danavas in the form of a female.

47. The foolish Danavas and Daityas becoming fully, enamoured of her, placed the Ambrosia in her hands.

CHAPTER 19

(ASTIKA PARVA)- Continued.

Churning the ocean

Sauti said :

1. Then the Daityas and Danavas, in best armours and with various weapons, pursued the celestial.

2. In the meantime the greatly powerful Lord Vishnu, accompanied with Narayana, took away the Ambrosia from the mighty Danavas.

3. Thereupon all the celestial, in that great struggle, drank the Ambrosia receiving it from Vishnu.

4. When the celestial were drinking the much longed-for Ambrosia, a Danava, named Rahu, drank it in the guise of a celestial.

5. When the Ambrosia has only reached his throat, Chandra and Surya (recognised him and) informed the celestial of what had happened.

6. Narayana immediately with his discus cut off the well-adorned head of the Danava who was drinking the Ambrosia.

7. The huge head of the Danava, cut off by the discus, rose up to the sky like a mountain peak and it uttered terrible cries.

8. The headless body of the Danava fell on the earth, shaking it with all her mountains, forests and islands.

9. From that day a great enmity was created between the head of Rahu and Chandra and Surya. To this day it swallows Chandra and Surya (causing eclipses.)

10. Then Hari, quitting his matchless female form, made the Danavas tremble by hurling at them various weapons.

11. Thus began the terrible battle between the Devas and Danavas on the shores of the salt sea.

12. Thousands of sharp javelins and lances and various other weapons were hurled on all sides.

13. Cut by the discus and wounded by swords, darts and maces, the Asuras vomited blood and lay prostrate on earth.

14. The heads, adorned with bright gold, cut off by the discus, fell continually in the fearful battle.

15. The great Asuras, covered with blood, lay dead everywhere and they looked like red dyed mountain peaks.

16. When the sun grew red, the piteous cries of distress issued from everywhere and from the dying Asuras.

17. The roars, of the warriors that cut one another down by missiles when at a distance and by blows of their fists when at close quarters, rose to the sky.

18. "Cut down," "pierce them", "pursue", "advance" these fearful war-cries were heard everywhere.

19. When this fearful battle was raging, Nara and Narayana entered the field.

20. Seeing the celestial bow in the hand of Nara, Narayana thought of his Danava destroying discus.

21. As soon as it was thought of the discus Sudarshana, the destroyer of enemies, effulgent as Agni and dreadful in battle, came down from the sky.

22. When it came, Achyuta, of fearful energy (Narayana) as bright as the blazing fire, with arms like the trunk of an elephant, hurled with great force that weapon, as bright as the blazing fire, dreadful, of extraordinary lustre, capable of destroying hostile towns.

23. That discus, blazing like the fire at the great dissolution of the universe being hurled by the hand of Narayana, continually falling everywhere, destroyed the Daityas and the Danavas by thousands.

24. Sometimes it blazed like fire and consumed them all; sometimes it struck them down like a goblin; sometimes it drank the blood of the slain Danavas as it travelled through earth and sky.

25. The greatly powerful and bold Danavas, looking like the rainless clouds, rose to the sky and continually hurled down thousands of mountains, on the celestial, thus harassing them (with terrible vengeance).

26. And those fearful mountains, with their forests and flat tops, like masses of clouds, fell from the sky, collided with one another and produced a tremendous roar.

27. And when thousands of warriors continually shouted on the field of battle and mountains, with forests thereon, fell all around, the earth with her forests began to tremble.

28. Then the divine Nara, appearing in the fearful battle of the Asuras and Ganas and reducing to dust those mountains by means of his gold-headed arrows, covered the heavens with dust.

29. Then the mightily Danavas, having been overpowered by the celestial and having seen the fearful discuss roving over the fields of heaven like a blazing fire, entered into the bowels of the earth; and some of them plunged into the salt-sea.

30. The celestial, having gained the victory, placed with due respect Mandara on its own base; and the clouds, making the heaven resound with their shouts, when to their own abodes.

31. The celestial returning to heaven, were greatly rejoiced and kept the Ambrosia in great care. Indra and other celestial made over the vessel containing Ambrosia to Nara to keep it with all care.

CHAPTER 20

(ASTIKA PARVA.)- Continued.

Curse of Kadru's sons

Sauti said :

1. Thus have I narrated to you how the Ambrosia was churned out of the Ocean, in which the beautiful and powerful horse (Uchchaishrava) was produced.

2. Respecting this horse Kadru asked Vinata, saying, "Tell me, sister, without delay, what is the colour of Uchchaishrava?"

Vinata said :

3. This king of the horses is of white colour. What colour do you think, sister? Say what is its colour; let us lay a wager on it.

Kadru said :

4. O sweet lady of smiles, I think the horse is black in its tail. Let us lay this wager that she, whose words will be untrue, will become the slave of the other.

Sauti said :

5. Thus wagering that one will be the slave of the other, they went home, saying "We shall see the horse tomorrow."

6. Wishing to play a deception, Kadru ordered her thousand sons to be black hair;

7. And speedily cover the horse's tail so that she might not become a slave. But on their refusal to do her bidding. She cursed the snakes, saying,

8. "In the Snake-sacrifice of the royal sage, wise Janamejaya of the Pandava race Agni will consume you all.

9. The Grandsire (Brahma) himself heard this exceedingly cruel curse, denounced by Kadru, impelled by Fate.

10. And he (Brahma), out of kindness for creatures and seeing that the snakes had enormously multiplied, approved of this curse with all the deities.

11-12. "Considering their virulent poison, excessive strength, great prowess, biting propensity, their mother's curse had been very proper for the good of all creatures.

13. "Fate always inflicts death on those who seek the death of others." Talking thus, the celestial much praised Kadru.

14-15. Then calling Kashyapa, the Deity said. "O sinless one, O powerful one, the snakes of virulent poison, of huge bodies and of biting propensity whom you have begotten have been cursed by their mother. O child, you should not be least sorry for it.

16. The destruction of the snakes in the sacrifice (of Janamejaya) has been told in the Purana." Saying this, the Divine creator of the Universe propitiated Kashyapa and bestowed on that great man the knowledge of neutralising poison.

CHAPTER 21

(ASTIKA PARVA)- Continued.

Description of the ocean

Sauti said :

1. O Rishi, when the night was gone and the rose in the morning, the sisters, Kadru and Vinata.

2. Having laid an wager of slavery and burning in jealousy, started to see the horse Uchchaishrava.

3. On their way they saw the great ocean, vast and deep, agitated by wind, making a tremendous roar.

4. It was full of whales, fishes large enough to swallow whales, Makaras, tortoises and creatures of various forms by thousands.

5. It was inaccessible by any creatures on account of the presence of terrible, monster-shaped, dark and fierce aquatic animals. It was full of crocodiles and tortoises.

6. It abounded with all kinds of gems; it was the home of Varuna, the beautiful and excellent abode of the Nagas; it was the lord of all rivers.

7. It was the abode of subterranean fire, the friend of the Asuras, the terror of all creatures, the great reservoir of waters, having no deterioration.

8. It was holy, it was beneficial to the celestial, it was the great mine of Ambrosia, it was infinite, inconceivable, sacred and highly wonderful.

9. It was fearful with the terrible roars of aquatic creatures, tremendously roaring and full of deep whirlpools. It was an object of terror to all creatures.

10. Moved by winds, heaving high with agitation and disturbance, it seemed to dance everywhere with uplifted hands represented by its waves.

11. It was full of heaving billows, caused by the changes of the moon, it was the parent of (the

great conch of Krishna) Panchajanya, it was the great mine of gems.

12. It was in days of yore disturbed by the greatly powerful Lord Govinda (Vishnu) when he assumed the form, of a boar for raising the earth.

13. The Rishi Atri of great austerity could not fathom its bottom, lower than the nether regions, though he tried to do it for one thousand years.

14. It became the bed of lotus-navelled Vishnu when at the end of every Yuga the immeasurably powerful Deity fell asleep in spiritual meditation.

15. It was the asylum which (the hill) Mainaka took under the fear of the falling thunder. It was the retreat of the Asuras, overcome (by the celestial) in the fearful battle.

16. It was the ghee, in the shape of its waters, in the (sacrificial) fire that issued forth from the mouth of Varava. It was without limits, fathomless, vast, immeasurable and the lord of rivers.

17. They saw that thousands of great rivers were rushing into it in great pride like rivals of its love. They saw that it was full, always dancing in its waves.

18. They saw that it was deep and resounded with the terrible uproar of Makaras Times and other aquatic creatures; they saw it was vat, unlimited as space, unfathomable, infinite and the great reservoir of waters.

CHAPTER 22

(ASTIKA PARVA)- Continued.

Seeing of ocean

Sauti said :

1. The Nagas, after a consultation came to the conclusion that they should obey their mother's command, for if her wish was not gratified, she, abandoning her love towards them, would burn them all.

2. If she was gratified, she might free them from curse. They said:- "We shall undoubtedly make the horse's hair black."

3. It is said that they then went and became hairs on the tail of the horse (Uchchaishrava). In the mean time the two co-wives laid the wager.

4. And having laid the wager, O best of Brahmanas, the two sisters proceeded in great delight to the other side of the great ocean.

5. Kadru and Vinata, the daughters of Daksha, saw on their way the ocean, incapable of being easily disturbed.

6. (But) greatly agitated all on a sudden by the wind. (It was) terribly roaring, full of Timingils and Makaras.

7. And thousand other creatures of various forms; it was frightful for the presence of horrible monsters; it was inaccessible, fearful and terrible,

8. The mine of all gems, the home of Varuna, the beautiful habitation of the Nagas, the Lord of rivers,

9. The abode of subterranean fire, the home of the Asuras and many fearful creatures, the reservoir of waters.

10. It was holy, the great receptacle of the Ambrosia of the celestial, immeasurable and inconceivable, full of holy waters.

11. Filled with many thousands of rivers and thus disturbed, dancing in its waves.

12. Such was the ocean full of liquid waves, (it was) vast as the sky, deep, lighted with the flames of subterranean fire, roaring; they (the sisters) passed quickly over it.

CHAPTER 23

(ASTIKA PARVA) - Continued.

Story of Garuda

Sauti said :

1. Kadru, of swift speed, accompanied by Vinata, having crossed the ocean, very soon came to the horse.

2. They then saw that swift and the best of horses, as white as the rays of the moon but with black hairs (in the tail).

3. Seeing many black hairs in the tail, Kadru put much dejected Vinata into slavery.

4. Thus having lost wager, Vinata became a slave exceedingly sorry.

5. Meanwhile, when the time came. Garuda of great splendour came out bursting the egg without the help of his mother.

6. He enkindled all the points of the universe, he was the bird endowed with strength, capable of assuming any form at will, of going every where at will and calling any amount of energy to action at will.

7. He looked terrible like a heap of blazing fire, of lustre equal to that of the fire at the end of Yuga. His eyes were bright like the flush of lightning.

8. As soon as born, the huge bird, increasing his body, rose to the sky, fearfully roaring like a second ocean-fire.

9. All the celestial seeing him, sought the protection of Vibhavas (Agni). They bowed down to that Deity of Universal form who was seated on his seat and addressed him thus:

10. "O Agni, do not extend your body. Have you resolved to consume us? Lo, the huge heap of your flames is spreading wide!"

Agni said :

11. O persecutors of the Asuras, it is not as you think. It is mighty Garuda, equal to me in splendour.

12. He is born endued with great energy to promote the joy of Vinata. Seeing this heap of effulgence, your this delusion has come (in you).

13. He is the mighty son of Kashyapa, he is the destroyer of the Nagas, the enemy of the Daityas and Rakshasas, he is ever engaged to do good to the celestial.

14. Do not be afraid in the least. Come with me and see him.

Sauti said :

15. Thus asked, the celestial went with the Rishis towards Garuda and from a distance addressed him thus.

The Celestials said :

16. O Lord of birds, you are a Rishi, you are the partaker of the largest portion of the sacrifice, you are Deity. You are Lord, you are the sun of hot rays, you are Parameshti, you are Prajapati.

17. You are Indra, you are steed-necked Vishnu, you are the Lord of the universe, you are the principal, you are Brahma and Brahmanas, you are Agni, you are wind.

18. You are Dhata and Vidhata, you are Vishnu the best of celestial, you are the great Truth, you are fearless, you are ever unchanged, you are great glory.

19. You are the energy of the sun, you are the intellectual function, you are our great protector, you are the ocean of strength, you are purity, you are beyond the attributes and darkness, you are the possessor of all wrath, you are unconquerable.

20. From you have emanated all things, you are the doer of excellent acts. You are all that has not been and all that has been. You are pure knowledge, you display as sun by his rays, this animate and inanimate universe.

21. Darkening the splendour of the sun, you become the destroyer of all; you are all that is perishable and all that is imperishable. O Deity, with the splendour of fire you consume all as sun in his anger burns all creatures.

22. You rise like the fire which, at the changes of the Yuga and at the dissolution of the creation, destroys everything. O king of birds, having come to you, we seek your protection, you move in the sky, your energy is great, you are as mighty as the fire.

23. Your brightness is like the lightning. You are the dispeller of darkness, you reach the very clouds, you are mighty bird Garuda. You are both the cause and the effect, you are the dispenser of boons and invincible in prowess.

24. O Lord, the whole universe has become hot like the heated gold. Protect the noble celestial, who having been frightened, are flying along the heaven to all directions.

25. O best of birds, you are the son, of the merciful and high-souled Rishi Kashyapa, you are the lord of all, therefore do not be angry with the universe, have mercy for it. You are the Supreme Lord, assuage your anger and save us.

26. The ten points, the skies, the heavens, the earth and our hearts, O bird, are continuously trembling at your voice, loud as the roar of thunder. Diminish your body which is like the fire.

27. Our hearts, losing all equanimity, are trembling at your splendour, resembling that of the angry Yama.

28. O king of birds, we pray to you, be kind towards us. Bestow on us, O Bhagavana, benefit, fortune and happiness. Having been thus adored by all the celestial and Rishis, the bird, of beautiful feathers, diminished his own energy and splendour.

CHAPTER 24

(ASTIKA PARVA) - Continued.

Story of Garuda

Sauti said :

1. Having heard (of the hugeness of his body) and seeing it himself, he began to diminish body.

Garuda said :

2. No one need be afraid of my body. As you are also very much frightened at its sight, I shall diminish it.

Sauti said :

3. Then the bird, capable of going every where at will and of calling all energy at will, placing his brother Aruna on his back, went from his father's house to that of his mother, (which was situated) on the other side of the ocean. He placed in the East Aruna of great splendour when the sun determined to burn the world with its fearful rays.

Ruru said :

4-5. What for did the highly noble sun resolve to burn the world? What wrongs were done to him by the celestial, that he grew angry?

Sauti said :

6. O sinless one, from the day on which Rahu was discovered by Surya and Chandra in the act of drinking the Ambrosia, he bore a deadly enmity towards them.

7. When Rahu began to devour Surya, he became angry and thought. "This enmity of Rahu has risen from my benefiting the celestial,

8. And I am alone to suffer from this great evil; I do not get any help at my this difficulty.

9. The inhabitants of the celestial regions (unconcernedly) see me devoured and they quietly brook it. Therefore, I must make an

attempt to destroy the worlds. There is no doubt about it.

10. With this resolution Surya went to the western mountains and from that place began to scatter his scorching rays to destroy the worlds.

11. Thereupon the great Rishis, came to the celestial and said; "Today in the middle of the night, a fire, fearful to all creatures, will rise to destroy the universe."

12. Then the celestial with the Rishis went to the Grandsire, (Brahma) and said, "What is this great and fearful heat today?"

13. The sun has not as yet risen, still destruction of the world is obvious. What will happen when he will rise?"

Brahma said :

14. The sun is ready to rise in order to destroy the worlds. As soon as he will rise he will burn everything into ashes."

15. I have, however, provided the remedy beforehand.

16. The wise son of Kashyapa, known by the name of Aruna, has a huge body. He will sit before the sun as his charioteer and will take away all his energy. This will secure the good of the world, of the Rishis and of the celestial.

Sauti said :

18. Thereupon Aruna, ordered by the Grandsire, did all that he was commanded to do. The sun rose covered by Aruna.

19. I have told you why Surya was in anger and how Aruna was appointed his charioteer. Hear next, the reply of the other question, asked by you a little while ago.

CHAPTER 25

(ASTIKA PARVA)- Continued.

Story of Garuda

Sauti said :

1. Then the bird, of great strength and energy, capable of going every where at will, went to his mother on the other side of the great ocean.

2. There lived Vinata in great affliction after losing the wager and becoming a slave.

3. Sometime after on a certain day, Kadru called Vinata, who prostrated herself before her and said before her son (Garuda). "O gentle Vinata, take me to the beautiful and delightful abode of the Nagas which is situated in the deep recess of the sea."

4. Thereupon the mother of the bird took upon her shoulder the mother of the snakes. Garuda also, requested by his mother, took the snakes on his back.

5. The son, of Vinata, the bird, began to ascend towards the sun; and the snakes, scorched by the rays of the sun, all fainted away.

6. Seeing her sons in this plight, Kadru began to adore Indra thus : "I bow to you, O Lord of the celestial, I bow to you, O slayer of Vala.

7. O slayer of Namuchi, I bow to thee, O god of thousand eyes, O Lord of Sachi, save my sons, oppressed by the rays of the sun by your showers.

8. You are our great protector. O best of gods, O Purandara, you can grant rains in torrents.

9. You are Vayu, you are the clouds, you are Agni, you are the lightning in the sky, you are the propellers of the clouds and therefore you are called the great clouds.

10. You are the incomparable thunder, you are the roaring clouds, you are the creator and the destroyer of the worlds, you are unconquerable.

11. You are the light of all creatures you are Aditya and Vibhavas, you are the highest knowledge, you are wonderful, you are king, you are the best of the celestial.

12. You are Vishnu, you have one thousand eyes, you are a deity, you are the final resource, you are all Ambrosia, you are the much adored Soma.

13. You are moments, you are the Tithis, you are the Lava you are the Kshana, you are the white fortnight, you are Kalakashtha; Truti, you are the year, seasons, months, the nights and the days.

14. You are the beautiful earth with its mountains and forests, you are the clear sky with the sun that drives away all darkness. You are the great ocean with heaving billows and abounding in Timingils, Timis, Makaras and various other fishes.

15. You are of renown, you are always adored by the wise and the great contemplative Rishis, you drink the Soma juice and the clarified butter offered with sacred invocation in the sacrifices.

16. You are always worshipped in the sacrifices by the Brahmanas, desirous of receiving fruits. O God of incomparable strength, you are sung in the Vedas. It is for this reason that the learned Brahmanas, engaged in sacrifices, study the Vedangas with all care."

CHAPTER 26

(ASTIKA PARVA)- Continued.

Story of Garuda

Sauti said :

1. Having been thus adored by Kadru, the God, having the best horses to ride, covered all the sky with blue clouds.

2. He commanded the clouds saying. "Pour down your life-giving and beneficial showers." Those clouds, luminous with lightning, then poured abundant water.

3-4. On account of the wonderful and terribly roaring clouds, that incessantly begot water, the sky looked as if the end of the Yuga had come. And in consequence of myriads of waves, caused in the falling torrents, of the deep roars of the clouds, the flashing of lightnings, the violence of the wind and the general agitation, the sky looked, as if it was dancing in madness.

5. The sky thus became dark, the rays of the sun and the moon disappeared on account of the incessant downpour. And upon Indra's causing this downpour, the Nagas became exceedingly delighted.

6. The world became full of water; the cool and clear water reached even the nether regions.

7. When there became countless watery waves, the snakes with their mother reached the island called Ramaniyaka.

CHAPTER 27

(ASTIKA PARVA.)- Continued.

Story of Garuda

Sauti said :

1. The Nagas became exceedingly glad on being wetted by the great shower; and carried by the bird (Garuda) they soon arrived at the island.

2. That island was assigned by the creator as the abode of Makaras. Coming there they first the fearful Lavana.

3. They with Garuda saw the charming woods, washed by the waters of the sea and resounding with the music of the birds.

4. There were beautiful trees full of various fruits and flowers, there were also charming mansions and many tanks with lotuses.

5. It was adorned with many beautiful lakes of pure water; it was refreshed with sweet incense-breathing breezes.

6. It was adorned with many trees that only grow on the Malaya hill, as high as the high heavens. It, being shaken by the breeze, dropped showers of flowers.

7. There were also various other trees whose flowers were scattered about by the breeze. It seemed as if these trees bathed the Nagas with a shower of rain in the shape of their flowers.

8. It was charming, beautiful and dear to the Gandharvas and always gave them pleasure. It was full of bees intoxicated with the honey they sucked. The sight of its appearance was exceedingly beautiful.

9. It was beautiful, beneficial, holy and charming to all. Echoing with the sweet notes of various birds, it much delighted the sons of Kadru.

10. Having arrived at that forest, the snakes very much enjoyed themselves and then they commanded the king of the birds, Garuda of great strength.

11. "Take us to some other beautiful islands with pure water. O bird, you must have seen many beautiful countries when coursing through the sky."

12. Having reflected for some time he (Garuda) asked his mother. "Why, O mother, am I to do the bidding of these snakes?"

Vinata said :

13. O best of birds, from misfortune. I have become a slave of my husband's second wife. The snakes caused me to lose the wager by deception; and thus have I become a slave.

14. When his mother told him the reason, the bird in great sorrow said to the snakes.

15. "Tell me, O snakes, by bringing what, or gaining what knowledge or doing what great work, we may be freed from this state of slavery.

Sauti said :

16. Having heard him the snakes said, "Bring the Ambrosia by force. Then, O bird, you will be freed from slavery."

CHAPTER 28

(ASTIKA PARVA.) - Continued.

Story of Garuda

Sauti said :

1. Thus told by the snakes, Garuda said to his mother, "I shall go to bring the Ambrosia, but I wish to eat something. Tell me where to get it."

Vinata said :

2. The Nishadas have their homes in a remote place in the midst of the ocean. Eat thousands of Nishadas and bring the Ambrosia.

3. But let not your heart be ever set on killing a Brahmana. A Brahmana is not to be killed amongst all creatures; he is like the fire.

4. A Brahmana, when angry; becomes like the fire or the sun or the poison or a sharp weapon. A Brahmana is declared to be the Lord of all creature. For these and other reasons the Brahmana is adored of all.

5. O child, he is never to be killed by you even if you be angry. Enmity with Brahmanas is never proper under any circumstances.

6. O sinless one, neither fire nor the sun does consume so much as does a Brahman of rigid austerity when angry.

7. You must know a good Brahmana by these indications. A Brahmana is the first-born of

all creatures, the best of four castes, the father, master and teacher of all.

Garuda said :

8. O mother, what form a Brahmana has? What is his character and what is his power? Does he shine like fire or is he of gentle men?

9. O mother, you should tell me, who ask you, the auspicious indications by which I shall be able to recognise a Brahmana.

Vinata said :

10. O son, know him to be a Brahmana who will torture you like a fishhook, or burn you like a hot charcoal, when he will enter into your throat.

11. You must not kill a Brahmana even in anger." Out of affection for her son Vinata again said,

12. "Know him to be a good Brahmana, who will not be digested in your stomach." Vinata again repeated those words from the great love she bore for her son.

Sauti said :

13. Though she knew the matchless strength of her son, yet being exceedingly sorrowful and gentle and deceived by the Nagas, Vinata heartily blessed him, (saying)

Vinata said :

14. Let Maruta protect your wings, let Chandra and Surya protect your back; let Agni protect your head and the Vasus your whole body.

15. I also, my son, shall somewhere, wishing for your good and being engaged in ceremonies that will produce you good. Go then, my son, in safety to accomplish your purpose.

Sauti said :

16. Having heard what his mother said, Garuda stretched his wings and rose to the skies and then being endued with great strength like another he soon came upon the Nishadas, becoming exceedingly like Yama.

17. Bent upon destroying the Nishadas he raised up a great storm of dust that covered the whole sky. He sucked up water from the ocean and shook the trees growing on adjacent mountains.

18. Then the king of birds, opening his great mouth, stopped the road of the Nishadas and the Nishadas too went into his open mouth flying in fright.

19. As birds in great affliction rise by thousands into the skies when the trees of the forest are shaken in a great storm, so the Nishadas, blinded by the dust raised by the storm, entered into the wide-opened mouth of the great snake-eater.

20. Then the hungry bird, the chastiser of his enemies, who is endued with great strength and who moves with the greatest speed to achieve his end, closed his mouth, thereby killing thousands of Nishadas who followed the occupation of fishermen.

CHAPTER 29

(ASTIKA PARVA.)- Continued.

Story of Garuda

Sauti said :

1. a Brahmana with his wife had entered into his throat and he began to burn the bird's throat like a flaming piece of charcoal. The great bird addressed him thus,

2. "O best of the twice born, soon come out of my mouth. I open it for you. A Brahmana will never be killed by me, even if he is always engaged in sinful acts."

3. When Garuda addressed the Brahmana thus, he said, "Let my wife who is a Nishada come out with me."

Garuda said :

4. Take the Nishada with you and come out at once. Save yourself without delay for you are not yet digested by the heat of my stomach.

Sauti said :

5. Thereupon the Brahmana came out with the Nishada woman and eulogising Garuda went to the country where he desired to go.

6. When the Brahman with his wife came out, the king of the birds, fleet as mind, stretching his wings, rose to the sky.

7. He then saw his father and hailed by him, made him proper answer. And the great Rishi then asked him.

Kashyapa said :

8. My son, are you doing well? Do you get sufficient food every day. Is there plenty of food for you in the world of men?

Garuda said :

9. My mother is well; and so is my brother and so am I. But, father, I do not get sufficient food and therefore my happiness is not complete.

10. I have sent by the snakes to get the Ambrosia, which is not easy to get. (However) I shall bring it to-day in order to emancipate my mother from her slavery.

11. My mother commanded me to eat the Nishadas. I have eaten them by thousands, but my hunger is not appeased.

12. O great one, point out to me some other food, by eating which, O Lord, I can bring the Ambrosia by force. You should point out some food which can appease my hunger and thirst.

Kashyapa said :

13. This lake you see before you is very sacred. It is even known in the celestial regions. There is an elephant with its face downwards continually dragging a tortoise which is his elder brother.

14. I shall speak to you in detail their hostility in the former life. Hear from me the true story, the proof of which is their presence here.

15. There was in the olden time a great Rishi, named Vibhavas, who was of exceedingly angry disposition. He had a younger brother, named Supratika, a great ascetic.

16. That great Rishi was not willing to keep his wealth joint with his brother, Supratika always spoke of a partition.

17. Some time after Vibhavas told his brother Supratika, "It is from foolishness, blinded by wealth, that many wish to divine (paternal) wealth.

18-19. But as soon as it is partitioned, they begin to quarrel from the blindness arising from wealth. And enemies in the guise of friends, cause estrangement between ignorant and selfish brothers. They confirm their quarrels by pointing out faults and thus they fall one by one.

20. Absolute ruin very soon overtakes those (brothers) that are separated. Therefore, good

men never approve of the partition amongst brothers,

21. Who, when divided, do not have any regard for Shastras or Gurus. As you, without regarding my advice, impelled by the desire of separation, wish to partition for wealth,

22. For this, O Supratika, you will become an elephant." Thus being cursed Supratika told Vibhvasu,

23. "You will become an aquatic tortoise." Thus being cursed by each other Supratika and Vibhvasu,

24. Both fools now live as a tortoise and an elephant. Owing to their wrathful nature they have both become inferior animals.

25. They are both engaged in hostilities with each other. Proud of their great strength and the weight of their body, in this lake, these two huge creatures are now engaged in their old hostilities.

26-27. Look, the handsome elephant is coming to the lake. Hearing his roar the huge tortoise rises up, violently agitating the water of the lake; and seeing him the elephant, coiling his trunk, rushes into the water.

28. The greatly powerful elephant, with the motion of his tusks and fore-part of his trunk and with tail and feet, violently agitates the water of the lakes full of fishes.

29. The greatly powerful tortoise also, with its head up, comes to the fight. The elephant is six Yojanas in height and twice that measure in circumference.

30. The tortoise is also three Yojanas in height and his circumference is ten Yojanas. Eat up both of these animals, madly engaged in battle and bent upon killing each other.

31. (After eating them), accomplish the task you desire to perform. Eating the fearful elephant which looks like a huge mountain and a huge mass of clouds, go and bring the Ambrosia.

Sauti said :

32. Having said this to Garuda, he blessed him, saying,

33-34. "O oviparous one, let good come to you when you engage in battle with the celestial. Let water-pots filled to the brim, let Brahmanas,

kine and other auspicious objects bless you. In the battle with the powerful celestial,

35. Let Riks, Yajus, Shaman, the sacred sacrificial ghee, all the mysteries and all the Vedas become your strength."

36. Having been thus addressed by his father, Garuda went to the side of the lake. He saw it full of clear water and full of birds of various kinds flying all around.

37. Remembering his father's words, the swift-flying great bird seized the elephant and the tortoise, one in each claw.

38. The great bird then soared high into the sky. Coming to a holy shrine, called Alamba, he saw many celestial trees.

39. Struck by the wind raised by his wings, the trees began to tremble in fear. Those trees, with golden boughs, feared that they would be broken down.

40. Thereupon the bird, seeing the trees that are capable of giving everything, were trembling in fear, went to other trees of matchless appearance.

41. And those big trees were adorned with fruits of gold and silver; and with branches of precious gems; and they were washed by the waters of the sea. There was a big banian amongst them.

42. The great tree spoke to the best of the birds, who was flying away with the speed of the mind, saying,

43. "Sit down on this big branch of mine which extends a hundred Yojanas; and eat the elephant and the tortoise."

44. When the best of birds, huge as a huge mountain and of great swiftness, alighted on the tree, the abode of thousands of birds, it trembled; and the bough, full of leaves, was broken.

CHAPTER 30

(ASTIKA PARVA.)- Continued.

Story of Garuda

Sauti said :

1. The moment the branch of the tree was touched by the greatly powerful Garuda with his feet, it broke down. As it was about to fall, it was caught by him.

2. As he cast his eyes in wonder on the broken branch of the tree, he saw that the Valkhilya Rishis were hanging from it, with their heads downwards.

3. Having seen the holy Rishis thus suspended, he said to himself, "These Rishis of great penances must not be killed.

4. If the bough fell down, the Rishis will be killed." Reflecting thus, the mighty bird held more firmly the elephant and the tortoise.

5. The king of birds, from the fear of killing the Rishis and from the desire of saving them held the bough in his beaks and rose on his wings.

6. The great Rishis, seeing this act which was beyond the powers of the celestial, was filled with wonder and they gave the great bird a name.

7. They said "As this great bird rises on its wings with a heavy burden, let the best of the birds, the eater of snakes, be called Garuda."

8. Then shaking the mountains, the bird slowly moved onward in the sky and when he was thus going he saw many countries underneath.

9. Wishing to save the Valkhilyas he could not find a (proper) place to sit on. At last he went to that best of mountains, called Gandhamadana.

10. There did he saw his father, Kashyapa, engaged in ascetic devotions. His father also saw that great bird of divine form.

11. And of great splendour, strength and energy, as swift as the wind or the mind, huge as a mountain peak, a ready smiter as a curse of a Brahmana,

12. Inconceivable, indescribable, fearful to all creatures possessed of great powers, terrible, as full of splendour as Agni himself.

13. Incapable of being overcome by the Devas and Danavas, capable of splitting mountains and of sucking the ocean,

14. Capable of destroying the three worlds and as fierce-looking as Yama himself. The greatly illustrious Kashyapa, seeing him approach and knowing his intention, thus addressed him,

Kashyapa said :

15. My son, do not commit a rash act, for you will then have to suffer pain. The Valkhilyas,

that support on the rays of the sun, if angry, can blast you.

Sauti said :

16. Therefore, Kashyapa for the sake of his son, propitiated the greatly fortunate, exceedingly ascetic and sinless Valkhilyas.

Kashyapa said :

17. O great Rishis, the rise of Garuda is for the good of all creatures. He is trying to accomplish a great act and therefore, you should give him permission.

Sauti said :

18. The great ascetics, having been thus addressed by the illustrious Kashyapa, quitting the bough, went to the sacred Himalayas to observe ascetic penances.

19. When the Rishis went away, the son of Vinata, his voice choked by the bough in his beaks, asked his father Kashyapa,

20. "O illustrious one, where shall I throw this great bough of the tree? O illustrious one, point me a place where there is no man."

21. Kashyapa told him of a mountain without human beings, with caves and dales, always covered with snow and inaccessible by ordinary men even in thought.

22. The great bird, carrying the bough, the elephant and the tortoise, proceeded in great speed towards that mountain of broad waist.

23. The great bough with which the huge bird flew away could be girt round with a cord made of a hundred hides.

24. The king of the birds, Garuda, flew away one hundred thousand Yojanas in the shortest time.

25. Going almost within a moment to the mountains as directed by his father, the bird let fall the great bough. And it fell with a great noise.

26. That king of the mountains trembled, having been struck with the storm, raised by Garuda's wings. The trees thereon dropped showers of flowers.

27. And the peaks of that great mountain, decked with gems and gold, were loosened and fell down on all sides.

28. The falling bough struck down many trees, which, with golden flowers amid their dark leaves, looked like clouds charged with lightning.

29. And these trees, bright as gold, falling down upon the ground and dyed with the mountain metals, looked as if they were bathed in the rays of the sun.

30. Then the best of birds sat on the summit of that mountain and ate both the elephant and the tortoise.

31. The son of Tarkshya (Garuda), having thus eaten the elephant and the tortoise, rose on his wings from the top of that mountain summit.

32. Various evil omens appeared before the celestial foreboding fear. Indra's thunder-bolt blazed up in a fright.

34. Meteors with flames and smoke, loosened from the welkin, shot down during the day; and the weapons of the Vasus, the Rudras, the Adityas, the Sadhyas, the Maruts and of all other classes of celestial began to fight among one another.

35. Such things had never happened, Do, not even during the war between the Devas and the Danavas. The winds blew with thunder; meteors fell in thousands;

36. The cloudless sky made a tremendous roar. Even he who was the god of the gods, dropped blood,

37. The garlands in the necks of the celestial grew pale and dim and their splendour was lost. And terrible masses of clouds vomited thick showers of blood.

38. The dust, raised by the winds, darkened the splendour of the coronets worn by the celestial. Thereupon, Indra with the other celestial, perplexed with fear on account of these evil omens, addressed Brihaspati thus.

Indra said :

39. O illustrious one, why have these great disasters suddenly arisen? I do not see any enemy who will oppress us in a war.

Brihaspati said :

40. O king of the celestial, O Shatakratu, it is from your carelessness and from your fault and owing to the penances of the illustrious Rishi Valkhilyas,

41. That the son of the Rishi Kashyapa and Vinata, the great bird, capable of assuming and form at will, is coming to take away the Soma.

42. And the strongest of all the strong, that bird is capable of taking away the Soma. Everything is possible in him. He can achieve even the unachievable.

Sauti said :

43. Having heard this, Indra spoke to those that guarded the Ambrosia, "A greatly powerful bird has determined to take away the Soma;

44. I warn you beforehand, so that he may not succeed in taking it by force. Brihaspati has told me that his strength is matchless."

45. The celestial, when they heard it, were astonished and they took precautions. They stood surrounding the Ambrosia and the greatly powerful Indra stood with them, thunder-bolt in hand.

46. The celestial wore wonderful and greatly valuable breast-plates of gold, set with gems;

47. They wore bright leather armours of great toughness and wielded various sharp weapons of terrible forms,

48. All emitting fire with smoke and all raised up the best of the celestial.

49. They were armed with many discuss, iron maces, spikes, lances, tridents, battle-axes and various other sharp-pointed missiles, polished swords and maces of terrible forms, all suited to their respective bodies.

50. Armed with these bright weapons and adorned with all celestial ornaments, the celestial, having their fear allayed, waited there (ready to meet Garuda).

51. The celestial of matchless strength, energy and splendour, capable of splitting the cities of the Asuras, displayed themselves in forms resplendent as the blazing fire; they all resolved to protect the Ambrosia (at all hazard).

52. And in consequence of the celestial' standing there and owing to hundreds of thousands of maces furnished with iron spokes, that battle-field looked like another firmament illuminated by the rays of the sun.

CHAPTER 31**(ASTIKA PARVA)Continued.****Story of Garuda****Shaunaka said :**

1. O son of Suta, what was the fault of Indra and what was his carelessness? How was Garuda born owing to the penances of the Valakhilyas?

2. Why had Kashyapa, a Brahmana, the king of the birds for his son? Why was he invincible of all creatures and indestructible of all?

3. Why was that bird capable of going every where and mastering any misuse of strength at will? I am willing to hear all this, if they are narrated in the Puranas.

Sauti said :

4. What you ask me is narrated in the Puranas. O Brahmana, listen to them. I shall briefly narrated them all.

5. When Prajapati Kashyapa from the desire of begetting offspring was engaged in a sacrifice, the Rishis, the Devas and the Gandharvas all gave him help.

6. Indra with Valakhilya Rishis and other celestial were appointed by Kashyapa to bring fuel for the sacrifice.

7. And Lord Indra, taking up according to his great strength a weight which was mountain-like, brought it without any fatigue.

8. He saw on the way some Rishis, as small in size as the thumb, carrying one single stalk of Palasa leaf all together.

9. They were exceedingly learn for want of food and they were much distressed when they fell into an indentation in the road caused by the hoop of a cow.

10. Purandara (Indra), madly proud of his strength, saw them with surprise and laughing at them in derision, passed them, crossing over their heads and thus grossly insulting them.

11. On this the Rishis became exceedingly angry and was filled with sorrow. They began a great act which was a terror to Indra.

12. Hear, Sir, these excellent Rishi's poured ghee in the sacrificial fire loudly reciting Mantras, saying,

13. "There will be another Indra of all the celestial, capable of going everywhere at will mustering any measure of strength at will and imparting fear to the present Indra.

14. By the fruit of our penances, let there be born an Indra fearfully strong and fleet as the mind."

15. The Lord of the celestial Shatakratu, becoming very much alarmed, went to ask the protection of the great ascetic, the self-controlled Rishi Kashyapa.

16. Prajapati Kashyapa, having heard every thing from Indra, went to the Valakhilyas and asked whether their act had been successful.

17. Thus addressed, those truthful Rishis said, "Yes, it is done." Then Prajapati Kashyapa pacified them and said,

18. "The present Indra has been appointed the lord of the three worlds by Brahma. O Rishis you are also trying to create another Indra.

19. O excellent men, you should not make the words of Brahma untrue and I too do not wish to make your desire futile.

20. Let there be an Indra of the winged creatures, endued with great strength. Be gracious to Indra who is suppliant to you."

21. Having been thus addressed by Kashyapa, the Valakhilya Rishis saluted the great Prajapati and spoke thus,

The Valakhilyas said :

22. O Prajapati, our this action (penance) is for creating an Indra. It is also meant for a son being born to you.

23. Let this successful act be accepted by you; and in this matter, do whatsoever you think good and proper.

Sauti said :

24-25. At this time, the good and illustrious daughter of Daksha, named Vinata, being desirous of having an offspring an having purified herself by bathing after her season of impurity, came to her husband and Kashyapa spoke to her thus.

26. "O Lady, the sacrifice, commenced by me, has borne fruit. What you have desired to get, you will get. Two heroic sons will be born in you who will be the lords of the three worlds.

27. Owing to the penances of the Valakhilyas and by virtue of the desire with which I had began my sacrifice, those sons will be of exceeding good fortune and they will be worshipped by the three worlds."

28. The illustrious Kashyapa again spoke to her, "Carefully bear these auspicious seeds.

29. These two will be the lords of all the winged creatures. They will be birds, capable of assuming and form at will and they will be great heroes, respected by all the worlds."

30. The Prajapati then addressed Indra thus, "You will have two brothers of great power and strength, who will be your helps.

31. O Purandara, by them will no injury be done to you. Let your sorrow cease. O Indra, you will remain as the only one Indra in the world.

32. But let not the utterers of Brahma, Brahmanas be ever slighted by you. Let not those, whose words are like the thunderbolt, be again insulted by you."

33. Having been thus addressed Indra, his fear being dispelled, went to heaven; and Vinata was much pleased, because her desire was accomplished.

34. She gave birth to two sons, Aruna and Garuda and the undeveloped-bodied Aruna became the fore-runner (charioteer) of the sun.

35. Garuda became the king of the birds. O descendent of Bhrigu, listen to his great deeds.

CHAPTER 32

(ASTIKA PARVA)Continued.

Story of Garuda

Sauti said :

1. O best of the twice born, the celestial, having stood prepared for battle (in he way already narrated), the king of the birds Garuda soon came upon them.

2. The celestial, having seen him of excessive strength, began to tremble in fear; and (having been confused) struck one another with all their weapons.

3. Amongst those that were guarding the Soma was Bhaumana (Vishvakarma) of matchless strength and of great energy. He was as effulgent as the electric fire.

4. But after a moment's fight he lay as dead, mangled by the king of the birds with his beaks, talons and wings.

5. The great bird, darkening the worlds with the dust raised by the great storm created by his wings, overwhelmed the celestial.

6. Having been overwhelmed with that dust, the celestial fainted away. Those that were guarding the Ambrosia could not see Garuda on account of the dust.

7. Thus Garuda agitated the celestial regions and mangled the celestial with his wings and beaks.

8. Thereupon the celestial, the god of thousand eyes (Indra), commanded Vayu, saying, "O Maruta, it is your work to drive the dust away.

9. Then the mighty Vayu drove the dust; and when darkness thus disappeared, the celestial attacked the bird.

10. When he was attacked by the celestial, he roared in the sky, like the great cloud, frightful to every creature. ,

11-13. The greatly powerful king of birds, the slayer of enemies, rose on his wings and stayed in the sky over the heads of the celestial, with their lord Indra, who showered on him double edged swords, iron maces, sharp lances, bright arrows and discuss of the form of the sun. Being thus attacked from every side,

14. The king of birds fought the great battle without being weary for a moment and the greatly powerful son of Vinata, blazing in the sky, attacked the celestial on all sides by his wings and breast and scattered them in all directions.

15. Mangled by the talons and the beaks of Garuda, copious blood began to flow from the bodies of the celestial.

16. Thus overcome by the king of birds, the Sadhyas fled with the Gandharvas towards the east, the Vasus with the Rudras towards the south,

17. The Adityas towards the west and the Ashvinis towards the north. Gifted with great powers, they retreated fighting and looking back every moment at their enemy.

18-19. Garuda fought with the greatly courageous Ashvakranda and Renuka, the bold Krathana and Tapanā, Uluka and Shvasana, Nimesha, Praruja and Pulina.

20. The son of Vinata mangled them with his wings, talons and beaks, like the chastiser of foes, the angry Pinaki (Shiva) at the end of the Yuga.

21. Those greatly powerful and energetic celestial, mangled all over by that great bird, looked like masses of black clouds, dropping showers of blood.

22. Thus making the celestial almost dead, the best of the birds went where the Ambrosia was. He saw it surrounded on all sides by fire.

23. The terrible flames of that fire covered whole of the sky and moved by violent winds, they bent on burning the very sun.

24-25. The illustrious Garuda assumed ninety times ninety mouths and drinking in many rivers by those mouths and coming back in great speed, having wings for his vehicle, extinguishes the fire with those rivers' water. And extinguishing that fire, he assumed a very small form, wishing to enter into the place where the Ambrosia was.

CHAPTER 33

(ASTIKA PARVA) Continued.

Story of Garuda

Sauti said :

1. The great bird, assuming a golden body, bright as the rays of the sun, entered (where the Soma was) with great force as a torrent enters the sea.

2. He saw near the Ambrosia a wheel, keen-edged and sharp as the razor, revolving incessantly (round it).

3. And that fearful instrument of fearful form, as blazing as the blazing sun, was skillfully created by the celestial to cut down the robbers of the Ambrosia.

4. The great bird saw a passage through it and stopped for a while. Diminishing his body within an instant, he passed through the spokes of that wheel.

6. He behold, within the line of the wheel, stationed there to guard the Soma, two great snakes, as blazing as the blazing fire, having

tongues like lightning; power incomparable, face and eyes emitting fire, poisonous terrible, always in anger and always in activity.

7. Their eyes were winkless and always inflamed in anger. He who was even seen by any of the two was instantly reduced to ashes.

8. The great bird (Suparna) suddenly covered their eyes with dust and thus making them blind, he attacked them from all sides.

9. The son of Vinata, that ranger of the sky, attacking their bodies, mangled them into pieces; and he then without the least delay came to the place where the Soma was.

10. The mighty son of Vinata, taking up the Ambrosia from the place where it was, rose on his wings, breaking the instrument into pieces.

11. He soon came out, but he did not drink the Ambrosia. He then proceeded on his way without the least fatigue, darkening the splendour of the sun.

12. The son of Vinata then saw Vishnu on his way in the sky and Narayana was pleased with him for his self-denial.

13. The undeteriorating Deity said to the great bird, "I am willing to grant you a boon." Thereupon the bird said, "I want to stay above you."

14. He again said to Narayana, "I want to be immortal and free from disease without drinking the Ambrosia."

15. Vishnu said to the son of Vinata, "Be it so." Receiving these two boons, Garuda said to Vishnu,

16. "I shall also grant you a boon." Thereupon Vishnu asked the mighty carrier of great weights to become his vehicle.

17. He placed the bird on the flag-staff of his car saying, "Thus shall you stay above me." And the bird said to Narayana, "Be it so,"

18. Mocking the wind with fleetness, he then swiftly proceeded on his way and when the great bird was thus going away, Indra hurled at him thunder-bolt.

19. The best of bird, Garuda, when carrying away the Ambrosia, was thus struck with the thunder-bolt; and being greatly angry, he laughingly spoke to Indra.

20. In sweet words, "I shall respect the Rishi, with whose bones the thunder-bolt is made.

21. I shall respect the thunder-bolt and you also, O Indra, I cast a feather of mine, end of which even you will never find.

22. I have not felt the slightest pain being struck by your thunder-bolt." Having said this, the king of birds threw out one of his feathers.

24. Seeing that beautiful feather, cast by Garuda, all creatures became exceedingly pleased and they said, "Let this bird be called Suparna (bird with beautiful feathers)." Seeing this, the deity of thousands eyes, Purandara, was much surprised and he thought the bird must be a great being. He then addressed him thus,

Indra said :

25. "O best of birds, I desire to know the limit of your strength. I also desire to form an eternal friendship with you.

CHAPTER 34

(ASTIKA PARVA) Continued.

Story of Garuda

1. Garuda said :

1. "O Purandara, Let there be friendship between us as you desire. Know, my strength is great and is hard to bear.

2. O Shatakratu, the learned do not approve of speaking highly of their own strength or of their own merits.

3. O friend, as we are now made friends and as you ask me, I will tell you, although self-praise without reason is always improper.

4. O Indra, I can bear, on a single feather of mine, this earth with her mountains forests, oceans and even you with it.

5. Know, my strength is such that I can bear, without fatigue, even all the worlds put together, with their mobile and immobile objects.

Sauti said :

6. O Shaunaka, when the great hero (Garuda) said all this, the great Lord, the king of the celestial, the wearer of the heaven's crown, the possessor of wealth, the benefactor of all the worlds said :

7. "It is true what you say, Everything is possible in you. Accept now my sincere and eternal friendship.

8. If you do not require the Soma, kindly return it to me. Those to whom you will give it will always quarrel with us.

Garuda said :

9. There is a reason why I am taking away the Soma. I shall not give the Soma to any body to drink.

10. O deity of thousand eyes, after I shall place it down, O King of heavens, you can instantly take it up and bring it away.

Indra said :

11. O oviparous One, I am highly pleased with what you have just now said. O best of birds, accept from me any boon you like to have.

Sauti said :

12. Being thus addressed, Garuda recollecting the sons of Kadru and the slavery of his mother by deception said,

13. "Though I have power to do everything over all creatures, yet, O Indra, I shall do your bidding. Let the mighty snakes be my food."

14. "Be it so." said the destroyer of the Danavas and he went to Hari, the god of gods, the great Soul, the lord of Yogis.

15. He (Vishnu) sanctioned all that was said by Garuda. The illustrious lord of all the worlds thus spoke to him,

16. "I shall take away the Soma when you will place it down." Having said this he bade farewell to Garuda, And Suparna (Garuda) went to the presence of his mother with great speed.

17. He then said to all the snakes in joy, "Here have I brought the Ambrosia. I shall place it on the (sacred) Kusha grass.

18. O snakes, drink it after performing your ablutions and religious rites. I have done what you asked me to do.

19-20. Therefore, as you promised, let my mother became free from this day," "Be it so," said the snakes and went to perform their ablutions. In the meantime, Indra taking up the Ambrosia, went away to heaven.

21. The snakes, after performing their ablutions, their daily devotions and other sacred rites, came in joy to drink the Ambrosia.

22. They saw that the Kusha grass on which the Ambrosia had been placed was empty. It had been taken away by a counter act of deception.

23. They began to lick with their tongues the Kusha grass in which the Ambrosia had been placed; and by that act, their tongues became divided into two.

24. The Kusha grass, from the contact of the Ambrosia, became sacred from that day. Thus did the illustrious Garuda bring the Ambrosia and bring it for the snakes, but thus were their tongues divided by what he did.

25. Then Suparna (Garuda) lived in that forest with his mother in great joy. The son of Vinata delighted his mother by becoming the eater of snakes, by being respected by all birds and by doing other great acts.

26. He, who will listen to this story or read it to an assembly of Brahmanas, must surely go to heaven, acquiring great merit from its recitation.

CHAPTER 35

(ASTIKA PARVA) Continued.

Names of Nagas

Shaunaka said :

1. O son of Suta, you have told us why the snakes were cursed by their mother; and why Vinata also cursed her son.

2. You have told us the bestowal of boons on Kadru and Vinata by their husband; you have also told us the names of the two sons of Vinata.

3. O son of Suta, you have not told us the names of the snakes (the sons of Kadru). We are anxious to know the names of the chief ones.

Sauti said :

4. O Rishi, for fear of being lengthy, I shall not mention the names of all the snakes. But hear, I shall only mention the names of the chief ones.

5-16. Shesha was born first and then Vasuki. (There were born) Airavata, Takshaka, Karkotaka, Dhananjaya, Kalakeya, Mani, Purana, Pinjaraka, Elapatara, Vamana, Nila, Anila, Kalamsha, Shabala, Aryaka, Ugraka, Kalashpotaka, Sumanakhya, Dadhimukha, Vimalapindaka, Apta, Karkotaka, Shankha, Valisikha, Nisthanaka, Hemaguha, Nahusha, Pingala, ~~Bahyakarna~~, Hastipada,

Mudgarapindaka, Kambala, Ashvatara, Kaliyaka, Vritta, Samvartaka, Padma, Mahapadma, Shankhamukha, Kushmandaka, Kshemaka, Pindaraka, Karavira, Pushpadanshtraka, Bilvaka, Bilvapandura, Mushakada, Shankhashiras, Purnabhadra, Haridraaka, Aparajita, Jyotika, Srivaha, Kauravya, Dhritarashtra, Shankhapinda, Virajas, Subahu, Shalipinda, Prabhakara, Hastipinda, Pitharaka, Sumukha, Kaunapashana, Kuthara, Kunjara, Kumuda, Kumudakshya, Tittiri, Halika, Kardama, Bahumulaka, Karakara, Akarkara, Kundodara and Mahodara.

17. O best of the twice-born, I have told you the names of the chief snakes. For fear of being tedious, I have not told you the names of the rest.

18. O Rishi, the sons and the grandsons of the snakes were innumerable, therefore, I shall not mention their names to you.

19. O Rishi, the number of snakes defies calculation in this world. There are many thousands and millions of the snakes.

CHAPTER 36

(ASTIKA PARVA) Continued.

Story of Shash-Naga

Shaunaka said :

1. O child, you have told us of many greatly powerful and unconquerable serpents. What did they do after hearing of the curse?

Sauti said :

2. Illustrious and famous Shesha, having left (his mother) Kadru, practised austere penances, living on air and rigidly observing vows.

3. He practised his penances, going to Gandhamadana, Badari, Gokarna, the forest of Pushkara and the foot of the Himalayas.

4. He passed his days in these sacred places, rigidly observing his vows, completely controlling his passions and concentrating his mind.

5. The Grandsire saw him with knotted hair, clad in rags, his flesh, skin and renews dried up owing to the austere penances he was practising.

6. The Grandsire, addressing that penance-practising ascetic, said, "O Shesha, what are you doing? let the welfare of the worlds also engage your thoughts.

7. O sinless one, you are giving pain to all creatures by your austere penances. O Shesha, tell me the desire of your mind."

Shesha said :

8. My brothers are all of wicked hearts. I do not wish to live with them. Kindly sanction this.

9. They are jealous of one another like great enemies. I am, therefore, engaged in penances. I shall not even see them.

10. They never show any kindness for Vinata and her son, who is our other brother, the bird of the air.

11. They always envy him. He too is much stronger than (all of us), owing to the boon granted by our father, the illustrious and noble Kashyapa.

12. Therefore, I am practising penances and I shall cast off this body of mine, so that I may not live with them even in another life.

Sauti said :

13. When Shesha thus spoke, the Grandsire told him, "O Shesha, I know the character of your brothers.

14. (And I know also) their great danger owing to their offence against their mother. O snake, a remedy has been already provided by me.

15. You should not grieve for your brother. O Shesha, whatever you desire possess, ask it from me.

16. I am highly pleased with you and I shall grant you a boon today. O best of snakes, it is very good that your heart has been set on virtue. Let your heart be more and more firmly set on virtue."

Shesha said :

17. O divine Grandsire, O lord of all, I ask this boon let my heart always delight in virtue and in blessed penances.

Brahma said ::

18. O Shesha, I am highly pleased with your self-denial and love of peace. By my command let the following act be done by you for the good of all creatures.

19. Bearing properly and well, this earth which is so very unsteady, towns retreats and seas, with all her mountains and forests with her

O Shesha, remain in the way as she may be steady.

Shesha said :

20. O divine lord of all creatures, O granter of boons, O lord of the earth, O the lord of every created thing, O the lord of the universe, I shall hold the earth steady, as you command. O Prajapati, place it upon my head.

Brahma said :

21. O best of snakes, go underneath the earth. She herself will make a passage for you. O Shesha, you will certainly do what is highly valued by me by holding the earth (on your head.)

Sauti said :

22. The elder brother of the king of the snakes, entering into a hole, went to the other side of the earth. He held that goddess (earth) with her belt of seas all around her.

Brahma said :

23. O Shesha, O best of snakes, you are the Dharma, because you hold the earth alone with your huge body, with every thing on her, what I myself and Indra can do.

Sauti said :

24. Thus does the snake, Shesha, the greatly powerful lord Ananta, live underneath the earth, alone supporting the world at the command of Brahma.

25. Then the Grandsire, the illustrious lord of the immortals, gave Suparna (Garuda), the son of Vinata as Ananta's help.

CHAPTER 37

(ASTIKA PARVA) Continued.

Conversation of Vasuki and other snakes

Sauti said :

1. The best of snakes, Vasuki, hearing the curse of his mother, pondered over how to make it abortive.

2. He held a consultation with all his brothers. Airavata and others, who were virtuous.

Vasuki said :

3. O sinless ones, the curse on us is well known to you. We should try to neutralise it.

4. Remedies exist for all curses, but no remedy can avail those who are cursed by their mother.

5. Hearing that this curse was uttered before the immutable, the infinite and the true one, my heart trembles.

6. Our annihilation has certainly come; otherwise the immutable Lord should have prevented our mother from uttering the curse.

7. Therefore, let us consult today how we may secure the safety of the snakes. Let us not waste time.

8. You are all wise and discerning. We shall all consult together and find out a means of deliverance,

9. As did the celestial, in the days of yore, to regain the lost Agni who had concealed himself within a cave, so that the sacrifice of Janamejaya for the destruction of the snakes may not take place and so that we may not meet with our destruction.

Sauti said :

10. Thus addressed, all the offspring of Kadru assembled together; they were all wise in counsel and they gave their opinions (one after the other.)

11. One party said, "We shall assume the guise of Brahmana Rishis and asked Janamejaya not to hold the sacrifice."

12. Others, thinking themselves wise, said, "We shall all become his favourite counsellors.

13. He will then certainly ask our advice in all things and we shall then give him such advice as may obstruct the sacrifice.

14. The king, thinking us wise, will certainly ask our advice about his sacrifice and we shall say, "Don't hold it."

15. We shall point him out many serious evils in this world and the next, with reasons and causes, so that the sacrifice may not take place.

16-17. (We can do this also); let one of the snakes by biting kill the persons, who will try to do good to the king and who will be well-acquainted with the rites of the Snake-sacrifice and who will be appointed as the sacrificial priest. And by their death, the sacrifice will not be completed.

18. We shall also bite those who are acquainted with the Snakes- sacrifice and who may be appointed as the Ritvijas of the sacrifice. Thus we shall obtain our object."

19. Some other snakes, who were kind hearted and virtuous, said, "Your this advice is not good. It is not proper to kill Brahmanas."

20. That remedy is proper in a danger which rests on righteousness. Unrighteousness finally destroys the world."

21. Other snakes said : "We shall extinguish the sacrificial fire by becoming clouds luminous with lightning and pouring down showers.

22. Other good snakes said, "Let us go in the night and steal away the vessel of the Soma. This will obstruct the sacrifice.

23. Or let the snakes go in hundred and thousands to the sacrifice, bite every one and thus create a terror.

24. Or let the serpents defile the pure food with their urine and dung."

25. Others said, "Let us become the Ritvijas of the king and obstruct the sacrifice by saying at the very outset, 'Give us our Dakshina.'

26. The king, being placed in our power, will do whatever we will ask him to do." Other said, "When the king will play in the waters,

27. Let us carry him to our home and kept him bound, so that the sacrifice may not take place." Others, thinking themselves wise, said,

28. "Let us go to the king and bite him, so that our object may be accomplished. By his death the root of all evil will be destroyed.

29. O snake, that hears by the eyes, this is the final result of our deliberations. O king, do speedily what you think proper.

30. Having said this, they all eagerly looked at the best of the snakes, Vasuki. And Vasuki, after reflecting a while, told the snakes,

31. "O snakes, your this final determination does not seem worthy of adoption. The advice, that all give, are not to my liking.

32. What can I suggest which would be for your good! I think the favour of (our father) the illustrious Kashyapa can alone do us good.

33. O snakes, my mind does not know which of your suggestions to adopt for the welfare of my race and mine.

34. It is this that makes me so anxious, for the credit and the discredit of the act will rest on me alone.

CHAPTER 38

(ASTIKA PARVA) Continued.

Story of Jaratkaru

Sauti said :

1. Having heard the words that fell from the snakes and also what fell from Vasuki, Elapatra addressed them thus.

2. "That sacrifice is not such as would be prevented and Janamejaya of the Pandava race, who is our great terror, is not such as he can be obstructed.

3. O King, he who is afflicted by Fate, has his recourse to Fate alone. Nothing else can be his refuge.

4. O best of the snakes, the root of our terror is Fate and therefore, Fate alone must be our refuge. Listen to what I say.

5-6. O best of the snakes, when that curse was uttered, I lay in fear, crouching on my mother's lap. O best of the snakes, O Lord, O snake of great splendour, I heard from that place the sorrowing gods speaking to the Grandsire saying,

The celestial said :

7. O Grandsire, O god of gods, who but Kadru, after getting such dear children, can curse them even in your presence!

8. O Grandsire, you have also said, "Be it so." We wish to know the reason why you did not prevent her,

Brahma said :

9. The snakes have multiplied, they are cruel, terrible in form and deadly poisonous. I did not prevent Kadru (from uttering the curse) from the desire of doing good to all creatures.

10. The poisonous serpents that have always the biting propensity, those that bite for little faults and those who are sinful, will be destroyed, but not those that are virtuous.

11. Hear, how the snakes may escape from this dreadful calamity when the time will come,

12. There will be born in the race of Yayavaras, a great Rishi, known by the name of Jaratkaru, who will be intelligent, greatly ascetic and self-controlled.

13. That Jaratkaru will have a son, named Astika, who will also be a great Rishi. He will put a stop to the Snake-sacrifice. Those snakes that will be virtuous will escape (from the Snake-sacrificial fire.)

The celestial said :

14. O Brahma, in whom will Jaratkaru, the foremost of the Rishis, gifted with great powers and asceticism, beget that illustrious son?

Brahma said :

15. The best of Brahmanas, the greatly powerful (Jaratkaru) will beget a greatly powerful son on his wife who will bear the same name as his.

16. Vasuki, the king of the snakes, has a sister, named Jaratkaru: the son I speak of will be born in her womb and he will save the snakes.

Elapatra said :

17. The celestial said to the Grandsire, "Be it so," and the lord Brahma, having said all this to the celestial went to heaven.

18-19. O Vasuki, I see before me your that sister, known by the name of Jaratkaru. To save us from this great calamity, give her as a gift to the Rishi Jaratkaru of rigid vows, who will roam about begging for a bride. This means of our safety has been heard by me.

CHAPTER 39

(ASTIKA PARVA) Continued.

Story of Jaratkaru

Sauti said :

1. O best of the twice born, hearing what Elapatra said, all the snakes exclaimed in joy, "Well said! Excellent man!"

2. From that day Vasuki carefully kept that maiden, his sister Jaratkaru and he took great pleasure in rearing her up.

3. Not long after this, the Devas and the Asuras churner the abode of Varuna (Ocean).

4. And the greatly powerful Vasuki became its churning cord. As soon as this work was done, he appeared the grandsire.

5. The celestial with Vasuki addressed the Grandsire thus, "O lord, Vasuki is suffering from the fear of the curse.

6. You should draw out the dart, begotten by his mother's curse, which pierces the heart of Vasuki who is desirous of the weal of his race.

7. The king of the snakes is always our friend and benefactor; O lord of the gods, be gracious to him and remove the fever of his mind.

Brahma said :

8-9. O immortals, I have thought in my mind what you have said. Let the king of the snakes do what Elapatra had told him before. The time has come. The wicked only will be destroyed and not the virtuous.

10. Jaratkaru is (already) born; that Brahmana is now engaged in penances. Let him (Vasuki), at the proper time, give his sister to Jaratkaru.

11. O celestial, what had been said by Elapatra for the weal of the snakes is true. It is not otherwise.

Sauti said :

12. The king of the snakes, a afflicted with the curse, having heard what the Grandsire said, commanded all the snakes,

13. A large number of them who are always attentive to their duties, to watch the Rishi Jaratkaru. He said,

14. "When the Lord Jaratkaru will ask for a wife, come immediately and inform me of it. The weal of our race depends upon it."

CHAPTER 40

(ASTIKA PARVA.)Continued.

Asceticism of Jaratkaru, King keeps dead snake on shoulder of Rishi

Shaunaka said :

1-2. O son of Suta, I desire to know why the illustrious Rishi whom you call Jaratkaru came to be so called. You should tell us the Etymology of the name of Jaratkaru.

Sauti said :

3-4. Jara, means "waste" Karu means "huge." The body of this Rishi was huge, but he reduced it by severe penances. O Brahmana, because he thus reduced his body, he was called Jaratkaru. The sister of Vasuki was called Jaratkaru for the same reason.

5. When the pious Shaunaka heard this, he smiled and addressing Ugrashrava (Sauti) said, "It is true."

Shaunaka said :

6. I have heard all that you have narrated. Now I wish to hear how Astika was born.

Sauti said :

7. Vasuki, wishing to bestow his sister on Rishi Jaratkaru, gave the snakes (all necessary) orders.

8. Many years rolled away, but the Rishi of rigid vows, deeply engaged in ascetic devotions, did not seek for a wife.

9. That high-souled Rishi, his sexual passion completely under control, engaged in deep study and devoted to rigid asceticism, fearlessly roamed over the world, having no desire for a wife.

10. O Brahmana, once upon a time there was a king, named Parikshit, born in the race of the Kurus.

11. He was like his grandfather, mighty in arms, the best of all bow-men in battle and was very fond of hunting.

12. That king of the world roamed about, hunting deer, wild boars, hyena and buffaloes and various other wild animals.

13. One day, having pierced a deer with an arrow, he slung his bow on his back and entered into a deep forest.

14. He searched for it in the forest here and there, as Rudra did in heaven for the sacrificial deer which was pierced with his arrow.

15. Never had a deer, pierced by Parikshit, escaped in the forest with life. This deer, however, wounded as the others, were fled away with speed. It shows the proximity of the king's going to heaven (death).

16. The deer, that the king of men, Parikshit wounded, was soon lost out of his sight and the king went in pursuit it far into the forest.

17-19. Fatigued and thirsty he came upon a Rishi, in the forest, seated in a cow-shed, drinking the froth oozing out of the mouths of the calves sucking the milk of their mothers. Coming to him with all haste, the king asked that Rishi of great austerity, "O Brahmana, I am king Parikshit, the son of Abhimanyu.

20. Have you seen where the deer pierced by me has gone?" But the Rishi, observing the vow of silence, did not reply to him.

21. The king being angry took up a dead snake with the end of his bow and placed it round the neck of the Rishi, but the Rishi did not prevent from doing it.

22-23. He did not even say a word, either good or bad. Seeing him in that state, the king cast off his anger and became very sorry. He went away to his capital and the Rishi remained as he was. The forgiving great Rishi knowing him, that best of kings,

24-25 To be true to the duties of his order, did not curse him. That best of kings, the best of the Bharata race, also did not know that the Rishi was a virtuous man. It is for this that he thus insulted him. This Rishi had a young, greatly powerful and exceedingly ascetic son,

26-27. Who was named Shringi. He was full of wrath, severe in his vows and difficult to be appeased. He sometimes worshipped with great attention his (preceptor) Brahma, seated on his seat and ever engaged in doing good to all creatures. Commanded by him, he was coming home one day.

28-29. When his friend (Krishna) in a playful mood, laughingly spoke to him about his father. The Rishi's son, ever wrathful and like poison itself, hearing what had happened to his father, blazed up in a rage.

Krishna said :

30. O Shringi, do not be proud. Ascetic as you are and possessed of great powers, (go and see) your father is carrying a dead body (on his shoulder),

31. Don't speak with the sons of the Rishis like ourselves, who are deep in asceticism, who have knowledge of truth and who have attained success.

32. Where is your that manliness and where are your those proud words, when you see your father carrying a dead snake?

33. O best of Rishis, your father did nothing to meet with this treatment. I am pained as if it has been done to me.

CHAPTER 41

(ASTIKA PARVA) Continued.

Curse to Parikshit by Shringi

Sauti said :

1. Being thus addressed and having heard that his father was bearing a dead snake, the powerful Shringi grew exceedingly angry.

2. Looking at Krishna, he softly asked him, "Why does my father bear a dead snake?"

Krishna said :

3. O dear friend, when Parikshit was roving for the purpose of hunting, he placed the dead snake of the shoulder of your father.

Shringi said :

4. What harm was done by my father to that miscreant king? Tell me this, O Krishna and (you will then) see my ascetic powers.

Krishna said :

5. King Parikshit, the son of Abhimanyu, having wounded a fleet stag with an arrow while hunting, chased it alone.

6. He lost sight of the stag in the wilderness of the forest and seeing your father he accosted him.

7. But he (your father) was then observing the vow of silence. Oppressed by hunger, thirst and fatigue, the king repeatedly asked your father about the missing deer.

8. But the Rishi, being then under the vow of silence, did not make any reply. Thereupon the king, becoming angry, placed the snake on his shoulder, taking it up with the end of his bow.

9. O Shringi, your father, engaged in devotion, is still in that posture. The king has, however, gone away to his capital (Hastinapur), named after the elephant.

Sauti said :

10. Having heard that a dead snake had been placed on his father's shoulder, the Rishi's son looked like a blazing fire, his eyes reddened with anger.

11. Inflamed with anger, the powerful Rishi, touching water, cursed the king thus,

Shringi said :

12-14. He who has placed the dead snake on the shoulder of my old and lean father, that miscreant of a king, that insulter of the Brahmanas, the destroyer of the fame of the Kuru race, will be taken within seven days from to-day to the land of Yama by the snake Takshaka, the powerful king of the serpents, stimulated by my words.

Sauti said :

15. Having thus cursed the king from anger, Shringi went to his father and saw that he was sitting in the cow-shed, the dead snake (was still) on his shoulder.

16. Seeing that the dead snake was on the shoulder of his father, he was against inflamed with anger.

17. He shed tears in grief; and addressed his father thus, "O father, hearing the insult offered to you by the miscreant,

18. King Parikshit, I have cursed him from anger, That wretch of the Kurus richly deserves my potent curse. Within seven days from this date the king of snake, Takshaka

19. Will take the sinner to the fearful house of Death." And the father said to the enraged son,

Shamika said :

20. O child, I am not pleased with your act. It is not proper for ascetics to act thus. We live in the domains of that king;

21. We are righteously protected by him and therefore, we should not mind his faults, The reigning kings should always be pardoned by men like us.

22. O son, if you destroy Dharma, (piety), Dharma will certainly destroy you. If the king does not protect us, we meet with many afflictions.

23. O son, we cannot then perform our religious rites as we desire. Protected by virtuous kings,

24. We achieve great merits; and a share of it always goes to such kings. Therefore, reigning kings are always to be forgiven;

25. Specially Parikshit, who, like his grandfather, protects us as a king should protect his subjects.

26. That penance-practising king was oppressed by hunger and thirst and he did not know that I was observing the vow of silence.

27. Disasters always befall on a country where there is no king. The king punishes those who grow wicked.

28. The fear of punishment brings in peace and men thus perform their duties and their rites undisturbed.

29. The king establishes the kingdom of heaven. The king protects all sacrifices and the sacrifices please the celestial;

30. The celestial cause rain and rain produces medicinal herbs; the medicinal herbs do immense good to mankind.

31. Manu said, 'The ruler of the destiny of men is equal to ten Veda-knowing Brahmanas.'

32. That penance-observing king, oppressed by hunger and thirst, has done this through ignorance of my vow.

33. Why have you, through childishness, done rashly this unrighteous action? O son, that king in no way deserves a curse from us.

CHAPTER 42**(ASTIKA PARVA) Continued****Conversation between Takshaka and Kashyapa****Shringi said :**

1. O father, whether my act was rash or improper, whether you like it or dislike it, the words spoken by me shall never be vain.

2. O father, I tell you, this can never be otherwise. I have never spoken a lie even in jest.

Shamika said :

3. My child, I know, you are greatly powerful and you are very truthful. You have never spoken a falsehood in your life and therefore your curse will never be false.

4. But the son, even he is grown up, should always be advised by his father, so that adorned with good qualities, he may earn great renown.

5. You are mere child and therefore, how much more do you stand in need of counsel! You are always engaged in asceticism. Even the anger of illustrious and high-souled men increases with the increase of their powers.

6. O best of pious men, considering that you are my son and a mere boy and seeing your rashness, I see I must give you advice.

7. Live, O son, having your mind inclined to peace; live on fruits and roots of the forest. Destroy your anger; but do not destroy the fruits of your asceticism (by giving vent to anger).

8. Anger diminishes the merits that ascetics acquire with great pains. There is no hope for those who are deprived of virtue.

9. Peacefulness produces success to the forgiving ascetics. Good come to the forgiving men, both in this world and in the next.

10. Therefore, you should always live, being forgiving in your temper and self-controlling of your passions. By forgiveness you will attain to worlds that are beyond the reach of even Brahma.

11. O my son, having adopted peacefulness, I shall do as much as lies in my power. I shall do this. I shall send words to the king, telling him,

12. "O king, you have been cursed by my son, who is a mere child and whose intellect is not yet developed. Seeing your disrespect towards me, (he has done this) in anger."

Sauti said :

13. That great ascetic, observant of vows, moved by kindness, sent a disciple to Parikshit with proper instructions.

14. He sent his disciple, named Gaurmukha, a young man of good manners and of ascetic penances, instructing him to enquire first about the welfare of the king and then to communicate the real business.

15. Going (to Hastinapur) he soon came to the king, the head of the Kuru race. He entered the king's palace, having first sent the notice of his arrival through servant.

16. The Brahmana, Gaurmukha, was received in all honours. And then after resting for a while, he told the king in the presence of his ministers, the terrible words of Shamika, exactly as he was instructed.

Gaurmukha said :

17-19. O king of kings, there lives within your dominions, a Rishi, named Shamika. He is greatly virtuous, very peaceful, his passions under control and a great ascetic. O best of men, a dead snake was placed by you with the end of your bow on the shoulder of this Rishi who was then observing the vow of silence. He himself forgave the act, but his son did not.

20. O king of kings, you have been to-day cursed by him without the knowledge of his father. Takshaka will be your death within seven nights.

21. Shamika repeatedly asked his son to save you, but there is none to falsify his curse.

22. As he has been unable to pacify his angry son, therefore, O king, I have been sent by him to you for your good.

Sauti said :

23. Having heard these terrible words and recollecting his own sinful act, the king, the descendant of the Kuru race, a great ascetic himself, grew exceedingly sorry.

24. Having heard that the best of the Rishi (Shamika) had been observing the vow of silence, he was doubly afflicted with sorrow.

25. Seeing also the great kindness shown to him by the Rishi and recollecting his own great act, the king became very penitent.

26. The king, who looked like a celestial, did not grieve so much for hearing that he would die, as for having done that (insulting) act to the Rishi.

27. The king then sent away Gaurmukha, saying "Let the adored Rishi be gracious to me!"

28. When Gaurmukha had gone away the king in great anxiety consulted with all his ministers without delay.

29. Having consulted with his ministers, the king himself, wise in counsels, caused a palace to be erected on a pillar, guarded day and night by men.

30. For his protection, he placed all around the palace, physicians, medicines and Brahmanas skilled in Mantras.

31. Thus being protected on all sides, the king discharged his royal duties, surrounded by his virtuous ministers.

32. None could approach that best of kings there (in that palace.) The air even could not go there, being prevented from entering.

33. When the seventh day came, the best of Brahmanas, Kashyapa, was coming with the intention of treating the king, (if bitten by the snake).

34. He had heard all that had happened; he had heard that the best of snakes, Takshaka would take the king of Yama's, abode.

35. He thought, "I will cure the king bitten by the best of the snakes. By this I may gain both wealth and virtue."

36. The king of the snakes, Takshaka, saw on the way, Kashyapa, going with the intention of cunning the king. He appeared before him in the form of a Brahmana.

37. Thereupon the king of the snakes spoke to the best of the Rishis, Kashyapa, saying, "Where are you going with such speed? What is the business upon which you are going?"

Kashyapa said :

38. The best of snakes, Takshaka, will to-day burn the chastiser of his enemies, king Parikshit of the Kuru race;

39. O amiable man, I am going in haste without loss of time, to curate that king of immeasurable prowess, the sole representative of the Kuru race, when he will be bitten by the king of snakes, who is as powerful as Agni.

Takshaka said :

40. O Brahmana, I am that very Takshaka, who will kill that king of the earth, Stop, you cannot cure one who is bitten by me.

Kashyapa said :

41. I am possessed with the power of learning. Going there, I am sure I shall cure the king bitten by you.

CHAPTER 43

(ASTIKA PARVA) Continued

Takshaka's bite

Takshaka said :

1. O Kashyapa, if you are able to cure any creature bitten by me, then revive this tree bitten by me.

2. O best of Brahmanas, I burn this banian tree in your sight. Try your best; and show me your skill in Mantras of which you have just spoken.

Kashyapa said :

3. O snake, if you are so minded, bite (the tree then). I shall revive it, though bitten by you.

Sauti said :

4. The king of the snakes, thus addressed by the illustrious Kashyapa, bit that banian tree.

5. The tree, bitten by the illustrious snake and having embibed his poison, blazed up all around.

6. having thus burnt the tree, the snake spoke again to Kashyapa, "O best of Brahmanas, try your best and let this lord of the forest (the banian tree) be revived."

7. The tree was reduced to ashes by the poison of the king of snakes. But taking up the ashes, Kashyapa spoke these words.

8. "O king of snakes, behold my power of learning in this lord of the forest. O snake, I shall revive it in your very presence."

9. And then that best of Brahmanas, the illustrious and learned Kashyapa, revived by his learning the tree which was reduced to a heap of ashes.

10. He first created the sprout, he then created two leaves in it. He then made the stem, then the branches and then the full-grown tree with leaves and all.

11. Seeing that the tree was really revived by the illustrious Kashyapa, Takshaka said, "O Brahmana, it is not (at all) wonderful.

12. That you should destroy my poison or the poison of others like me. O king of Brahmanas, O Rishi, wishing to gain what wealth, are you bent on going there?

13. I shall give you the wealth you hope to get from the best of kings, however difficult may it be get it.

14. O Brahmana, your success is doubtful, for that king is affected with a Brahmana's curse and the period of his life is also shortened.

15. Your blazing fame, that has overspread the three worlds, will (then) disappear the sun deprived of his splendour.

Kashyapa said :

16. I go there for wealth. Give it to me, O snake, so that I may go back receiving it from you.

Takshaka said :

17. O best of Brahmanas, I shall give you wealth more than you hope to get from the king. Therefore do not go.

Sauti said :

18. Having heard what Takshaka said, the best of Brahmanas, the wise and greatly powerful Kashyapa, sat in meditation.

19-20. The greatly powerful man (Kashyapa), ascertaining by his ascetic powers that the period of the life of the king of the Pandava race had really run out, went back, after receiving from Takshaka as much wealth as he desired to possess. On the great Rishi Kashyapa's departure, Takshaka went with speed towards Hastinapur.

21. Takshaka heard, on his way, that the king of the world was living very carefully, protected by poison-neutralising Mantras and medicines.

22. Thereupon the snake reflected, saying, "The king must be deceived by me by my Maya (power of delusion). But what must be the means?"

23. Takshaka then sent some snakes in the guise of Brahmanas with fruits Kusha grass and water as presents.

Takshaka said :

24. Go you all to the king, saying that you have urgent business and showing no impatience, as if you want to make him a present of the fruits, flowers and water.

Sauti said :

25. The snakes, thus commanded by Takshaka, did (as they were ordered to do) They took to the king, Kusha grass, water and fruits.

26. The greatly powerful king of kings accepted their presents and when their business was finished, he said, "Now retire."

27. When those disguised snakes had gone away, the king addressed his ministers and friends, saying,

28. "Eat with me all these fruits of excellent taste, brought by the ascetics."

29. Empelled by Fate and the words of the Rishi, the king with his ministers desired to eat those fruits.

30-31. He himself ate the fruit within which Takshaka lay hidden. O Shaunaka, when he was eating the fruit, there appeared from the fruit an ugly insect, of shape scarcely discernible, of black eyes and coppery colour. The best of kings, taking up the insect, said to his councillors,

32-33. "The sun is setting. I have no longer any fear from the poison today. Therefore, let this insect, becoming Takshaka, bite me, so that my sinful act be expiated and the word of the ascetic may be true. And those councillors, impelled by Fate, approved of the speech of the king.

34. The monarch smiled and placed the insect on his head. His hour (of death) having come, he lost his senses.

35-36. And when the king was smiling, Takshaka, who has come out of the fruit that was offered to the king, coiled himself round the neck of the king. Uttering a tremendous roar, the king of the snakes immediately bit that protector of the world.

CHAPTER 44**(ASTIKA PARVA) Continued****Installation of Janamejaya****Sauti said :**

1-2The ministers, seeing their king in the coils of Takshaka, became pale with fear and they wept in great grief.

3. Hearing the roars of Takshaka the ministers all fled. And as they were running away, they saw the king of the snakes the wonderful serpent Takshaka, going away through the sky like a streak with the colour of the lotus. His coursing through the sky looked like the vermilion line in the middle of the dark masses of a lady's hair.

4. The palace, in which the king was living, blazed up with the poison of the snake. The ministers left it and fled in fear and the king fell down if struck by lightning.

5. When thus the king fell with the poison of Takshaka, the ministers, with the royal priest and holy Brahmanas performed all his last rites.

6. All the citizens of the capital met together and placed the young son of the deceased king on the throne. They called that chastiser of foes, the hero of the Kuru race, Janamejaya.

7. That best of kings, Janamejaya, though he was but a boy, was very intelligent and wise. With his ministers and priest, the eldest son of Parikshit, the best of the Kuru race, ruled his kingdom [as powerfully and well] as his grandfather (Yudhishtira)

8. Seeing that the young king could now keep his enemies in check, his ministers, went to Suvarnavarmana, the king of Kashi and asked him to give his daughter, Vapushtama in marriage with him.

9. The king of Kashi, after due enquiries bestowed with ordained rights his daughter Vapushtama on the mighty hero of the Kuru race. And he too was exceedingly happy to get her. He did not give his heart to any other women at any time.

10. The greatly powerful hero roamed happily in pursuit of pleasures in lakes, in woods and in flowery fields. He passed his time in pleasure as Pururava of olden time did on receiving Urvashi.

11. When he thus passed his days in pursuit of pleasure, ever-renowned for her beauty, devoted to her husband, the fairest of the fair, Vapushtama, having gained a desirable husband, pleased him with the excess of her love.

CHAPTER 45

(ASTIKA PARVA) Continued

Story of Jaratkaru

Sauti said :

1. About this time, the great ascetic Jaratkaru, becoming a Yatra-Sayan Griha, roamed over the world.

2. The greatly powerful Rishi roamed about, bathing in various sacred waters and practising various vows, difficult to be practised by others.

3. The Rishi lived on air and was completely free from all worldly desires, thus becoming daily lean and emaciated. Thus did he see his ancestors, hanging in the hole, their heads downwards,

4. By a cord of Virana roots, having only one thread entire. Even that one thread was gradually being eaten away by the rat, living in that hole.

5. They were in the hole without food; they were emaciated, pitiable and eagerly desirous of emancipation. Jaratkaru, in humble guise, came near these pitiable ones and asked them,

7. "Who are you that are hanging by the cord of Virana roots, of which the single weak root that is still left is gradually being eaten away by the rat that lives in this hole.

8. The little that remains of the single thread will soon be cut away, It is quite evident that you will then fall into the pit with your heads downwards.

9. I have been moved with pity, seeing that you hang with your faces downwards and that you are overtaken by a great calamity. What good can I do to you?

10. Tell me without delay whatever your this great calamity can be relieved with a fourth, or a third or even a half of my this asceticism.

11. O relieve yourselves even with the whole of my asceticism. I consent to it. Do as you please.

The Ancestors said :

12. O Venerable Brahmachari, you wish to relieve us. But, O best of the twice-born, you cannot relieve us with your asceticism.

13. O child, O best of speakers, we have also the fruits of our asceticism, but O Brahmana, we are falling down into this hell for the want of offspring.

14. The Grandsire has said, 'the offspring is the great Dharma.' O child, hanging as we are in this hole, our intellect has grown dim.

15. Therefore we cannot know you, although you are known for your greatness all over the world. You are venerable, you are of good fortune, you sorrowfully grieve for us.

16. Hear, O Brahmana, who we are and for whom you are lamenting. We are Rishis of the name of Yayavara of rigid vows.

17. O Rishi, we have fallen from a holy region for want of offspring. Our great penances have not been destroyed, therefore, we have still one cord left (to hang from.)

18-19. We have only one thread (son) now, but it matters little whether he is or he is not. Unfortunate we are! We have a thread in one, known as Jaratkaru, well-read in the Vedas and Vedangas, who has adopted asceticism. He is high-souled, he has his senses under complete control, he is a man of rigid vows, a great ascetic.

20. But from his temptation for the merits of asceticism we have been reduced to this state. He has no wife and no son, no friend, no relatives.

21. This is the reason why we hang in this hole, our consciousness gone, like one having no one to look after. If you meet him, tell him out of kindness for us.

22. "Your ancestors are hanging in grief with their faces downwards. O holy man, take a wife and beget offspring.

23. O Rishi, O holy man, you are the only thread in the line of your ancestors." O Brahmana, the Virana root that you see and on which we hang,

25. Is the cord representing our race. O Brahmana, these threads of the Virana roots which you see eaten up (by the rat) are we ourselves, who have been eaten up by Time. This root which you see half eaten,

26. And by which we are hanging in this hole is he who has adopted asceticism. The rat which you see is Time of infinite strength.

27. He (Time) is slowly killing the wretch Jaratkaru, engaged in asceticism, having been tempted by its merits but wanting in prudence and heart.

28. O excellent one, his asceticism cannot save us. The roots being torn, falling off from heavens, deprived of consciousness by Time.

29. Behold like sinful wretches we are going downwards. On our going with all our relatives down into this hole,

30. Eaten up by Time, he too will sink with us into hell. Whether it is asceticism, or sacrifice, or other holy acts,

31. O child, they are inferior and cannot be equal to a son. O child, seeing all this, tell every thing to the Rishi Jaratkaru.

32. O Brahmana, becoming our saviour, you should, out of kindness towards us, tell him in

detail all that you have seen, so that it might induce him to take a wife and beget offspring.

33. O excellent man, who are you? You may be one of his friends, for you grieve for us like a friend and as one belonging to our race. We wish to hear who you are that stand before us.

CHAPTER 46

(ASTIKA PARVA.) Continued

Story of Jaratkaru

Sauti said :

1. Having heard all this, Jaratkaru became exceedingly sorry. He spoke to the pitres in sorrow and his words were choked by tears.

Jaratkaru said :

2. You are my fathers and grandfathers who are gone before. Tell me, therefore, what I can do for your welfare.

3. I am that Jaratkaru, your sinful son. I am a worthless man, a man of sinful deeds. Pray, punish me.

4. O son, you have come by good luck at this spot in your travel. O Brahmana, why have you not taken a wife?

Jaratkaru said :

5. O Pitris, I have this desire always in my heart, that having kept my sexual passion under complete control, I shall take this body to the other world.

6. My mind is possessed with the idea that I must not take a wife. But having seen you, my sires, hanging like birds.

7. O grandfathers, my mind has been diverted from Brahmacharya, I shall certainly do your favourite work.

8-9. (I shall certainly marry), if I get a bride of my own name, who will bestow herself on me of her own accord, who will come to me as a gift and whom I shall not have to maintain.

10. Otherwise I shall not marry. O grandsires, I speak to you the truth. The offspring that will be begotten on her shall be the means of your salvation and O my fathers, you will then

live for ever in blessed happiness and without the apprehension of a fall.

Sauti said :

11. The Rishi (Jaratkaru), having said all this to the ancestors, (left the place and) roamed over the world again. O Shaunaka, although he grew old, he did not get a wife.

12. He was very sorry that he was not successful, but directed by his ancestors he continued the search. He went into the forest and wept aloud in grief.

13. Having gone into the forest, the wise Rishi, moved by the desire of doing good to his ancestors, said, "I shall ask for a bride, distinctly uttering the words thrice.

14. Whatever creatures are, mobile or immobile, visible or invisible, O you all, hear my words.

15. I am a man, engaged in severe penances, but my ancestors, afflicted with grief, have told me, "Get yourself married to beget a son."

16. Directed by my ancestors, I'm roaming in poverty and sorrow all over the world for wedding a maiden whom I shall get as a gift.

17. Let any of those creatures, whom I (now) address, if he has a daughter, bestow her on me who am roving all over the world for a bride.

18. A bride, who bears the same name with me, who will be given to me as a gift and whom I shall not have to maintain, (If there is such a bride), O bestow her on me.

19. Thereupon those snakes, who had been appointed to watch Jaratkaru, knowing his intention, gave information to Vasuki.

20. The king of the snakes immediately went to the place where the Rishi was, taking with him his sister, decked with various ornaments.

21. O Brahmana, the king of the snakes Vasuki, having gone there, offered the maiden as a gift to that high-souled Rishi. But he did not at once accept her.

22. The Rishi, thinking her not to be of the same name with himself and seeing also that the question of her maintenance was not settled, reflected for a while and hesitated to accept her.

23. O descendant of Bhrigu, he then asked Vasuki the name of the maiden and he told him also, "I shall not maintain her."

CHAPTER 47

(ASTIKA PARVA) Continued

Story of Jaratkaru

Sauti said :

1. Thereupon Vasuki said to the Rishi Jaratkaru, "This maiden has the same name as yours. She is my sister and is an ascetic.

2. I shall supporter, O best of Brahmanas and therefore accept her. O Rishi, I shall protect her with all my abilities. O best of Rishis, she has been brought up by me for you."

The Rishi said :

3. It is settled between us that I shall not maintain this maiden and she will not do anything that would be displeasing to me. If she does, I shall leave her.

Sauti said :

4. When a promise was given by the snake that he would maintain his sister, Jaratkaru went to the house of the snake.

5. Thereupon the virtuous and veteran Rishi, learned in Mantras and observant of rigid vows, accepted her hands, given to him in due rites.

6. He then being much adored by the Rishis lived with his wife in the beautiful house set apart for him by the king of the snakes.

7. In that house was a bedstead covered with valuable coverlets. Jaratkaru slept (in that bedstead) with his wife.

8. The excellent man (Jaratkaru) made an agreement with his wife, saying "You should not do any thing or say any thing that will be displeasing to me."

9. I shall then leave you and no longer live in the house, if you do any such thing. Bear in mind these words that I have spoken.

10. The sister of the snake, in great anxiety and sorrow said, 'Be it so.'

11. The illustrious girl, moved by the desire of doing good to her relatives, served her husband of hard life with the means of Shveta Kakiya, (i.e. with the wakefulness of the dog, the timidity of the deer and the sharp instinct of crows to understand signs.)

12. One day the sister of Vasuki, when her season of impurity came, bathed according to custom and went to the great Rishi, her husband.

13. Thereupon she became quick with child and the embryo was like fire. It was greatly effulgent and was as resplendent as the god of fire himself.

14. It began to grow like the moon of the white fort-night. A few days after, the greatly famous Jaratkaru.

15. Placing his head on the lap of his wife, slept, looking like one fatigued. When the Brahmana was thus sleeping, the sun entered the summit of the western mountain.

16. O Brahmana, as the day was fading away, fearing the loss of (Jaratkaru's virtue, the excellent of Vasuki grew very anxious.

17. (She thought) "What shall I do now? Shall I wake my husband or shall I not? He leads a hard life and he is virtuous. How can I act so that I may not offend him.

18. On the one hand is his anger and on the other is his loss of virtue. The loss of virtue is the greater evil of the two, this is my belief.

19. But if I wake him, he will surely be angry. If the time for prayer passes away (without his doing it,) he will certainly sustain the loss of virtue.

21. Having thus thought over the matter, the sweet-voiced snake Jaratkaru, thus spoke to the Rishi, resplendent with asceticism and lying like a mass of flame, "O great Lord, arise, the sun is setting."

22. O Illustrious man, O Rishi of rigid vows, perform your Sandhya (prayer) after touching water. The time for Agnihotra has come. These moments are beautiful and fearful also.

23. O Lord, the evening is now gently covering the western sky. Having been thus addressed, the illustrious great ascetic Jaratkaru,

24. His lips quivering in anger, spoke these words to his wife, "O snake, you have insulted me.

26. I shall no longer live with you, I shall go away whence I came. O lady of the snake-race, I know it for certain, the Sun has no power to set

(at the usual time) if I remain asleep. A man cannot remain in the place where he is insulted,

27. Far less can remain a man like me, who am religious and those who are like me. Being thus addressed by her husband, the heart of the sister of Vasuki began to tremble (in fear).

28. She spoke to him, "O Brahmana, I have not waken you from any desire of insult.

29-30. I have done it lest your virtue suffer any loss." Thus being addressed by his wife the great Rishi Jaratkaru, possessed with anger and desirous of forsaking his wife, said to the snake, "O lady of the Naga race, I have never spoken a falsehood, therefore I shall go.

31. This was my agreement made with you and your brother, O amiable lady, I have passed happily with you. O fair lady, tell your brother,

32. When I am gone, that I have left you. On my going away, you should not grieve for me."

33-35. Having been thus addressed, the beautiful Jaratkaru, was filled with anxiety and sorrow. Her eyes were full of tears, her face was colourless with fear and her voice choked with sobs, She mustered courage, but her voice was trembling. She joined her hands and thus addressed the Rishi Jaratkaru, "O virtuous man, it is not proper for you to leave me.

36. You are always in virtue, so, I am always engaged in doing good. O best of Brahmanas, the object for which I was bestowed on you.

37-38. Has not been as yet accomplished. Unfortunate am I! What shall I speak to Vasuki? O excellent Rishi, the son, desired by my relatives afflicted by their mother's curse, to be begotten by you on me, is not as yet born. The welfare of my relatives depends on the son begotten by you.

39. Moved by the desire of doing good to my race, so that my connection with you be fruitful, O Brahmana, I entreat you not to go away.

40. O excellent one, high-souled as you are, why should you leave me who have committed no fault? My conception is not yet apparent."

41. Thus addressed, the great ascetic Rishi spoke to his wife Jaratkaru, these words, proper and suitable to the occasion.

42. O fortunate lady, the being that is now in your womb, is like the god of fire himself. He is a Rishi, greatly virtuous and a master of the Veda and the Vedangas."

43. Having said this, the virtuous and great Rishi Jaratkaru went away, his heart firmly fixed on practising severest asceticism again.

CHAPTER 48

(ASTIKA PARVA.) Continued

Birth of Astika

Sauti said :

1. O ascetic Rishi, as soon as her husband was gone, Jaratkaru went to her brother and told him all that had happened.

2. Hearing this greatly evil news, the king of the snakes spoke to his miserable sister, he being more miserable than she was.

Vasuki said :

3. O amiable sister, you know the object for which you were bestowed (on the Rishi.) If a son be born for the good of the snake race.

4. That greatly powerful being will be able to save us from the Snake-sacrifice. The Grandsire told this to the celestial in olden times.

5. O Fortunate one, are you quick, with child by that best of Rishis? My heart's desire is that my bestowal of you on that wise man may be fruitless.

6. It is not proper for me to ask you such a question, but I ask you from the gravity of the matter.

7. Knowing that it is not possible to get back your husband, ever engaged in severe asceticism, I shall not follow him; he may curse me.

8. O amiable sister, tell me all that your husband has done and thereby (relieve me by drawing out the terribly painful dart that is implanted in my heart.

9. Jaratkaru, having been thus addressed, consoled the king of the snakes, Vasuki and spoke thus.

Jaratkaru said :

10. Asked by me about offspring, the high-souled great ascetic said, "It is there and went away.

11. I do not remember him to have spoken a falsehood even in jest. O king, why should he then speak a falsehood in such a serious matters. He said,

12. "O Lady of the Naga race, do not grieve for the result of our union. A son will be born in you like a blazing fire.

13. O Brother, having said this, the Rishi, my husband, went away therefore, let the great in your mind be removed.

Sauti said :

14. Having heard this, Vasuki, the king of the snakes, accepted the words of his sister, saying "Be it so."

15. O Brahmana, the best of the snakes then adored his sister with best regards, with fitting eulogies and gifts of wealth.

16. O Best of the twice born, the greatly powerful and effulgent embryo began to develop like the moon in the white fortnight.

17. O Brahmana, the sister of the snake in due time gave birth to a son with the splendour of a celestial boy, the destroyers of the fears of (the relatives of) his father and mother.

18. He grew up in the house of the king of the snakes. He studied the Vedas with their Angas from the great Rishi Chyavana, the son of Bhrigu.

19. Though he was a mere boy, his asceticism was great; he was gifted with great intelligence and many virtues. He was known in the world by the name of Astika.

20. He was known by the name of Astika, because his father had gone away to the forest, saying Astika(one is there), when he was in his mother's womb.

21. Though he was only a boy, yet he was grave and intelligent. He was kept with great care in the palace of the snake-king.

22. He was like the illustrious lord of the celestial, Shulapani (Shiva). He grew up day by day to the infinite delight of all the snakes.

CHAPTER 49

(ASTIKA PARVA.) Continued

Story of Parikshit

Shaunaka said :

1. Tell me again in detail all that king Janamejaya asked his ministers to say about his father's ascension to heaven.

Sauti said :

2. O Brahmana, hear all that the king asked his ministers and all that they said about the death of Parikshit.

Janamejaya said :

3. You know all that happened to my father and how my illustrious father met with his death.

4. Hearing from you all about my father, I shall do what is proper and good. I shall not do otherwise.

Sauti said :

5. Being asked by that high-souled king Janamejaya, the virtuous and wise ministers thus replied.

The Ministers said :

6. Hear, O king, what you have asked. Hear an account of that king of the world, your illustrious father's life and how he left this world.

7. Your father was virtuous and noble and a protector of his subjects. Hear, how that high-souled king conducted himself on earth.

8. That virtuous king, virtuously inclined, protected, like Virtue and Justice themselves, the four castes, keeping them in the duties of their respective orders.

9. Blessed with fortune and with matchless prowess, he protected the goddess earth. He hated none and had none to hate him.

10. Like Prajapati he looked at all creatures with equal eyes. The Brahmanas, Kshatriyas, Vaishyas and Sudras,

11. Engaged in their respective duties, O king, were all impartially protected by him. He maintained widows, orphans, the maimed and the poor.

12. He was handsome and was like a second Soma to all creatures. All were contended and blessed with good fortune by that truthful and greatly powerful king.

13. He was the disciple of Sharadvata in the science of arms. O Janamejaya, your father was the beloved of Govinda (Krishna).

14. He was the favourite of all men and was greatly renowned. He was born in the womb of Uttara when the Kuru race was almost destroyed.

15. Therefore the mighty son of Abhimanyu was called Parikshit. He was learned in the

treatise on the duties of kings and was adorned with all the noble qualities.

16. He had his passions under control, he was intelligent, he was gifted with great memory, he was practiser of all virtues, a conqueror of six passions, a great intelligent man, fully acquainted with the science of ethics.

17-18. Your father ruled over his subjects for sixty years. When he died, all the people were extremely sorry. After him, O best of men, you have acquired this hereditary kingdom of the Kurus, (who have been ruling over it) for the last thousand years. O protector of every creature, you were installed when you were a child.

Janamejaya said :

19. None was born in our dynasty who did not look after the good of his subjects and who was not beloved by them. See specially the conduct of my grandfathers (five Pandava brothers) who were ever engaged in great deeds.

20. How did my such a noble father meet with his death? Describe it to me. I am desirous of hearing it.

Sauti said :

21. Thus asked by the king, the ministers, the well-wishers of the king, told him everything as it had happened.

The Ministers said :

22-23. O king, that monarch, the lord of the world, greatly obedient to all Shastras like the first of all beings, became addicted to sports like the best of bow-men, the great warrior and exceedingly powerful Pandu. He made over to us all state affairs.

24. Once on a time he went into the forest and pierced a deer with an arrow. Having thus wounded the deer, he followed it armed with sword and quiver,

25. Alone on foot. But he could not, however, come upon that lost deer.

26. He, being sixty years old and therefore fatigued and hungry, saw a great Rishi in that great forest.

27. The king accosted that Rishi, who was then observing the vow of silence, but the Rishi did not make any reply.

28. The fatigued and the hungry king grew angry with the Rishi who sat motionless as a piece of wood in observance of his vow of silence.

29. Knowing not that the Rishi was observing a vow of silence, your father, being angry, insulted him.

30. O excellent one of the Bharata race, he took up from the ground a dead snake with the end of his bow and placed it on the shoulder of that holy Rishi.

31. But that wise man did not speak a word, good or bad and he did not become angry. He remained as he was, bearing the snake on his shoulder.

CHAPTER 50

(ASTIKA PARVA.) Continued

Conversation of Parikshit and ministers

The Ministers said :

1. O king of kings, that tired and hungry monarch, having placed the snake on the shoulder of the Rishi, came back to his own capital.

2. The Rishi had a son, born of a cow, named Shringi. He was greatly renowned, exceedingly powerful and greatly energetic and very wrathful.

3. He used to go to Brahma and worshipped him. Commanded by him, Shringi was one day returning home,

4-5. When he heard from his friend how his father had been insulted by your father. He heard that he was bearing on his shoulder a dead snake as motionless as a piece of wood, without doing any injury to the man who had insulted him thus.

6. O king, (he heard that your father had insulted the Rishi) who was a great ascetic, the best of Rishis, a controller of his passions, a pious and holy man, a door of wonderful deeds, his soul enlightened with asceticism and his senses and their functions under his complete control.

7. His practices were pious, his speeches pure. He was contented and had no avarice; he had not the least meanness, nor had he any avarice. He was old and observant of the vow of silence.

8. And he was the refuge of all creatures. Such was the Rishi whom your father insulted.

The son of that Rishi, however, cursed your father in anger.

9. Though that son of the Rishi was but a boy, he had the splendour of mature age. He speedily touched water and spoke thus in anger,

10-12. With reference to your father, burning as if in effulgence, "Behold my ascetic powers, The angry and effulgent snake Takshaka, as spoken by me, will burn with his poison, within seven nights hence, the wretch who has placed a dead snake on the shoulder of my sire. " Having said this, he went to the place where his father was.

13. Seeing his father, he told him of the curse uttered by him. That best of Rishis sent to your father.

14. A well-mannered and virtuous disciple, named Gaurmukha, After having taken rest for a while, he (Gaurmukha) told every thing to the king (your father,)

15. (Saying in the words of his preceptor) "O king, you have been cursed by my son. Takshaka will burn you with his poison. O great king, be careful.

16. O Janamejaya, your father, having heard these terrible words, took every precaution against the powerful snake Takshaka.

17. When the seventh day arrived, a Brahmana Rishi, named Kashyapa, wished to come to the king.

18. The king of the snakes, Takshaka, saw Kashyapa and that king of the snakes asked that Brahmana, "Where are you going in a hurry? And what is your business for which you go?"

Kashyapa said :

19. O Brahmana, I am going where the best of the Kurus, the king named Parikshit is. He will today be killed by the snake Takshaka.

20. I am going in a hurry to cure him, so that he, being treated by me, may not be killed by the snake.

Takshaka said :

21-22. O Brahmana, I am that very Takshaka. Why do you wish to revive the king bitten by me. Behold my wonderful power. You are incapable of reviving the king bitten by me."

Having said this, Takshaka there and then bit a lord of the forest (a banian tree).

23. The trees reduced to ashes as soon as bitten by the snake; but, O king, Kashyapa, however revived it.

24. Thereupon Takshaka, in order to tempt him, said, "Tell me what is your desire." and Kashyapa replied to Takshaka.

25. "I am going there with the desire of (getting) wealth." The illustrious Takshaka, (thereupon) told him in sweet words,

26. "O sinless one, take from me more wealth than you expect to get from that king. And then go back."

27. The best of men, Kashyapa, being thus addressed by the snake and having received from him as much wealth as he desired to get, went back.

28-29. When the Brahman went back, Takshaka went in disguise to that best of kings, your virtuous father, who was then saying with all precautions in his palace; and he burnt him with the fire of his poison. After this (most lamentable event,) you, O best of kings, were installed on the throne.

30. O best of kings, we have told you all that we saw and heard, though the account is terrible and cruel.

31. O best of kings, you have now heard how (your father) the great king of the world was killed and how Rishi Uttanka was insulted, do what is proper.

Sauti said :

32. Thereupon the chastiser of foes, Janamejaya addressed all his ministers thus.

Janamejaya said :

33-34. From whom have you heard this wonderful account of the lord of the forest, burnt to ashes by Takshaka and revived again by Kashyapa? My father could not have certainly died were the poison neutralised by the Mantras of Kashyapa.

35. The sinful wretch, the worst of the snakes (Takshaka), thought in his mind, If a Brahmana revives the king bitten by me,

36. "All the world will laugh at me saying, Takshaka had no poison any longer." Certainly having thought so, he gratified the Brahmana.

37-38. I have however, devised a means by which I shall punish him. I now wish to hear how you heard and how you saw what happened in the solitude of the forest, especially the conversation between Takshaka and Kashyapa. Having heard this, I shall devise means for the destruction of the snakes.

The Ministers said :

39. O king, hear from whom we heard the conversation between that king of the Brahmanas and the king of the snakes.

40. O king, a certain man had climbed that lord of the forest to collect its dry twigs for sacrificial fuel.

41. He was not seen by the Brahmana or the snake. O king, he too was reduced to ashes with the tree.

42. O king of kings, he was revived with the tree by the power of the Brahmana. That man, a servant of a Brahmana, came to us,

43. And told us in detail what happened between Takshaka and the Brahmana. O king, we are thus able to tell you what we saw or heard. O best of kings, having heard it, do what should be done now.

Sauti said :

44. Having heard the words of the ministers, the king Janamejaya began to weep in grief and squeezed his hands.

45. The lotus-eyed king breathed long and hot breaths; the king shed tears and wept aloud.

46. The king, afflicted with grief and sorrow, shed tears and touching water according to the form, thought for a while as if sifting something in his mind. Then addressing all his ministers, he said :

Janamejaya said :

47-49. I have heard your account of my father's ascension to heaven. Know now what is my fixed resolve. No time should be lost to avenge the wretch Takshaka who killed my father. The wretch killed the king, making Shringi a mere pretext.

50. Out of malignity alone he prevented Kashyapa from coming. If that Brahmana had come, my father would have certainly lived.

51. What harm could have possibly come to him if the king had revived by the grace of Kashyapa and the precautions taken by the ministers?

52. He, being ignorant of my anger, prevented that best of Brahmana, Kashyapa, from coming to my unconquerable father.

53. The aggression of the wretch Takshaka in great, for he gave wealth to the Brahmana, so that he might not revive the king.

54. I must avenge myself on my father's enemy, to please myself, to please Uttanka and you all.

CHAPTER 51

(ASTIKA PARVA) Continued

Story of the snake-sacrifice

Sauti said :

1. The illustrious king having said so, the ministers expressed their approbation. The king expressed his determination of performing a Snake-sacrifice.

2. The Lord of the earth, the best of the Kurus, king (Janamejaya) the son of Parikshit, then called his priest and Ritwijas.

3. And that accomplished speaker spoke on the accomplishment of his great task. (He said), "I must avenge on that wretch Takshaka.

4-5. Tell me what I must do. Do you know any act by which I can throw Takshaka with all his friends and relatives in the blazing fire? I want to burn the wretch of a snake as he burnt my father with his poison.

The Ritwijas said :

6. O king, there is a sacrifice advised by the celestial for you. It is known as the Snake-sacrifice and is spoken of in the Puranas.

7. O king, you alone can accomplish it and no one else. The men, learned in the Puranas, have told us that there is such a sacrifice.

Sauti said :

8. O excellent one, thus addressed, that royal sage thought Takshaka already thrown into the blazing fire and burnt to ashes.

9. The king then told these Brahmanas, learned in Mantras, "I shall perform that sacrifice. Tell me the things that are necessary.

10. O best of Brahmanas, thereupon his wise Ritwijas, learned in the Shastras, measured, according to the ordinances, a piece of land for the sacrificial platform.

11-13. It was graced by the presence of holy Brahmanas; it was decked with much valuable wealth; it was full of wealth and paddy. On this sacrificial platform they according to rites installed the king in the Snake-sacrifice. But before the commencement of the sacrifice happened.

14-15. An incident which foreboded a hindrance to it. For when the sacrificial platform was being built, a man, Suta by caste, well acquainted with the Puranas and learned in the art of masonry and of laying foundations, said,

16. "The land in which the platform was made and the time when it was measured indicate that this sacrifice will not be completed. A Brahmana will be its cause."

17. Having heard this, the king, before he was installed in the sacrifice, ordered the gate keepers, saying, "None must be allowed to enter here without my permission."

CHAPTER 52

(ASTIKA PARVA) Continued

Story of the snake-sacrifice

Sauti said :

1-2. The Snake-sacrifice then began in due form. The sacrificial priests, expert in their respective duties according to the ordinance, their bodies with black garments and their eyes red from the smoke, poured ghee in the blazing fire, uttering the Mantras.

3. Making the hearts of all the snakes tremble in fear, they began to pour ghee in the mouth of the Agni, uttering the names of the snakes.

4. Thereupon the snakes fell into the blazing fire one after another, each be-numbed and crying piteously to one another.

5. Breathing hard, swelling to enormous sizes, intertwining one another with their heads and tails, they came in large numbers and fell into the blazing fire.

6-7. The white, the black, the blue, the old and the young, those measuring a crores those measuring a Yojana and those measuring a Gokarna, all fell violently into that blazing fire uttering various cries.

8. Hundreds and thousands, tens of thousands and hundreds of thousands came benumbed and perished on that occasion.

9. Amongst those that perished, there were some that were like the horse, some like the trunks of elephants and others with the huge bodies and strength of mad elephant.

10. The snakes of various colours and of virulent poison, of terrible look, like maces furnished with iron spikes, of enormous strength and of the greatest biting propensity, fell into the fire as the result of their mother's curse.

CHAPTER 53

(ASTIKA PARVA) Continued

Story of the snake-sacrifice

Shaunaka said :

1. Who were the great Rishis that became the Ritvijas in the Snake-sacrifice of the wise king Janamejaya of the Pandava dynasty?

2. Who became the Sadasyas in that terrible Snake-sacrifice, so fearful to the snakes and so sorrowful to them?

3. O child, you should describe all this in detail, so that, O Sauti, we may know who were acquainted with the rituals of the Snake-sacrifice.

Sauti said :

4. I shall tell you the names of those wise men who became the Ritvijas and Sadasyas of the king.

5. The Brahmana, named Chand Bhargava, born in the race of Chyavana, greatly illustrious and the foremost man amongst all the learned in the Vedas, became the Hota in that sacrifice.

6. This learned old Brahmana, Kautsa became the Udgata, Jaimini became the Brahman, Shranagarava and Pingala became the Adhvaryus.

7-9. Vyasa with his son and disciple, Uddalaka, Pramataka, Shvetaketu, Pingala Asita, Devala, Narada, Parvata, Atreya, Kundajathara, Kalaghata, Vatsya, old Shrutashrava, ever engaged in Japa and the study of the Vedas, Kohala, Devasharmana, Maudgalya, Samasaurabha.

10. These and many others, who were vastly learned in the Vedas, became the Sadasyas in the sacrifice of the son of Parikshit.

11. When the Ritvijas began to pour ghee on the fire in that Snake-sacrifice, fearful snakes, striking fear into every creature, began to fall into its fire.

12. The fat and the marrow of the snakes, thus burnt in the sacrificial fire, flowed like rivers and the whole atmosphere was filled with an insufferable stench, owing to this continual burning of the snakes.

13. Incessant were the piteous cries of the snakes that fell into the fire and of those that were in the air about to fall into it.

14. In the meanwhile, as soon as Takshaka heard that Janamejaya had been installed in the sacrifice, he, the king of snakes, went to Indra.

15. That best of snakes told every thing to Indra and having acknowledged his fault, asked his protection in fear,

16. Indra, being much pleased, told him, "O Takshaka, O king of the snakes, you have nothing to fear here from the snake-sacrifice.

17. The Grandfather was pacified by me for your sake. Therefore, you have no fear. Drive away this fever of fear from your mind."

18. Thus being encouraged by him, the best of snakes, Takshaka, lived in Indra's abode in joy and happiness.

20. Here did Vasuki become exceedingly sorry, seeing that the snakes were continually falling into the fire and that his race had been reduced to only a few. That best of the snakes were confounded with grief and thus spoke to his sister,

21. "O amiable sister, my body is burning. I can no longer see the points of the heavens. I am about to fall owing to the loss of consciousness. My mind is whirling.

22. My sight is falling, my heart is trembling. Being be-numbed, I may fall into the blazing fire (of the sacrifice) today.

23. This sacrifice of the son of Parikshit is begun for the extermination of our race. It is evident I also shall have (soon) to go to the land of the dead.

24. That time has come, O sister, for which I bestowed you on the Rishi Jaratkaru; O sister, protect us with all our race.

25. O best of the women of the snake race, Astika will put an end to this sacrifice which is being performed. The Grandsire himself told me this in time gone by.

26. Therefore, O sister, ask your dear son, who is exceedingly learned in the Vedas and respected even by the old, to protect me and those dependent on me.

CHAPTER 54

(ASTIKA PARVA) Continued

Astika's arrival in sacrifice

Sauti said :

1. The snake-lady, Jaratkaru, then calling her son, told him what was spoken to her by Vasuki, the king of the Nagas.

2. (She said) "O son, the time has come for the accomplishment of that object for which I was bestowed by my brother on your father. Therefore, do what is needful."

Astika said :

3. For what object, O mother, were you bestowed by my uncle on my father? Tell me all, so that I may do what is proper.

Sauti said :

4. Jaratkaru, the sister of the snake-king, ever desirous to do good to her race and much moved by the general distress said,

Jaratkaru said :

5. O son, the mother of all the snakes was Kadru. Hear, why she cursed her sons in anger.

6-7. Addressing her sons she said, "As you have refused to change the colour of Uchchaishrava, the king of horses, thus making me a slave to Vinata according to the wager, the

god of fire will consume you all in the sacrifice of Janamejaya. Thus being killed, you will go to the land of the dead.

8. The Grandsire of all creatures approved her curse and when she was uttering it, he said, "Be it so."

9. O child, Vasuki, having heard this curse and the words of the Grandsire, sought the protection of the celestial after the completion of the churning of the ocean.

10. The celestial, having their object gained, for they had obtained the excellent Ambrosia, came to the Grandsire, placing their brother (Vasuki) at the head.

11. All the celestial, with the snake-king Vasuki, tried to induce the great Deity, born of the lotus to grace in a way so that the curse might be made futile.

The celestial said :

12. O lord, the king of the snakes, Vasuki, is sorry for his relatives. How may his mother's curse be made futile?

Brahma said :

13. Jaratkaru will marry a wife named Jaratkaru. That Brahmana, who will be born of her, will save the snakes.

Jaratkaru said :

14. The best of snakes, Vasuki, having heard this, O illustrious son, bestowed me on your noble father, long before the commencement of this sacrifice.

15. As the result of that marriage, you were born of me. That time has now come. You should now protect us from this danger.

16. You should protect my brother and myself from the fire, so that the object (our protection) for which I was bestowed on your wise father, may not remain unfulfilled. O my son, what do you think (proper now)?

Sauti said :

17. Thus addressed, Astika said to his mother, "Yes, I will (save the snakes)." He then addressed Vasuki, thereby infusing life unto him and said,

18. "O Vasuki, the best of snakes, I shall protect you, I tell you truly that I shall relieve you from the curse.

19. O snake, be at your ease. There is no longer any fear. I shall try my utmost to do you good.

20-21. None can say that my words even in just have ever been false, not to speak of my words on serious occasions. O uncle, going to that best of kings, Janamejaya, now installed in the sacrifice, I shall please him with words mixed with blessings, so that, O excellent one, that king will refrain from the sacrifice.

22. O king of the snakes, O high-minded one, believe all I say. Believe me, my resolve can never remain unfulfilled.

Vasuki said :

23. O Astika, being afflicted with my mother's curse my head is whirling, my heart is breaking. I cannot see the points of the heavens.

Astika said :

24. O best of snakes, you should not grieve any longer. I shall dispel your fear of the blazing fire.

25. I shall extinguish this (fire), this terrible punishment, blazing as the fire of the end of the Yuga. You should not entertain any fear any longer.

Sauti said :

26-27. In order to save the king of the snakes, the best of Brahmanas, Astika dispelling the terrible fever of Vasuki's heart and taking it as it were upon himself, went with speed to the sacrifice of Janamejaya which was adorned with all merits.

28. Having gone there, Astika saw the excellent Yajna place, full of numerous Sadasyas, as effulgent as the sun or Agni.

29. But the best of Brahmanas, (Astika) was denied admittance by the door-keepers; and the mighty ascetic, wishing to enter into the (enclosed sacrificial place), pleased them (with blessings and sweet words).

30. Thus having entered the excellent sacrificial place, that best of Brahmanas, the foremost of all virtuous men, began to adore the king of illustrious deeds, the Ritwijas, the Sadasyas and the sacred fire.

CHAPTER 55

(ASTIKA PARVA) Continued

Praise for sacrifice by Astika

Astika said :

1. O son of Parikshit, O best of the Bharata race, Soma, Varuna and Prajapati performed sacrifices at Prayaga in the days of yore, but your sacrifice, is in no way inferior to them. Blessing be upon those who are dear to us!

2. O son of Parikshit, O best of the Bharata race, Indra performed one hundred sacrifices, but your sacrifice, is fully equal to his sacrifice. Blessings be upon those who are dear to us!

3. O son of Parikshit, O best of the Bharata race, your this sacrifice is like the sacrifices of Yama, Harimedha and king Rantideva. Blessings be upon those who are dear to us!

4. O son of Parikshit, O best of the Bharata race, your this sacrifice is like the sacrifices of Gaya, king Sashabindu and king Vaishravana. Blessings be upon those who are dear to us

5. O son of Parikshit, O best of the Bharata race, your this sacrifice is like the sacrifices of Nriga, Ajamida and (Rama) the son of Dasaratha. Blessings be upon those who are dear to us!

6. O son of Parikshit, O best of the Bharata race, your this sacrifice is like the sacrifice of king Yudhishtira, the son of a deity and a descendant of Ajamida race, famous even in heavens. Blessings upon those who are dear to us!

7. O son of Parikshit, O best of the Bharata race, your this sacrifice is like the sacrifice of Krishna Dvaipayana, the son of Satyavati, in which he himself acted as the chief priest. Blessings be upon those who are dear to us!

8. These (learned men), that are sitting here, are as effulgent as the sun and they make your this sacrifice like the sacrifice of the slayer of Vitra (Indra). There is nothing for them to know and gifts made to them become inexhaustible.

9. There is not a Ritvija in all the worlds equal to your Ritvija Dvaipayana. His disciples, becoming Ritvijas, competent in their duties, travel over the earth.

10. The noble bearer of libations, Vibhavasus and Chitrabhanu (Fire), having gold for his vital

seed and black smokes on its way, carries these your libations of ghee to the celestial.

11. There is no other king in this world equal to you in protecting his subjects. I am well pleased with your continual abstinence. You are either Varuna, Yama or Dharmaraja.

12. You are protector of all creatures in this world, like Indra himself, thunderbolt in hand. There is no man in this world so great as you. There is no king who is your equal in sacrifices.

13. you are like Khatvanga, Nabhaga and Dilip. You are like Yayati and Mandhata in prowess. You are equal to the sun in splendour. O royal sage of excellent vows, you are like Bhishma.

14. You are like Valmiki of power concealed. Like Vasishtha you have controlled your anger. Your sovereignty is like that of Indra and your splendour like that of Narayana.

15. You are learned in the administration of justice like Yama and you are adorned with all qualifications like Krishna. You are the home of the wealth that belongs to the Vasus, you are the main-spring of all sacrifices.

16. You are equal to Dambhodbhava in strength, you are learned both, in Shastras and arms like Parshurama. You are equal to Aurva and Trita in strength. You inspite terror with your looks like Bhagiratha.

Sauti said :

17. Having thus adored them, Astika gratified and pleased them all, the king, the Sadasyas, the Ritvijas and the sacrificial fire. And king Janamejaya, seeing the signs and indications manifested on all sides, addressed them thus.

CHAPTER 56

(ASTIKA PARVA) Continued

Boon for Astika by the king

Janamejaya said :

1. Though this (Rishi) is but a boy, he speaks like a wise old man. He is not a boy; I think he is wise and old. I wish to bestow on him a boon. Therefore, O Brahmanas, give me necessary permission.

The Sadasyas said :

2. A Brahmana, though he may be a boy, deserves the respect of kings, more so if he is

learned. This boy deserves to have his all desires fulfilled, but not before Takshaka is here with all speed.

Sauti said :

3. The king, being willing to grant a boon to the Brahmana boy, said, "Ask from me a boon." The Hota, being rather displeased at this, said, "Takshaka has not as yet come to this sacrifice.

Janamejaya said :

4. Try your best to bring this my sacrifice to a successful completion; exert your might, so that Takshaka may come here without father delay. He is my enemy.

The Ritvijas said :

5. O king, Takshaka is now living in fear in the abode of Indra. The Shastra declares this to us and the Fire also says it.

Sauti said :

6. The illustrious Suta, Lohitakshya, well-versed in the Puranas, had also said this before. Asked by the king again on this occasion, he told him what he said before.

7. (He said), "O king, what the Brahmanas have said is true. Knowing as I do the Puranas, I say, O king, Indra has granted him a boon, saying, 'Live here in concealment and fire will not be able to burn you.'"

8. Having heard this, the king, installed in the sacrifice, became very sorry and urged the Hota to do his duty. He too, with Mantras, began to pour the ghee into the fire. Thereupon Indra himself came to the place.

9. The illustrious god came on his car, adored and worshipped by all the celestial standing around his chariot and entertained by masses of clouds, celestial singers and various classes of celestial dancing girls.

10. The snake (Takshaka), however, kept himself hidden within the garments of Indra. Thereupon the king, being desirous of the destruction of Takshaka, spoke to his Mantra-knowing Brahmanas thus,

Janamejaya said :

11. O Brahmanas, if Takshaka be in the abode of Indra, throw him into the fire with Indra also.

Sauti said :

12. Thus urged by king Janamejaya (to destroy Takshaka), the Hota again and again poured libations (into the fire), calling the snake (Takshaka by name who was then staying there (hidden within the garments of Indra)).

13. As the libations were continually poured into the fire, Takshaka with Indra, anxious and afflicted, became visible in a moment in the sky.

14. Having seen that sacrifice, Indra was filled with fear and casting off Takshaka, he hastened back to his own abode.

15. On the departure of Indra, the king of snakes, Takshaka, insensible with fear, was brought near the sacrificial fire by virtue of the Mantras.

The Ritvijās said :

16. O king of kings, O Lord, your this act (sacrifice) is being properly performed. It is now proper for you to grant a boon to this best of Brahmanas (Astika).

Janamejaya said :

17. O immeasurable one, you are of such child-like and handsome features, that I desire to bestow upon you a worthy boon. Therefore, ask that which you desire in your heart to possess. I promise you, I will grant it if it be even ungrantable.

The Ritvijās said :

18. O king, behold, Takshaka has come under your control. His terrible cries and loud roars are heard.

19. The snake has been forsaken by the wielder of thunder-bolt (Indra). his body has been disabled by our Mantras. (Behold), he is falling from the heavens, (behold) the king of snakes, deprived of his consciousness, comes rolling in the sky breathing loudly.

Sauti said :

20. When the king of snakes, Takshaka, was at the point of falling into the sacrificial fire, within that very short moment, Astika spoke thus,

Astika said :

21. O Janamejaya, if you will at all grant me a boon, let your this sacrifice be stopped and let no more snakes fall into the fire.

Sauti said :

22. O Brahmana, the son of Parikshit, having been thus addressed, became exceedingly sorry and spoke to Astika thus,

Janamejaya said :

23. O illustrious man, I shall give you gold, silver, kine, or whatever else you desire to possess. But let not my this sacrifice be stopped.

Astika said :

24. O king, I do not ask from you gold, silver or kine. Let your this sacrifice be stopped, so that my maternal relatives are saved.

Sauti said :

25. Thus addressed by Astika, the son of Parikshit (Janamejaya,) again and again said to that best of speakers, Astika,

26. "O best of the best Brahmanas, O blessed one, O illustrious man, ask some other boon." But, O descendant of the Bhrigu race, he did not ask any other boon.

27. Thereupon, all the Sadasyas, learned in the Vedas, told the king in one voice, in the Vedas, told the king in one voice, "Let the Brahmana receive the boon (asked by him.)"

CHAPTER 57

(ASTIKA PARVA) Continued

Narration of the names of snakes

Shaunaka said :

1. O son of Suta, I desire to hear the names of those snakes, that fell into the fire of the Snake-sacrifice.

Sauti said :

2. O best of the twice-born, they were many thousands, tens of thousands and millions and billions; so great was their number that I am unable even to count them.

3. As far as I remember, hear, I shall mention the names of the principal snakes that fell into the fire.

4. Hear first the names of the chief ones of Vasuki's family, they were of colour, blue, red

and white; they were of terrible forms, huge bodies and dreadful poisons.

5-6. Helpless and miserable, affected with their mother's curse, they all fell into that sacrificial fire as libations of ghee. (They were) Kotisha, Manasa, Purna, Shala, Pala, Halimaka, Pichchhala, Kaunapa, Chakra, Kalavega Prakalana, Hiranyabahu, Sharana Kakshaka and Kaladantaka.

7-8. These are the snakes, born of Vasuki, that fell into the fire. O Brahmana, numerous other fearful and powerful snakes, born in the family of Takshaka, were burnt in the blazing fire. Hear, I shall mention their names now.

9. Puchchhandaka, Mandalaka, Pindasekta, Rabhenaka, Uchchhikha, Sharabha, Bhangas, Vilvatejas, Virohana, Shili, Shalakara, Muck, Sukumara, Pravepana, Mudgara, Shishuroman, Suroman and Mahahanu.

10-12. These snakes, born of Takshaka, fell into the fire. Paravata, Parijata, Pandara, Harina, Krishna, Vihanga, Sharabha, Meda, Pramoda, Sanhatapan these, born in the family of Airvata, fell into the fire.

13. Now hear, O best of Brahmanas, the names of the snakes, born in the family of Kauravya, that I mention. Eraka, Kundala Veni, Veniskandha, Kumaraka, Bahuka, Shringavera, Dhurtaka, Pratara and Ataka, these, born in the Kauravya family, fell into the fire.

14. Now hear, O Brahmana, I mention those born in the family of Dhritarashtra, they were all exceedingly powerful, as swift as the wind and full of virulent poison.

15-18. Shankukarna, Pitharaka, Kuthara Mukha, Sechaka, Purnangada, Purnamukha, Prahasa, Shakuni, Dari, Amahatha, Kamathaka, Sushena, Manasa, Avyaya, Bhairava, Mundavedanga, Pishanga, Udraparaka, Rishabha, Vegavana Naga, Pindaraka, Mahahanu, Raktanga, Sarvasaranga, Samridha, Pata, Vasaka, Varahaka, Viranaka, Suchitra, Chitravegika, Parashara, Tarunka, Mani, Skandha and Aruni.

19. O Brahmana, thus have I recited the names of the chief snakes, all famous for their

great deeds. I have not been able to mention all, their number being countless.

20. I am unable to mention the names of the sons of these and again the sons of their sons that fell into the blazing fire. They are countless.

21. Some of them had three heads, some seven and some ten. They had poison like the fire at the end of the Yuga and they were all terrible in appearance.

22. They had huge bodies and great speed, they were as tall as mountain peaks. Some of them were as long as a Yama, some a Yojana and some two Yojanas.

23. They were capable of assuming any form at will and of mustering any strength at will, they had the poison like the blazing fire, (such were the snakes that) that were burnt in the great sacrifice, affected by Brahma's punishment, (their mother's curse.)

CHAPTER 58

(ASTIKA PARVA) Continued

End of the Serpent-sacrifice

1. Sauti said :

1. Now hear, (I shall mention) another wonderful incident in connection with Astika. When the son of Parikshit, the king (Janamejaya) was about to grant the boon (to Astika).

2. The snake, (Takshaka) though thrown off from Indra's hands, remained in the air without falling. Thereupon, king Janamejaya became thoughtful,

3. For Takshaka, though benumbed with fear, did not at once fall into the fire, although libations were poured into the blazing sacrificial fire in his name and in the proper form.

Shaunaka said :

4. O Suta, were not the Mantras of those wise Brahmanas propitious? Why did not Takshaka fall into the fire?"

Sauti said :

5. Astika had said thrice, "Stay, stay, stay," to the unconscious Takshaka, the best of snakes, when he was cast off from Indra's hands.

6. And afflicted with grief he remained in the sky like a person who hang between the heaven and the earth.

7. Being again and again urged by his Sadasyas, the king said, "Let it be done as asked by Astika.

8. Let the sacrifice be stopped, let the snakes be saved, let this Astika be gratified and let the words of the Suta be true."

9-10. When the boon was granted to Astika, loud acclamation of joy rose into the sky and the sacrifice of the son of Parikshit, the king of the Pandavas dynasty, came to an end. And king Janamejaya of the Bharata race was much pleased with himself.

11. The king bestowed money by hundreds and thousands on the Ritvijas and Sadasyas and on all that were present there (in that great sacrifice).

12-13. And he bestowed much wealth on Suta Lohitaksha, who was learned in the science of masonry and foundations and who had said at the very commencement of the Snake-sacrifice that a Brahmana would be the cause of its interruption. He gave him various things, food and wearing apparel.

14. The king of immeasurable kindness was thus much pleased and he concluded the sacrifice according to the rites of the ordinance.

15. He sent back home in much joy the wise Astika, whom he treated with every respect. He too was exceedingly pleased, because his object was attained.

16. The king said to him, "You must come again to become a Sadasya in my great Horse-sacrifice."

17. And Astika replied, " Yes." He then returned home in great joy, having achieved his great object, by pleasing the king.

18. Having returned in great joy to his uncle and mother, he touched their feet and told them all that had happened.

19. Having heard all he said, those snakes, that assembled there, were much delighted and their fear was dispelled. They were greatly pleased with Astika and insisted him to ask a boon.

20. They all again and again asked him, "O learned one, what good can we do to you? We are exceedingly pleased with you, for we have been all saved by you. O child, (tell us) what can we do for you?

Astika said :

21. Let those Brahmans and other men, who will cheerfully and with attention read this sacred account of my this act, have no fear from you."

22. They said in joy, "O nephew, as regards the boon asked by you, let it be exactly as you say. O nephew, we shall all cheerfully do what you ask us to do.

23. Those that will recall to their minds, Astika, Artiman and Sunitha, in the day or in the night, will have no fear from snakes.

24. He will have no fear from snakes, who will say, Astika, the son of Jaratkaru, born of Jaratkaru, Astika who saved the snakes from the Snakes-sacrifice. I recall him to my mind. Therefore, O illustrious snakes, you should not bite me.

25. O blessed snake, go away, go away, O snake of virulent poison. Remember the words of Astika spoken after the Snake- sacrifice of Janamejaya."

26. Having heard the words of Astika mentioned, the snake, that will not cease to bite, will have his hood divided into one hundred-fold like the fruit of Shishama tree."

Sauti said :

27. Thus addressed by the chief snakes, that best of Brahmanas, (Astika), was very much pleased and the illustrious (boy) then thought of going away.

28. That virtuous and the best of the twice born, having thus saved the snakes from the Snake-sacrifice, died at the proper time, leaving sons and grandsons behind him.

29. Thus have I narrated to you the history of Astika exactly as it happened, a history, which if narrated, dispels all fear of snakes.

30. O Brahmana, O best of the Bhṛigu-race, as your ancestor Pramati and gladly narrated it to his enquiring son Ruru,

31. And as I heard it (from my father), I have narrated this blessed history of the learned Astika from the beginning (to the end).

32. O Brahman, O chastiser of foes, (now you have) heard this sacred history of Astika, a history which increases virtue and which you asked me to narrate after hearing the story of the Dundubha, let now your great curiosity be satisfied.

CHAPTER 59

(ANSHAVATARANA PARVA)

Introduction of Mahabharata

Shaunaka said :

1. O child, O Sauti, you have narrated to me this great and extensive history of the Bhrigu race from the birth of Bhrigu. I am much pleased with you.

2-3. O son of Suta, I ask you now to recite to me that wonderful and varied narrations composed by Vyasa, which were recited by the illustrious Sadasyas in the intervals of the long-extending ceremony (Snake-sacrifice).

4. O son of Suta, I wish to learn from you the object of those narrations. Therefore, recite them to me in full.

Sauti said :

5. The Brahmanas spoke of many things, founded on the Vedas, in the intervals of their duties, but Vyasa recited the wonderful and great history, called the Bharata.

Shaunaka said :

6-7. I desire to hear that sacred history, called Mahabharata, that spreader of the fame of the Pandavas, which Krishna Dvaipayana, asked by Janamejaya, caused to be duly recited in the intervals of the sacrifice.

8. It was born in the ocean-like mind of the great Rishi of purified soul. O best of men, recite it to me, for, O son of Suta, my thirst has not been appeased by all that you have narrated.

Sauti said :

9. I shall recite from the beginning the great and excellent history, called Mahabharata, composed by Krishna Dvaipayana.

10. Listen to it in full, O Brahmana, as I recite it. I myself feel a great pleasure in reciting it.

CHAPTER 60

(ANSHAVATARANA PARVA)

Vyasa comes to serpent sacrifice and request to narrate the story of Mahabharata

Sauti said :

1. Having heard that Janamejaya has been installed in the Snake- sacrifice, the learned Rishi Krishna Dvaipayana went there.

2. The grandfather of the Pandavas, (Krishna Dvaipayana) was born in an island of the Yamuna, in the womb of the maiden Kali by Shakti's son Parashara.

3. As soon as born, the illustrious man developed his body by his will alone and mastered the Vedas and the Vedangas and all the histories.

4. He achieved that which could not be achieved by asceticism, or by the study of the Vedas, by vows, by fasts, by progeny of by sacrifice.

5. The best of the best Veda-knowing men first divided the Vedas into four parts. He was a great Brahma-knowing Rishi, a great poet, a truthful man, a holy ascetic.

6. That great Rishi of sacred deeds and great fame, in order to continue the line of Shantanu begot Pandu, Dhritarashtra and Vidura.

7. This illustrious man accompanied by his disciple, learned in the Vedas and the Vedangas, entered the sacrificial grounds of the royal sage Janamejaya.

8. He saw there seated king Janamejaya surrounded by his numerous Sadasya like a Indra surrounded by the celestial.

9. He was surrounded by kings of various countries who had undergone the sacred baths and by competent Ritvijas, like Brahma, himself all seated comfortably in the sacrificial grounds.

10. The best of the Bharata race, the royal sage Janamejaya, seeing the Rishi approaching, advanced quickly in great joy with all his relatives and followers.

11. The king, with the approval of the Sadasyas, offered a golden seat to the Rishi as did Indra to (his preceptor) Brihaspati.

12. When the boon-granting and the adored of the celestial, the Rishis (Vyasa) took his seat, the king of kings (Janamejaya) worshipped him according to the ordinances.

13. The king then offered to his grandfather Krishna (Dvaipayana) in due form water to wash his feet and mouth, Argha and kine.

14. Vyasa was much pleased on accepting the offerings from the Pandava Janamejaya and he ordered that the kine should not be slaughtered.

15. Thus having worshipped him the king bowed to his greatest grandfather. And having seated himself in joy, he asked him about his welfare.

16. The illustrious Rishi, also looked (graciously) at him and asked him about his welfare. He then worshipped the Sadasyas who had already worshipped him.

17. Thereupon with joined hands, Janamejaya, with all his Sadasyas, addressed the best of the Brahmanas (Vyasa) thus:

Janamejaya said :

18. O Brahmana, you saw with your own eyes the great deeds of the Kurus and the Pandavas. I desire to hear them narrated by you.

19-20. What was the cause of the quarrel between them? They were all of great deeds and virtuous mind. Why did that great battle, which was the cause of the death of countless men, occur among my grandfathers, their sense being (surely) over-clouded by Fate? O best of Brahmanas, tell me all this in full as they happened.

Sauti said :

21. Having heard these words of Janamejaya, Krishna Dvaipayana addressed his disciple Vaishampayana, seated by his side saying,

Vyasa said :

22. Repeat, exactly as you heard from me the account of the quarrel between the Kurus and the Pandavas of old.

Sauti said :

23. That best of Brahmanas, (Vaishampayana), having been thus commanded

by his preceptor, recited the whole of that old history,

24. To the king, to the Sadasyas and to all the chiefs and potentates present there. He told them all about the quarrel and the utter extinction of the Kurus and the Pandavas.

CHAPTER 61

(ANSHAVATARANA PARVA) Continued

2. Vaishampayana said :

Bowing down first to my preceptor with the eight parts of my body touching the ground and then worshipping with devotion, reverence and singleness of mind all the Brahmanas and learned men (present here), I shall now recite in full the narration, I heard from the best of intelligent men, the high-souled great Rishi, Vyasa.

3. O king, you are a proper person to hear the history of Bharata. I feel no fear to perform this great act (reciting the Bharata) encouraged as I am by my preceptor.

4. Hear, O king, why the quarrel between the Kurus and the Pandavas occurred and how occurred the exile (of the Pandavas) as the result of the game at dice, prompted by the desire of the Kurus to gain the kingdom,

5. And how the battle was fought to exterminate all men. O best of the Bharata race, I shall relate all this to you as you ask me.

6. On the death of their father, these heroes (the Pandavas) came back to their own home from the forest. They became experts in the science of archery within a very short time.

7. The Kauravas became jealous of the Pandavas, who were all gifted with great physical strength, energy and power of mind. They were also very popular with the citizens.

8. Thereupon, the wicked-minded Duryodhana, with Karna and the son of Subala, (Shakuni), tried to banish them and persecuted them in various ways.

9. The wicked-minded Duryodhana, guided by the bird of the evil omen, (Shakuni), persecuted the Pandavas by various means in order to have the undisputed possession of the kingdom.

10. That wretch of the son of Dhritarashtra gave poison to Bhima with his food, but that hero digested it.

11. That wretch one day bound the sleeping Bhima on the bank of the Ganges and throwing him into the water, went away.

12. But when the strong-armed Bhima, the son of Kunti, awoke, he tore up the strings with which he was bound and his pains were all gone.

13. While asleep, he was caused to be bitten in every part of his body by black snakes of virulent poisons, but that chastiser of foes did not still perish.

14. In all these various persecutions of the Pandavas by the Kurus, the high-souled Vidura was always engaged in counter-acting their evil designs and in saving the persecuted Pandavas.

15. As Indra keeps the heavens and earth in happiness, so did Vidura always keep the Pandavas in happiness.

17. When Duryodhana found himself incapable of destroying the Pandavas who were protected by Fate and kept alive for graver objects, by various secret and open means he called together his councillors, Karna, Dushasana and others. He then caused a house of lac to be built with the knowledge of Dhritarashtra.

18. That king, the son of Ambika, (Dhritarashtra), out of affection for his sons and being tempted by the desire of sovereignty, sent them (the Pandavas) to exile.

19. They (the Pandavas) went away with their mother from Hastinapur and when they went away, the son of the Vaisya woman (Vidura) became the adviser of those illustrious men.

20. Being saved through him from the house of lac, they fled at the dead of night to a deep forest. They, the sons of Kunti, came to a city, called Varanavata;

21. And those chastisers of foes, those illustrious men, lived there with their mother in the house of lac, as commanded by Dhritarashtra.

22. They lived in the house for one year, watchfully protecting themselves from Purochana. In the meantime they dug a subterranean passage according to the directions of Vidura.

23. They then set fire to the house of lac and burnt Purochana. They, those chastisers of foes, then fled with their mother in anxiety and in fear.

25. They saw, near a fountain in the forest, a fearful Rakshasa named Hidimba. They killed that king of Rakshasas. They, the sons of Pritha, afraid of the sons of Dhritarashtra, then fled in the darkness, so that they might not run the risk of being seen by any body. Here did Bhima acquire Hidimba of whom Ghatotkacha was born.

26. The Pandavas of rigid vows, learned in the Vedas, then came to a place called Ekachakra and lived there as Brahmacharies.

27. They those best of men, with their mother lived there for some time in the house of a Brahmana, in temperance and in abstinence.

28. It was here that the mighty-armed Bhima met with a greatly powerful and hungry man-eating Rakshasa, named Baka.

29. The best of men, the son of Pandu, Bhima, soon killed him with the strength of his arms and thus made the citizens safe and fearless.

30. They then heard of the Sayamvara of Krishna, (Draupadi) the daughter of the king of Panchala. Having heard it, they went there and obtained her.

31. Having obtained Draupadi, they lived there for a year. And then those chastisers of foes, having been known, went back to Hastinapur.

32. They were then told by the son of Shantanu, king Dhritarashtra, as follows : "O dear children, so that dissensions may not take place among you all brothers and cousins,

35. We have settled that Khandavaprastha will be your abode. Therefore, casting of all jealousies go to live at Khandavaprastha, which contains many towns and broad roads, "Having heard these words, they (the Pandavas), with all their friends and followers, went to Khandavaprastha, taking with them many jewels and precious stones. And the sons of Pritha lived there for many years.

36. They brought by the force of their arms many chiefs and potentates under their subjugation. Setting their hearts on virtue and firmly adhering to truth,

37. Being unexcited by wrath, being calm in demeanour and putting down numerous evils, the

Pandavas gradually rose in power. The greatly illustrious Bhima subjugated the East.

38. The heroic Arjuna conquered the North; Nakula the West and the slayer of heroic foes, Sahadeva, the South.

39. Having done this their kingdom extended over the whole world. Each like a sun in splendour, they looked like five suns;

41. And the earth appeared to have six suns on account of the presence of the heroic Pandavas. Then for some reasons the just king Yudhishtira sent to the forest his greatly powerful and heroic brother Savyasachi (Arjuna), dearer to him than life itself.

42. That best of men, the self-controlled and virtuous (Arjuna) lived in the forest for eleven years and ten months.

43. Thus roving about in many places, on one occasion, he went to Krishna in Dwarka and he obtained there for his wife the lotus-eyed,

44. And sweet-speeched younger sister of Krishna, named Subhadra. Like Sachī with the great Indra and like Lakshmi with Krishna.

46. Subhadra was much pleased to be united with Arjuna, the son of Pandu. O best of kings, the son of Kunti with Krishna then gratified Agni by giving him the Khandava to burn. The task did not at all appear heavy to Arjuna, assisted as he was by Krishna.

47. As nothing is a heavy task to Vishnu, in the matter of destroying his enemies. Agni gave to the son of Pritha the excellent bow Gandiva.

48. An inexhaustible quiver and one war-chariot, bearing an ape as its standard. On this occasion did Arjuna rescue the frightened great Asura Maya.

49. And he (Maya) built the beautiful assembly-room, adorned with all sorts of jewels and precious stones. Seeing this building, the wicked Duryodhana was tempted to possess it.

50. Thereupon he deceived Yudhishtira by means of a game, played by the son of Subala (Shakuni) and he sent him to the forest for twelve years.

51. And another additional year to live in concealment, thus making the period (of

banishment) complete thirteen years. On the fourteenth year, when they (the Pandavas) returned and claimed their kingdom,

53. O King, they did not get it. Thereupon war was declared and the Pandavas, after exterminating the whole race of Kshatriyas and killing king Duryodhana obtained back their kingdom. This is the history of the Pandavas, who never acted under the influence of evil passions. O best of kings, this is the account of the dissension that ended in the loss of their kingdom by the Kurus and of the victory of the Pandavas.

CHAPTER 62

(ANSHAVATARANA PARVA) Continued

Brief account of origin of Vyasa etc

Janamejaya said :

1. O best of Brahmanas, you have told me in brief the history called Mahabharata, containing the great deeds of the Kurus.

2. O great ascetic, recite now fully this wonderful history. I feel a great curiosity to hear it.

3. You should, therefore, recite it in full. I am not satisfied with hearing in the abstract this great history.

4. It could not be a trifling cause for which the virtuous Pandavas killed those whom they should not have killed and for which they are still praised by men.

5. Why did those best of men, (the Pandavas), capable of avenging themselves on their enemies, though innocent, quietly suffered the persecutions of the wicked Kurus?

6. O best of Brahmanas, why did the mighty armed Bhima, having the strength of ten thousand elephants, though persecuted, patiently kept his anger down?

7. Why did not the chaste Krishna, the daughter of Drupada, though persecuted by the wicked (Kurus), burn the sons of Dhritarashtra by her angry eyes, capable as she was to do it?

8. Why did the two sons of Pritha, (Bhima and Arjuna) and the two sons of Madri (Nakula and Sahadeva) those best of men, though

persecuted by the wretches, follow Yudhishthira, who was addicted to the evil habit gaming?

9. Why did Yudhishthira, the best of all virtuous men and the son of Dharma himself, though acquainted with all duties, suffer great afflictions?

10. Why did the son of Pandu, Arjuna, Krishna himself being his chariot and who could by his arrows send to the other world hosts of fighting men, suffer so many persecutions?

11. O great, Rishi, tell me all this as they happened. (Tell me) everything that those highly mighty car-warriors did.

Vaishampayana said :

12-13. O great king, appoint a time (to hear it). This history is very extensive. This is but the beginning. I shall recite the whole of this history, composed by the illustrious Krishna Dvaipayana, the great Rishi, Vyasa of immeasurable mental power, who is adored by all the world.

14. This (Bharata) contains one lac sacred slokas, composed by the son of Satyavati, Vyasa of immeasurable mental power.

15. The learned man who reads it to others and those that hear it read, go to the world of Brahma and become equal to the celestial.

16. This (Bharata) is equal to the Vedas; it is holy and excellent; it is the worthiest of all that should be listened to. It is a Purana, adored by the Rishis.

17. It contains many useful instructions on Artha and Kama. This sacred history makes the heart desire to attain salvation.

18. The learned men earn much wealth by reciting this Veda to those who are noble, liberal, truthful and believing.

19-20. Sins, even of killing embryo, is destroyed by (reading or hearing) it. Even a greatly sinful man, by hearing this history, escapes from all his sins, like the sun from Rahu. This history is called Jaya (victory); it should be heard by those that desire victory.

21. Hearing it, a king can bring the whole world under his subjection and defeat all his foes. It is a mighty act of propitiation; it is a great sacrifice, productive of blessed fruits.

22. It should be heard by the crown-princes with their wives, for then they beget a heroic son and a daughter who occupies a throne.

23. It is the Dharma Shastra, it is also the sacred Artha Shastra, it is also the great Moksha Shastra, so said Vyasa of immeasurable intelligence.

24. It is recited in the present age and will be recited in future ages. He, who hears it, gets sons and survivors, who perform their favourite works.

25. He who hears it escapes immediately from all his sins that are committed by him in body, word or mind.

26. He who hears the history of the Bharata race without being fault-finding, can have no fear from diseases, let alone the fear of the other world.

27-30. In order to extend the fame of the high-souled Pandavas and other Kshatriyas, learned in all branches of knowledge, high-spirited and already famous in the world for their great deeds, Krishna Dvaipayana, moved by the desire of benefiting the world, has composed this excellent, sacred and big work which spreads one's fame and gives one a lengthy life. He who, from the desire of acquiring virtue, causes this history to be heard in this world by holy Brahmanas, gains inexhaustible virtue. He who recites the history of the Kurus, becomes immediately pure and holy.

31. He acquires large family and becomes respected in the world. The Brahmana, who reads the holy Bharata, regularly,

32. For the four rainy months of the year, is cleansed of all his sins. He, who has read the Bharata, may be regarded as one who has studied the Vedas.

33. In it have been described the celestial, the royal sages, the holy and regenerate Rishis, the sinless Keshava (Krishna).

34. The god of gods, (Mahadeva) the goddess Parvati, the birth of Kartikeya, who had many mothers,

35. And the greatness of Brahmanas and kine. It is a collection of all Shrutis and a work worthy to be heard by virtuous-minded men.

36. The learned man, who recites it to Brahmanas during the sacred Parvas (lunar

changes), is cleansed of all his sins and being victorious over heaven (not caring for it) attains to an union with Brahma.

37. He who causes even a single line of it to be heard by Brahmanas at a Shraddha, that Shraddha becomes inexhaustible and the Pitris (ancestors) become gratified with food presented to them.

38. The sins that are committed daily by our senses and by our mind and those that are committed knowingly or unknowingly by any man.

39. Are all destroyed by hearing the Mahabharata, The history of the great births of the Bharata princes is called Mahabharata.

40. He who known the etymology of the name (Bharata is cleansed of all his sins. As this history of the Bharata race is wonderful.

41. Therefore, when recited, it purifies men from their sins. The Rishi Krishna Dvaipayana completed it in three years.

42. Rising daily (in the morning), purifying himself (by ablutions) and performing all his religious duties, (he composed this Mahabharata).

43. Therefore, the Brahmanas should hear, with prescribed rules, this holy history, this excellent narration of Bharata, composed by Krishna (Dvaipayana.)

44. The Brahmanas who recite it for others to hear it and those who hear it, in whatever state they may be, can never be affected by the fruits of good or bad deeds.

45. The man, who is desirous of acquiring virtue, should hear it all. It is equal to all histories in the world and he who hears it acquires purity of heart.

46. The bliss that one enjoys in attaining heaven is scarcely equal to that which one derives from hearing this greatly holy history.

47. The virtuous man, who hears or causes it to be heard with reverence, obtains the fruits of a Rajasuya or Ashvamedha sacrifice.

48. This Bharata is said to be a mine of gems, as the illustrious ocean or the great mountain.

49. This (Bharata) is sacred and excellent and it equals the Vedas in sanctity. It is worthy of

being heard, it is pleasing to the ear, it is sin-cleansing and virtue-increasing.

50. O king, he who gives a copy of Mahabharata to one who asks for it, does give (not a copy of a book, but) the whole of the earth having a belt of seas.

51. O son of Parikshit, this pleasant and sacred history that secures victory, (to the hearer), I shall now recite to you in full, Listen to it.

52. The Rishi Krishna Dvaipayana, regularly rising (every morning) for three years, composed this wonderful history, called Mahabharata.

53. O best of the Bharata race, whatever about Dharma, Artha and Kama, that is contained in this Bharata, may be met with elsewhere; but whatever is not in it, is not to be found anywhere.

CHAPTER 63

(ANSHAVATARANA PARVA) Continued

Vaishampayana said :

1. There was a king, ever devoted to virtue, named Uparichara. He was very much addicted to hunting.

2. That son of Paurava, (Uparichara) called also Vasu, directed by Indra, conquered the beautiful and excellent kingdom of Chedi.

3. The king, sometime after, giving up the use of arms and dwelling in a secluded retreat, practised severe asceticism. The celestial with Indra at their head one day came to the king.

4. Believing that he sought to be the king of the celestial by practising severe austerities, the celestial, appearing before him, succeeded with sweet words in winning him from his asceticism.

The celestial said :

5. O king of the world, you should see that piety may not sustain a diminution in your hands. Protected by you, piety will protect the universe.

Indra said :

6. Protect attentively and rigidly piety on earth. Protecting virtue on earth, you will see many sacred regions (in after-life).

7-8. Though I belong to heaven and you to earth, yet you are my friend and you are dear to me. O king of men, live in that place in earth

which is delightful, which is full of animals, wealth and corn, which is sacred, which is well-protected like heaven and which is blessed with fertility, which has agreeable climate and every object of enjoyment.

9. O king of Chedi, this Chedi, your kingdom, is full of riches, gems and precious stones. It contains much mineral wealth.

10. The cities in this kingdom are all devoted to virtue. The people are honest and contented. They never speak falsehood even in jest.

11. The sons never divide their wealth here with their fathers. They are always mindful of their parent's welfare. Lean kine are never yoked to the plough or to the cart engaged in carrying merchandise.

12. They are all well-fed and fat. O reverencer of the celestial, the four castes are engaged in doing their respective duties in Chedi. Let nothing in the three worlds remain unknown to you.

13. I shall give you an excellent and great crystal car, which the celestial alone possess and which is capable of carrying you through the sky.

14. You only, among all mortals on earth, will ride on that best of cars and go through the sky like a celestial, though possessing a physical body.

15. I shall also give you a victory producing garland of unfading lotuses, wearing which you shall not be wounded by weapons.

16. O king of men, this excellent, matchless and great garland, widely known as Indra's garland, will be your distinctive badge.

Vaishampayana said :

17. The slayer of Vritra (Indra) gave him also a bamboo-stick to protect the honest and the peaceful.

18. After the expiration of a year, the king planted it on the ground for the purpose of worshipping the giver, (Indra.)

19. O king, from that day up to this day, all kings, following the example of Vasu, began to plant a bamboo-stick on the ground to worship Indra.

20. After planting the stick, they cover it with golden cloths, perfume it with scents and decorate it with garlands and various ornaments.

21-23. The god Indra was thus worshipped in due form with garlands and ornaments. The god, assuming the form of a swan, came himself to accept the worship thus offered. The great Indra was much pleased to see the auspicious worship thus made by Vasu, the best of kings and said to him, " Those men and kings who will worship me,

24. And will observe this my festival like the king of Chedi, will gain wealth and victory for their countries and kingdoms.

25-26. Their cities will also expand and will be ever in joy." O king, Vasu, the great monarch, was thus blessed by the high-souled chief of the celestial, Maghavat Indra. Those men, who cause this festival of Indra to be observed.

27. With the gifts of lands, gems and precious stones, like king Vasu, become much respected in the worlds.

28-29. Vasu, the King of Chedi, thus being blessed by Indra and bestowing boons and performing great sacrifices, continued to observe the festival of Indra. He had five greatly powerful and immeasurably effulgent sons.

30. The emperor (Vasu) installed his sons in many kingdoms. His illustrious son Brihadratha, a great car-warrior, was installed in the kingdom of Magadha.

31. His other sons were Pratyagraha and Kushamba, who was also called Manivahana. Two others were Mavailla and Yadu who was greatly powerful and invincible in battle.

32. O king, these were the sons of that greatly effulgent royal sage. The five sons founded kingdoms and cities after their names.

33. And they thus created separate dynasties that lasted for long ages. When he travelled through space in the crystal car,

34. The Gandharvas and Apsaras came to adore that illustrious man. And because he moved through the upper regions (in his car), he was called Uparichara.

35. The river which flowed by his capital, was once attacked by a living mountain called Kolahala Shuktimati, who was maddened by lust.

36. The mountains was kicked by Vasu and the river came out of the embrace of the mountain by the indentation caused by his kick.

37. From this embrace of the mountain, the river gave birth to a twin, a son and a daughter and the river, grateful to Vasu, gave them both to him.

38. The best of royal sages and the giver of wealth and the punisher of enemies, (Vasu) made the son of the river the generalissimo of his army.

39-40. The king made the daughter of the river who was called Girika his wife; and Girika, the wife of Vasu, purifying herself by a bath when her season of impurity came, told her state to her husband. But that very day the ancestors of Vasu came to him;

41. And they asked that best of kings and foremost of wise men to kill deer to perform their Shradha; and the King, thinking that the command of his ancestors should not be disobeyed,

42. Went out to hunt (the deer), thinking of Girika who was exceedingly beautiful and was like Sree herself.

43. There were (in the forest in which the king went to hunt) many Ashoka, Champaka, Chutas, Atimuktas, Punnagas, Karnikaras Bakula, Divya-patala.

44. Patala, Narikela, Chandana, Arjuna and various other beautiful, sacred and great trees, full of fragrant flowers and sweet fruits.

45. The whole forest was maddened by the sweet notes of Kokilas and echoed with the hum of intoxicated bees. It was the season of spring and the forest in which the king was roaming was as beautiful as the gardens of Kubera.

46. The king was filled with desire, but he did not find Girika by him. Maddened by desire the king roamed here and there; and he saw,

47. A beautiful Ashoka tree, decked with immense foliage and its branches so covered with flowers that they can not be seen.

48. The king comfortably seated himself under its cool shade and enjoyed the sweet fragrance of the flowers mixed with the fragrance of honey.

49. He breathed the delicious breeze blowing slowly all over the forest. He became so much excited. So, the semen of the king discharged in that forest.

50-52. Having discharged the semen, the king Uparichara collected that semen on the leaf of a tree, to save its utility. The king thought that his semen might not be wasted and also the time of the menses of his wife would not pass uselessly.

53. Thinking on it repeatedly the king Vasu firmly determined to make the semen infalliable. After looking for the proper time to send it to his wife, he consecrated by mantras the semen which was very strong for the origin of any progeny.

54. The king, learned in the subtle truths of Dharma, Artha and Kama, saw a swift hawk resting very near him. He addressed the bird thus.

54. "O amiable one, take this to my wife Girika and give it to her. She is now in her season. The swift hawk took it from the king and flew rapidly through the sky.

55-56. When he was thus flying through the sky, he was seen by another hawk and thinking that he was carrying some meat he flew at him.

57. The two birds fought together with their beaks and when they were thus fighting, the seed fell into the waters of the Yamuna.

58. There in the Yamuna lived an Apsara, known by the name Adrika, who dwelt in the water of the river as a fish, it was the result of the curse of a Brahmana on her.

59. The fish, Adrika, rapidly came to the spot where Vasu's seed fell from the claws of the hawk and she swallowed it at once.

60. Some time after, this fish (Adrika) was caught by the fishermen. O best of the Bharata race, it was the tenth month after she swallowed the seed.

61. There came out from the stomach of this fish two children of human, form, one a boy and the other was a girl. The fishermen were very much astonished (to see this wonderful phenomenon) and they went to king Uparichara (Vasu).

62. They said, "O king, these two, (the boy and the girl) have been born in the womb of a fish. The king Uparichara took the male child.

63. That child became afterwards the virtuous and powerful monarch, named Matsya. The Apsara was also released from her form as soon as the children were born,

64. Because she had been told before by the illustrious one that she would be released from her piscatorial form after giving birth to two human children.

65. Now according to these words, having given birth to the two children and being killed by the fishermen, she left the form of the fish and assumed her own celestial form.

66. The excellent Apsara then rose on the path trodden by Siddhas. Rishis and Charanas. The fish-smelling daughter of the fish-form Apsara.

67. Was then given by the king to the fishermen, saying. "Let this (child) be your daughter." She was gifted with great beauty and possessed of every virtue.

68. That girl of sweet smiles, was known by the name of Satyavati; but owing to her association with fishermen, she was for years of fishy smell.

69. Wishing to serve her father (the fisherman), she plied a boat on the waters of the Yamuna. Parashara when going to the pilgrimage, saw her one day.

70. She was exceedingly beautiful, an object of desire with even a Siddha. As soon as the wise Rishi saw the girl of sweet smiles, he desired to have her.

71. The best of Rishis (Parashara) addressed the daughter of Vasu, the girl of celestial beauty and tapering thighs, saying, "O blessed girl, accept my embraces."

72. She replied, "O holy Rishi, see, the Rishis are standing on both the banks of the river. Seen by them, how can I grant your wish?"

73. Thus addressed by her, the illustrious lord (Parashara) created a fog, by which the whole place was covered with darkness.

74. Seeing the sudden creation of the fog by the great Rishi, the girl was very much astonished and became suffused with blushes of bashfulness.

Satyavati said :

75. O holy Rishi, know me to be a girl under the control of my father. O sinless man, my

virginity will be sullied by accepting your embraces.

76. O best of Brahmanas, O Rishi, my virginity being sallied, how shall I be able to return home? I shall not then be able to bear life. O illustrious one, take all this into your (kind) consideration and do what is proper.

Vaishampayana said :

77. That best of Brahmanas, (Parashara), having been much pleased with all that she said, replied "you shall remain a virgin even after associating with me.

78. O timid girl, O beauteous maiden, ask from me any boon you desire to have. O beauty of sweet smiles, my favour (boon) has never proved fruitless."

79. Having been thus addressed, the maiden (Satyavati) asked for the boon that her body might be sweet-scented; and the illustrious Rishi granted that wish of her heart.

80. Having obtained the boon, she became exceedingly pleased. She was in her season and she accepted the embraces of that Rishi of wonderful deeds.

81. Thenceforth she became known among men by the name of Gandhavati (sweet-scented.) Men could smell sweet scent of her body from a distance of a Yojana.

82. Thence she was also called Yojana-gandha. After all this, the illustrious Parashara went away to his home (hermitage).

83. Satyavati was exceedingly pleased to receive the excellent boon and she thereupon, on that very day, conceived through the embraces of Parashara.

84. She gave birth on an island in the Yamuna, a greatly powerful child, begotten on her by Parashara; and the child with the permission of her mother adopted asceticism.

85. He went away saying, "As soon as I shall be remembered by you on any occasion, I shall (immediately) appear before you." Thus was born Dvaipayana in the womb of Satyavati by Parashara.

86. Because he was born on an island, he was called Dvaipayana. That learned man

(Dvaipayana), knowing that Dharma would become lame by one leg at each Yuga,

87. And that the period of human life and strength would follow the Yuga (by becoming shorter and lesser) and moved by the desire of obtaining the favour of Brahma and the Brahmanas,

88. Arranged the Vedas and thence he came to be called Vyasa. He then taught the Vedas and the fifth Veda Mahabharata.

89. To Sumanta, Jaimini, Paila, his own son Shuka and his disciple Vaishampayana (myself).

90. The Bharata Sanhita was published by him separately through these men. Then was born in the womb of Ganga by Shantanu, Bhishma,

91. Of great energy, fame and immeasurable prowess. There was an illustrious and famous Rishi. learned in the interpretation of the Vedas,

92. That greatly famous man was known by the name of Animandavya. Though innocent, he was accused of theft and was put on a Suli.

93. Thereupon, the great Rishi called Dharma and addressed him thus, "In my childhood I pierced a little fly with a blade of grass.

94. O Dharma, I remember this sin of mine; I cannot remember any other. I have since practised asceticism thousand fold. Has not that one sin of mine been expiated by my great asceticism?

95. The killing of a Brahmana is more heinous any other sin in the world; (As you kill me) O Dharma, you shall take birth on earth, (and that too) in the Shudra caste.

96. Thus being cursed, Dharma was born a Shudra as Vidura who was learned, virtuous and pure-bodied.

97. The Suta, Sanjaya, who was like a Rishi, was begot by Gavgana and the greatly powerful Karna was begot by Surya of Kunti when was a maid.

98. He came out of his mother's womb with a natural coat of mail and with a face beautified by ear-rings. For the benefit of the whole world, the world-wide famous.

99. Vishnu himself, the worshipped deity of all the worlds, was begot by Vasudeva on

Devaki. He is the great God without birth and death; he is the creator and lord of the universe.

100. He is called by the learned the invisible cause of all, he knows no deterioration, he is the first Brahma, he is the abode of the three qualities (Satya, Raja and Tama), he is the great soul, he is undeteriorating, he is the first, the cause of the creation, the Nature, the controlling Lord.

101. He is the Purusha, the Creator himself, he is the centre of Satya Guna, he is infinite, he is incapable of being moved, he is the deity, he is Lord Narayana;

102. He is Dhata, he is undeteriorating, he is effulgent, he is the best, he is the great combiner, the increate, the invisible essence of all and the great immutable. He is bereft of those attributes that are knowable by the senses, he is the universe itself without beginning, birth and decay.

103. This great being, possessed of infinite wealth, this Grandsire of all creatures, took his birth in the race of Andhaka Vrishnis, in order to increase the piety in the world.

104. Satyaki and Kritavarma, learned in the science of arms, possessed of great prowess, well versed in all the Shastras, ever obedient to Narayana,

105-107. And expert in the use of arms, were begot by Satyaki and Hridika. The seed of the great ascetic Rishi Bharadvaja was kept in a pot and there it began to develop. From that seed was born Drona. From the seed of Gautama, fallen on a heap of reeds, were born a twin, Kripa of great strength and (Kripa), the mother of Ashvathama; and then was begot mighty Ashvathama by Drona.

108. Then was born, from the sacrificial fire, Dhristadyumna, as effulgent as the fire itself.

109. The mighty hero was born, a bow in his hand, in order to kill Drona hereafter. From the sacrificial altar was born Krishna (Draupadi), resplendent and handsome.

110. A girl of fascinating features and great beauty. Then was born the disciples of Pralhad, namely Nagnajit and Subala.

111. Subala begot a son, named Shakuni, who through the curse of the celestial, became an

enemy of virtue and a destroyer of creatures. And (Subala begot) a daughter,

112. Who became the mother of Duryodhana and both of them were well versed in acquiring worldly profits. From Krishna Dvaipayana was born Dhritarashtra, the king of men.

113-114. And Pandu of great strength, both in the womb of the wife of Vichitravirya and from him was also born in the womb of Shudra woman, the wise and intelligent Vidura, learned in both Dharma and Artha and free from all sins. Five sons were born of Pandu.

115. In the wombs of his two wives. Yudhishtira was the son of the eldest. Yudhishtira was born of Dharma, Vrikodara Bhima was born of Maruta;

116-117. The first of all, the best wielder of the arms, illustrious Arjuna was born of Indra; and Nakula and Sahadeva of handsome features, ever-engaged in the services of their superiors, were born of the twin Ashvinis. One hundred sons were born to the wise Dhritarashtra,

118. Namely Duryodhana and others and another son, named Yuyutsu (born of a Vaisya woman).

119-120. O descendant of the Bharata race, amongst those one hundred sons, eleven, namely Dushasana, Dussaha, Durmarshana, Vikarna, Chitrasena, Vivingsati, Jaya, Satyavrata, Purumitra and Yuyutsu of Vaisya wife, were all great car-warriors. Abhimanyu was born of Subhadra,

121. The sister of Vasudeva (Krishna), begot by Arjuna and therefore he was the grandson of Pandu. Five sons were born to the five Pandavas by Draupadi, the daughter of Panchala.

122. These princes were all very handsome and learned in all the Shastras. From Yudhishtira was born Prativindhya, from Bhima was born Sutasoma,

123. From Arjuna was born Shrutakirti, from Nakula was born Shatanika and from Sahadeva was born the greatly powerful Shrutasena.

124. Bhima begot a son in the forest on Hidimba, named Ghatotkacha. Draupadi gave birth to a daughter also, named Shikhandini and she was transformed into a male child.

127. She was thus transformed into a male child by a Yaksha, named Sthuna, who did it from the desire of doing her good. In that great battle of Kurus assembled many hundred of kings and potentates to fight among one another. I am unable to recount the names of those innumerable hosts. I have named only the principal ones who have been mentioned in this history (Mahabharata).

CHAPTER 64

(ANSHAVATARANA PARVA) Continued

Brief account of incarnation of gods etc.

Janamejaya said :

1. O Brahmana, I wish to hear in detail the accounts of those that you have named and of those that you have not named and other kings and potentates by thousands.

2. O great man, you should tell me in full the object for which these great car-warriors, all equal to the celestial, were born on earth.

Vaishampayana said :

3. O king, we have heard that what you ask is a mystery even to the celestial. I shall however, speak of it, after bowing my head to the Self-Born (Brahma).

4. The son of Jamadagni, (Parshurama), after making the earth bereft of Kshatriyas for twenty-one times, went to the best of the mountains, named Mahendra and began his penances.

5. O king, when the earth was thus bereft of Kshatriyas, the Kshatriya women used to come to the Brahmanas for offspring.

6. O best of men, the Brahmanas had connections with them only at their seasons and not when they were not in their seasons and they the Brahmanas did not do it with lust.

7. Thus thousands of Kshatriya women conceived through these connections with the Brahmanas and O king, thus were born many Kshatriyas of great prowess,

8. And many boys and girls, in order to thrive the Kshatriya race. Thus sprang the Kshatriya race from Kshatriya women from their connections with ascetic Brahmanas.

9. The new generation, blessed with long life, began to thrive in virtue and thus were again

established the four castes having Brahmanas at their head.

10-11. At the time (of which I speak), every man went to his wife only at the time of her season and never from lust or when she was not at her season. Other creatures also, even those that were born in the race of birds, followed this example. O best of the Bharata race, thus were born hundreds and thousands of creatures and they all thrived in virtue.

12. O lord of the earth, all creatures were virtuous and religious and all men were free from sorrow and disease.

13. O king having the walk of an elephant, thus once more was governed by the Kshatriya the wide earth, with the ocean for her boundaries, with her mountains and woods and towns.

14. When thus was earth again governed virtuously by the Kshatriyas, the other castes, having Brahmanas at their head, were filled with great joy.

15. All the kings (of the world), becoming free from vices born of lust and anger and punishing those that deserved punishment, protected the earth.

16. And (Indra) the deity that performed one hundred sacrifices and who has one thousand eyes, seeing that all the Kshatriya sovereigns ruled their kingdoms very virtuously, poured down vivifying showers of rains at the proper time and at the proper place and thus protected all creatures.

17. O king, no one died in early age and none took to wife before attaining to age.

18. O best of the Bharata race, thus was filled the earth to the very shores of the sea with long-lived men.

19. The Kshatriyas performed great sacrifices and bestowed much wealth on the Brahmanas and all the Brahmanas also studied the Vedas and the Vedangas and the Upanishads.

20. O king, no Brahmana ever sold the Vedas and none of them ever read them aloud before a Shudra.

21. The Vaishyas tilled well the earth with the help of bullocks and they never yoked kine to the plough. They carefully fed the lean ones.

22. Men never milched the cows as long as the calves could not live on the milk of their mothers. No merchant sold his goods with false scales.

23. O best of men, all men, thus virtuously inclined, did every thing with their eyes fixed on virtue.

24. O king, all men of all castes were mindful of the respective duties of their respective castes. O best of men, their virtue never sustained any diminution.

25. Both women and kine gave birth to offspring at the proper time and trees bore flowers and fruits at their proper seasons.

26. O king, the Krita (Satya) Yuga having come into the world, the whole earth was filled with numerous creations.

27. O best of the Bharata race, O lord of men, when such was the happy state of the world, the Asuras began to take birth in royal dynasties.

28. The sons of Diti, (the Asuras), having been continually defeated by the sons of Aditi, (the celestial) and deprived of sovereignty and heaven, began to take birth on earth.

29-30. O king, wishing to enjoy sovereignty in this earth, the powerful Asuras took birth among cows, horses, mules, camels, buffaloes, elephants, deer; they also took birth as Rakshasas and others.

31. O protector of the world, owing to the birth of those (Asuras) that were already born and those that were being born, the Earth became incapable of supporting herself.

32. Amongst the sons of Diti and Danu, some, being thrown off from heaven, took birth as men and became proud and insolent monarchs on earth.

33. Possessed of great prowess, they covered the earth in various shapes. They, becoming great oppressors, filled the earth to the very shores of the sea.

34. They began to oppress the Brahmanas, Kshatriyas, Vaishyas and Sudras; they began to persecute all other creatures with their strength.

35. O king, frightening and killing all creatures, they roamed over the earth.

36. Bereft of virtue and truth, proud of their strength, intoxicated with their insolence, they even insulted the holy Rishis in their hermitages.

37. O king, the earth, thus oppressed by the Asuras of great strength, energy and abundant means, thought of appealing to Brahma.

38. The united strength of the Naga Shesha and other creatures (such as the tortoise and the elephant), could not support the earth, attacked by the powerful Danavas.

39. O protector of the world, thereupon the Earth, afflicted with fear and oppressed by the weight (of the Danavas went to the Grandfather of all creatures and asked his protection.

40-41. She saw the divine Brahma, the creator of the worlds, who is undeteriorating, seated (on his seat), surrounded by the celestial and great and illustrious Rishis and adored by the delighted Gandharvas and Apsaras who are always engaged in the services of the celestial.

42. The Earth adored the Grandsire and O best of the Bharata race, telling him all that had happened, before all the regents of the world she asked his protection.

43. O king, the object (for which she came) was already known beforehand to the Omniscient, Self-created and Supreme Lord.

44. O descendant of the Bharata race he is the creator of the universe, why should he not know fully what is in the minds of the creatures, including the very Devas and the Danavas?

45. O great king, the Lord of the earth, Prajapati, Isha, Shambhu, then thus spoke to her.

Brahma said :

46. O Vasundhara (the holder of wealth,) I shall appoint all the dwellers of heaven in the work for which you have come to me.

Vaishampayana said :

47-48. O king, having thus addressed the Earth, the divine Brahma, bade her farewell. Then the Creator commanded all the celestial, saying, "Go all of you and take your birth on earth to free her from her burden. Go according to your respective parts and seek battles (with the Danavas).

49. Then the creator of all the creatures, calling all the tribes of the Gandharvas and Apsaras, spoke to them thus, "Go all of you and take your birth amongst men according to your respective parts and in the forms you prefer.

50. All the celestial with Indra at their head, having heard these words of the lord of the celestial, words that were true, that were desirable under the circumstances and which were fraught with benefit, accepted them.

51. Having then resolved to take birth on the earth according to their respective parts, they all went to Vaikuntha to the slayer of foes, Narayana,

52. Who bears the discus and the mace in his hands, who wears yellow coloured cloth, who is greatly effulgent, who has the lotus on his navel, who is the slayer of the foes of the celestial, who is fixedly staring at his wide chest,

53. Who is the lord of the Prajapati (Brahma) himself, who is the sovereign of all the gods, who is of infinite strength, who has the mark of the auspicious wheel on his breast, who is the central force of every one's faculties and who is adored by all the deities;

54. To him, this most exalted of all persons, Indra said, "Be incarnate." And Hari replied, "Be it so."

CHAPTER 65

(SAMBHAVA PARVA)

Narration of race of Aditya etc.

Vaishampayana said :

1. Thereupon, Hari held a consultation with Indra regarding his incarnation on earth with all the celestial according to their respective parts.

2. Having then ordered the celestial, (what they should all do), Indra returned from the abode of Hari (Vaikuntha).

3. The dwellers of heaven then, one after the other, took birth on earth for the destruction of the Asuras and for the welfare of the three worlds.

4. O best of kings, the celestial, as each preferred, took birth in the races of Brahmarshis and Rajarshis.

5. They killed the Danavas, Rakshasas, Gandharvas, Nagas and other calibons and creatures.

6. O best of the Bharata race, the Danavas, Rakshasas, Gandharvas and Nagas could not kill the (incarnate) celestial, even in their infancy, so strong were they.

Janamejaya said :

7-8. I desire to hear the accounts of the births of the Devas, Danavas, Gandharvas, Apsaras, Manavas, Yakshas and Rakshasas from their beginning. Therefore, you should tell me all about the births of creatures.

Vaishampayana said :

9. Bowing down my head to the Self-created (Brahma), I shall narrate to you in detail the origin of the celestial and of all creatures.

10. Brahma had six mind-born sons, (created out of his mind), namely Marichi, Atri, Angiras, Pulastya, Pulaha and Kratu.

11. Marichi had a son, named Kashyapa and from Kashyapa have sprung all creatures. Daksha begot thirteen illustrious daughters.

12-13. O best of kings, the daughters, of Daksha, were Aditi, Diti, Danu, Kala, Danayu, Sinhika, Krodha, Pradha, Vishva, Vinata, Kapila, Muni and Kadru. The sons and grandsons of these daughters, all of exceeding prowess, were infinite in number.

14. O descendant of the Bharata race, from Aditi were born the twelve. Adityas, who were all lords of the Universe. I shall now mention them to you according to their names.

15. (They were) Datha, Mitra, Aryamana, Shakra, Varuna, Angsha, Bhaga, Vivasvana, Pusha and Savitri, the tenth (daughter).

16. The eleventh was Tvashtri and the twelfth was Vishnu. The youngest, however, was the best in merit.

17. Diti had one son, named Hiranyakashipu and the illustrious Hiranyakashipu had five sons, famous all over the world.

18. The eldest was Prahlada, the next was Sanghrada, the third was Anuhrada, the fourth was Sivi and the youngest was Vashkala.

19. O descendant of the Bharata race, it is known everywhere that Prahlada had three sons, namely Virochana, Kumbha and Nikumbha.

20. Virochana's son was greatly powerful Vali and the son of Vali was the great Asura Vana.

21. He (Vana) was blessed with great fortune; he was a follower of Rudra and was, also known by the name of Mahakala.

22-26. O descendant of the Bharata race, Danu had forty sons, the eldest of them was the famous King Viprachitti. The others were Samvara, Namuchi, Puloma, Asiloma, Keshi, Durjaya, Ayashiras, Ashvashiras, Ashvashanku, Gaganamurdhan, Vegavan, Ketuman, Svabhanu, Ashva, Ashvapati, Vrishaparva, Ajaka, Ashvagriva, Sukshma, Tuhunda, Ekapada, Ekachakra, Virupaksha, Hara, Ahara, Nichandra, Nikumbha, Kupata, Kapata, Sharabha, Shalabha, Surya and Chandrama.

27-28. These were the well-known sons of Danu. Surya and Chandrama (the son and the moon) of the celestial were other persons and they were not the sons of Danu. Besides the above, there were ten more powerful and great sons of Danu, namely Ekaksha, heroic Mritapa, Pralamba, Naraka.

29. Vatapi, Shatrutapana, the great Asura Satha, Gavishtha, Vanayu and the Danava, named Dirghajihva.

30-31. O descendant of the Bharata race, the sons and grandsons of the above were numberless. Sinhika gave birth to a son, called Rahu, the persecutor of the sun and the moon.

32. And (she gave birth to) three others, namely Suchandra, Chandraharta and Chandrapramardana. The numberless progeny of Krodha was much wicked as she herself was.

33. Their race was wrathful, of crooked deeds and the persecutors of foes. Danayu had four sons, the best among the Asuras.

34. (They were) Vikshara, Bala, Vira and the great Asura Vritra. The sons of Kala were like Yama himself, all the slayers of their enemies.

35. They were greatly famous and powerful amongst the Danavas and were great oppressors of their enemies.

36. (They were) Vinashana, Krodha, Krodhahanta and Krodhashatru. These were the sons of Kala. As it is heard, there were also many others among the sons of Kala. Shukra, the son of a Rishi was the great preceptor of all the Asuras.

37. The illustrious Shukra had four sons who were also the preceptors of the Asuras. Their names were Tvashtadhara and Atri and two others of fearful deeds.

38-39. They were as effulgent as the sun himself. They were always engaged in acquiring the regions of Brahma. Thus have I narrated to you, as I heard them from the Purana, the accounts of the progeny of the Devas and the Danavas of great strength and power. The sons and grandsons, of these (Devas and Danavas) were so numberless that I am incapable of counting them.

40-41. O protector of the world, the Tarkshya, Arishtanemi, Garuda, Arun, Aruni and Varuni were known to be the sons of Vinata. Shesha of Ananta, Vasuki, Takshaka,

42. Kurma and Kulika are known to be the sons of Kadru, Bhimasena, Ugrasena, Suparna, Varuna,

43. Gopati, Dhritarashtra, Suryavarcha, Satyavarcha, Arkaparna, Prayuta,

44. Bhima and Chitraratha, all greatly famous, learned and self-controlled, then O king, was Shalishira, then fourteenth in the least, Parjanya,

45. The fifteenth, Kali and the sixteenth Narada; these Devas and Gandharvas were known to be the sons of Muni.

46. O descendant of Bharata race, I shall now mention many others. Anavadhya, Manu, Vansha, Asura, Marganapriya,

47. Arupa, Subhaga and Bhasi were the daughters of Pradha. Siddha, Purna, Barhi and famous Purnayu,

48. Brahmachari, Ratiguna and Suparna, Vishvavasu, Bhanu and Suchandra:

49-50. These Devas and Gandharvas were also known to be the progeny of Pradha. It is also known that, that lady of good fortune Pradha, through the celestial Rishi (Kashyapa), brought forth the holy race of Apsaras, namely, Alambusha, Mishrakeshi, Vidyutaparna, Tilottama,

51-52. Aruna, Rakshita, Rambha, Manorama, Keshini, Subahu, Surata, Suraja and Supriya, these were the daughters (of Pradha). And Atibahu, celebrated Haha-Huhu and Tumburu, these four best of Gandharvas (were also the sons of Pradha.)

53. The Ambrosia, Brahmana, the kine the Gandharvas and Apsaras were the offspring of Kapila, so is stated in the Purana.

54. Thus have been narrated to you duly the births of all the creatures and of the Gandharvas, Apsaras.

55. Nagas, Suparnas, Rudras and Maruts, of the kine and of the fortunate and holy Brahmanas.

56. This history, (if read or heard) extends period of life. It is sacred, it is worthy of all praise, it gives pleasure, if heard. It should be always heard and recited to others in a proper frame of mind.

57. He, who properly reads in the presence of the deities and Brahmanas, this account of the births of noble creature, obtains large progeny, good fortune and fame. He attains to the higher worlds hereafter.

CHAPTER 66

(SAMBHAVA PARVA) Continued

Tradition of offspring of Rishis

Vaishampayana said :

1. It is known that the mind-born sons of Brahma were six great Rishis. There was another (mind-born son of Brahma,) named Sthanu. He had eleven sons gifted with great energy,

2. Namely, Mrigavyadha, Sarpa, famous Niriti, Ajaikapada, Ahiburdhanya, the chastiser of his foes Pinaki.

3. Dahana, Ishvara and greatly effulgent Kapali, Sthanu and the illustrious Bhaga. These eleven are called eleven Rudras.

4. (It has been already said that) Marichi, Angiras, Atari, Pulastya, Pulaha and Kratu, these powerful Rishis were six mind-born sons of Brahma.

5. It is well-known in the world that the sons of Angiras were three, namely Brihaspati, Utathya and Samvarta, all of great asceticism.

6. O king, it is said that the sons of Atri were countless, they were all great Rishis and they were all learned in the Vedas, they were crowned with ascetic successes and their souls were in perfect peace.

7. O best of kings, the offspring of greatly wise Pulastya were the Rakshas, Monkeys, Kinnaras and Yakshas.

8. O king, the offspring of Pulaha were, it is said, the Sharabhas (the winged-insects) the lions, the Kimpurushas (half lions and half men) figures, bears and wolves.

9. The son of Kratu (Valkhilyas), who were as sacred as sacrifice, were the companions of Surya. They were known to the three worlds and they were all devoted to truth and vows,

10. O protector of the world, the illustrious Rishi Daksha, having his soul in complete peace and possessing great asceticism, sprang from the right toe of Brahma.

11. The wife of the illustrious Daksha sprang from the left toe of Brahma. He then begot fifty daughters on her.

12. They were all lotus-eyed and of faultless features and limbs. As he (Daksha) had no sons of his own, he made these daughters his Putrikas.

13. He (Daksha) bestowed in due form, ten of his daughters on Dharma twenty-seven on Chandra and thirteen on Kashyapa.

14. Hear, O king, the names of the wives of Dharma as I mention them. (They were) Kirti, Lakshmi, Dhriti, Medha, Pushti, Shraddha, Kriya.

15. Buddhi, Lajja and Mati. These were the ten wives of Dharma, as appointed by the self-created (Brahma).

16. It is known throughout the world that the wives of Chandra were twenty-seven. They were all of rigid and holy vows, they were employed to indicate time.

17. They are the Nakshatras and yoginis. They were engaged in assisting the course of nature. The Grandsire (Brahma) had another son, named Manu. Manu had a son, called Prajapati.

18. The sons of Prajapati were eight and they were called the Vasus. I shall name them in detail. (They were) Dhara, Dhruva, Soma, Aha, Anila, Anala,

19. Pratyusha and Prabhasa. These are known to be the eight Vasus. Dhara and the Brahma-knowing Dhruva were born of Dhumra.

20. Soma and Anila were born of the wise Shvasa. Aha was the son of Rata and Anala of Shandilya.

21. Pratyusha and Prabhasa were the sons of Prabhata. Dhara had two sons, namely, Dravina and Hutahavyavaha.

22. Dhruva's son was the illustrious Kala, the destroyer of the world. Soma's son was Varcha, Varcha's daughter is Varchi.

23-24. The fascinating Varchi had three sons, namely Shishira, Prana and Ramana. The sons of Aha were Jyoti, Shama, Shanta and Muni.

25. Agni's son was the handsome Kumara who was born in the forest and as he was reared up by Kirtika and others, he was called Kartikeya. After him were (born his three brothers, namely) Shakha, Vishakha and Naigameya, Anila's wife was Shiva and her sons were Manojava.

26. And Avijnatagati. These two were the sons of Anila. Know, Pratyush's son was the Rishi, named Devala.

27. And Devala had two sons, both greatly wise and forgiving, The sister of Brihaspati, the first of women, the utterer of the sacred truth.

28. And an austere ascetic, roamed over the world, having no attraction for the world, She (the sister of Brihaspati) became the wife of the eighth Vasu, Prabhasa.

29-30. She gave birth to the illustrious Vishvakarma, the founder of all arts, the creator of thousand arts, the artist of the celestial, the maker of all kinds of ornaments, the best of all artists and the maker of the celestial cars of the gods.

31. Mankind was enabled to live in consequence of the arts of this illustrious man and for this reason he was worshipped by all men. This Vishvakarma is everlasting and immutable,

32. The illustrious Dharma, the dispenser of all happiness, came out of the right breast of Brahma, assuming the form of a man.

33. He (Dharma) had three excellent sons, charming to all creatures. (They were) Shama, Kama and Harsha, who supported the worlds by their energy:

34. The wife of Kama was Rati, that of Shama was Prapti and that of Harsha was Nanda; upon these the worlds were made to depend.

35. Kashyapa was the son of Marichi and Kashyapa's offspring were the Suras (celestial) and Asuras. O best of kings, therefore, he is the progenitor of all the worlds.

36. Tashtri, who had the form of a mare, became me wife of Savita. She gave birth in the sky to a twin Ashvinis.

37. O king, the sons of Aditi were twelve with Indra at their head. The youngest of the them was Vishnu, upon whom the worlds depend.

38. These were the thirty-three celestial. I shall now mention to you their progeny according their Pakshas, Kulas and Ganas.

39. The Rudras, the Sadhyas, the Marutas, the Vasus, the Bhargavas and the Visvadevas were each a Paksha.

40. Vinata's son, Garuda and the Aruna also and illustrious Brihaspati were counted amongst the Adityas.

41. The Ashvinis, all annual plants and all beasts were counted among the Guhyakas. O king, these are the Ganas of the celestial, narrated to you.

42-44. Which narration cleanses men of all their sins. The illustrious Bhrigu sprang forth, ripping open the breast of Brahma. Bhrigu's son was the learned Shukra, a poet himself and the son of a poet. He, being commanded by the Self-created (Brahma) to pour rain and withhold it and to dispense and remit calamities, became a planet and he (still) traverses the sky in order to sustain the lives of all creatures Yoga philosophy, that greatly intelligent man, that wise and self-controlled Brahmachari became the preceptor of the Devas and the Danavas.

45. Thus appointed by Brahma to look after the well-fare (of Daityas), Bhrigu's son (Shukra) begot another son.

46. Named Chyavana, who was greatly famous, very virtuous minded and as effulgent as a sun. O descendant of the Bharata race, he came out of his mother's womb in anger and thus released his mother.

47. Arushi, the daughter of Manu, became the wife of the wise Chyavana and the greatly illustrious Aurva was born in her, ripping open her thighs.

48. His (Aurva's) son was Richika, who became, even in his boyhood, very powerful, energetic and virtuous. He (Richika) begot Jamadagni.

49. The illustrious Jamadagni had four sons, the youngest of them was Parshurama. He was superior to all his other brothers in good qualities.

50. He was self-controlled, but was expert in the use of all weapons and he became the destroyer of the Kshatriyas. Aurva had one hundred sons, the eldest of them being Jamadagni.

51. These hundred sons begot offspring by thousands and filled the whole world. Brahma had two other sons, who had victory as their signification.

52. They are known as Dhata and Vidhata, who lived with Manu. Their sister is the auspicious Lakshmi who lives in the abode of lotuses.

53. The mind-born sons of Lakshmi are the sky-ranging horses. Varuna's eldest wife was the daughter of Shukra, named Devi.

54-55. She gave birth to a son, called Bala and a daughter, named Shura, who gives joy to the celestial. And all destroying Adharma was born (of her), when creatures began to devour one another. Niriti was his wife, from whom were born the Rakshasas, called Nairitas.

56. She had also three other fearful and cruel sons, always engaged in sinful deeds. (They were) Bhaya, Mahabhaya and Mrityu, the destroyer of every created thing.

57. This all-destroying being (Mrityu) had no wife or son. Kaki, Shyeni, Bhasi, Dhritarashtra and Shuki.

58. These five are known in the world as the daughters of Tamara. Kaki brought forth the crows, Shyeni the hawks,

59. Bhasi gave birth to the cocks and the vultures and Dhritarashtra all ducks and swans.

60-61. And she gave birth to also the Chakrvakas. The fair and illustrious Shuki of amiable qualities and auspicious signs gave birth to all parrots. Krodha gave birth to nine daughters of wrathful temper.

62. They were Mrigi, Mrigamada, Hari, Bhadramana, Matangi, Sharduli, Shveta, Surabhi.

63. And the beautiful Surasa of every auspicious sign. O best of men, the offspring of Mrigi are all beasts of deer species.

64. O chastiser of foes, the offspring of Mrigamada are all beasts of bear species and also of those beasts, called Srimara. Bhadramana gave birth to her son Airavata.

65. And Airavata is the great celestial elephant. The offspring of Hari are the horses and the beasts of the monkey kind which are endued with great activity.

66. Those animals that are called Golangula also are said to be the offspring of Hari. Sharduli gave birth to innumerable lions and tigers,

67. And also to leopards and all other animals. O king, the offspring of Matangi are all elephants.

68. And Shveta gave birth to the large elephant, known by the name of Shveta which possesses great speed. O king, Surabhi gave birth to two daughters,

69-70. Namely, the beautiful Rohini and illustrious Gandharvi. O descendant of the Bharata race, she had two other daughters, named, Vimala and Anala. All kine were born from Rohini and all horses from Gandharvi. And Anala gave birth to the seven kinds of trees which produce pulpy fruits.

71-72. Anala had another daughter named Shuki. Surasa gave birth to a son, named Kanka. Aruna's wife Shyeni gave birth to two very energetic and powerful sons, named Sampati and the mighty Jatayu. Surasa also gave birth to the Nagas and Kadru the Pannagas.

73-74. Vinata had two sons, the world known Garuda and Aruna. O king of men, O best of all wise men, thus have I fully described to you the genealogy of all the principal creatures. He who hears it is cleansed of all his sins. He acquires great knowledge and finally attains to the highest state in after-life.

CHAPTER 67

(SAMBHAVA PARVA) Continued.

Descent of the Celestials, Gandharvas,
Danavas etc.

Janamejaya said :

1-2. Worshipful Sir, I desire to hear from you in detail the accounts of the births and deeds and

achievements among men, of the Devas, the Danavas, the Rakshasas, the Gandharvas, the lions, the tigers, the snakes, the birds and other animals and in short of all creatures, that became incarnate in human forms.

Vaishampayana said :

3. O king of men, I shall first tell you all about those Devas and the Danavas who were born amongst men.

4. The best of the Danavas, who was known by the name of Viprachitti, became that best of men who is known as Jarasandha.

5. O king, that son of Diti, who was known by the name of Hiranyakashipu, became (that king) who was known in this world by the name of powerful Shishupala.

6. The younger brother of Prahlada who was known as Sanghrada, became among men that best of Balhikas, known as famous Shalya.

7. The youngest (brother of Prahlada) known as Anuhrada, became famous in this world as Dhristaketu.

8. O king, that son of Diti who was known as Shibi, became the famous monarch Druma on earth.

9. O best of men, that best of Asuras, who was known as Vashkala, became the great Bhagadatta on earth.

10. The five powerful and swift Asuras, namely Ayashira, Ashvashira, Ayashanku, Gaganmurdha and Vegavan,

11. O king, these powerful great Asuras were all born in the illustrious dynasty of Kekaya and became great kings.

12. The mighty Asura, who was known as Ketuman, became the king Amitauja of terrible deeds.

13. The great and fortunate Asura, who was known as Svarbhanu, became the king Ugrasena of fearful deeds.

14. The great and fortunate Asura who was known as Ashva, became the invincible king Ashoka of great prowess.

15. O king, that son of Diti, the younger brother of Ashva, who was known as Ashvapati, became the mighty king Hardikya.

16. The great and fortunate Asura who was known as Vishaparva, became king Dhirghaprajna on earth.

17. O king, the younger brother of Vrishaparva, who was known as Ajaka, became Shalva on earth.

18. The great Asura who was known as Ashvagriva, became king Rochamana on earth.

19. O king, the intelligent and illustrious Asura who was known as Sukshma, became the illustrious king Brihadratha on earth.

20. That best of Asuras, who was known as Tuhunda, became the king Senabindu on earth.

21. That great strong Asura, who was known as Ishupada, became king Nagnajita of world-known prowess.

22. The great Asura who was known as Ekachakra, became known on earth as Prativindhya.

23. The great Asura, capable of displaying various modes of fight and known as Virupaksha, became known as king Chitradharmana on earth.

24. That best of Danavas, known as the heroic Hara, became the famous and fortunate king Subahu on earth.

25. That Asura of great prowess, the chastiser of his foes, known as Ahara, became king Balhika on earth.

26. That best of Asuras, who was known as Nichandra and whose face was as beautiful as the moon, became the fortunate king Munjakesha on earth.

27. That great intelligent and invincible Asura, who was known as Nikumbha, became the best of kings Devadhipa on earth.

28. That Asura who was known as Sarva amongst the sons of Diti, became the royal sage Pourava on earth.

29. O king, that greatly powerful and fortunate Asura who was as Kupata, became the famous king Suparsva on earth.

30. O king, the great Asura who was known as Kupata, became the royal sage Parvateya, as effulgent as a golden mountain.

31. That Asura, who was known as Shalabha the second, became king Prahlada in the land of the Bahlikas on earth.

32. That best of the Diti's sons, who was known as Chandra and who was as handsome as

the lord of the stars (moon), became Chandravarmana, the king of Kambojas on earth.

33. O king, that best of Danavas, who was known as Arka, became the royal sage Rishika on earth.

34. O best of kings, that best of Asuras, who was known as Mritapa, became king Paschimanupaka on earth.

35. That greatly powerful Asura, known as Gavishtha, became king Drumasena on earth.

36. That great and fortunate Asura, who was known as Mayura, became king Vishva on earth.

37. That Asura who was the younger brother of Mayura and who was known as Suparna, became king Kalakirti on earth.

38. The greatly powerful, Asura, who was known as Chandrahanta, became king Sunaka on earth.

39. The great Asura, who was known as Chandravinashana, became king Janaki on earth.

40. O king of the Kuru race, that best of the Danavas who was known as Dirgajihva, became king Kashiraja on earth.

41. That Asura (Rahu) who was born of Singhika and who persecuted the sun and the moon, became king Kratha on earth.

42. The eldest of the four sons of Danayu, who was known as Vikshara, became the powerful king Vasumitra of earth.

43. The second brother of Vikshara, the great Asura, became the king of the country called Pandya.

44. That best of Asuras, who was known as Viranama, became king Paundramatsyaka on earth.

45. O king, that great Asura who was known as Vritra became the royal sage Manimala on earth.

46. That Asura, who was the younger brother of Vritra and was known as Krodhahanta, became king Danda on earth.

47. That Asura who was known as Krodhavardhana became king Dandadhara on earth.

48. O best of kings, the eight sons of the Asura Kaleyas were all born on earth and they all became great kings as powerful as tigers.

49. Of the eight great Kaleyas, the eldest Jayatsena became the king of Magadha.

50. The second, as powerful as Indra, became king Aparajita on earth.

51. The third was a great Asura, endowed with great prowess and power of deception, (Magical powers) and he became the greatly powerful king of the Nishadas.

52. The fourth of the brothers became the best of royal sages, Shrenimana.

53. That great Asura, the fifth (brother) became king Mahauja, the oppressor of his foes on earth.

54. That greatly intelligent and powerful Asura who was the sixth (brother) became the best of royal sages Abhiru on earth.

55. The seventh of the (brothers) became king Samudrasena, famous all over the earth from its centre to the sea and he was learned in the Shastras.

56. O king, the eighth of the Kaleyas, who was known as Brihata became a virtuous king, ever engaged in doing good to all creatures.

57. That mighty Danava, who was known as Kukshi, became king Parvatiya, as effulgent as a golden mountain.

58. That mighty and powerful Asura, who was known as Krathana, became king Suryaksha on earth.

59. That handsome Asura, who was known as Surya, became on earth that best of all kings Darada the king of the Bahlikas.

60. O king, many heroic monarchs, were born on earth from the race of Asuras, called Krodhavasha, of whom I have already spoken to you.

61-66. (They were) Madraka, Karnaveshta, Siddhartha, Kitaka, Suvira, Subahu, Mahavira, Bahluka, Kratha, Vichitra, Suratha, handsome Nila, Chiravasa, Bhumipala, Dantavakra, Durjaya, Rukmi, Janamejaya, Ashada, Vayuvega, Bhuriteja, Ekalavya, Sumitra, Vatadhana, Gomukha, Karushakas, Kshemdhurti, Shrutayu, Udvaha, Brihatsena, Kshema, Ugratirtha, the king of Kalinga and Matimana, the king who was known as Ishvara.

67. These greatly fortunate, powerful and illustrious and best of monarchs were all born on earth of the race of Asuras, called Krodhavasha.

68. That great Danavas who was known as Kalnemi became the son of Ugrasena, king Kansa, on earth.

69. That Asura who was known as Devaka and who was effulgent as Indra himself, became the best of the kings of the Gandharvas on earth.

70. O descendant of the Bharata race, Drona, the son of Bharadvaja, who was not born of any woman, sprang from the celestial Rishi Brihaspati.

71. O best of kings, he was a hero of great achievements and the best of all those that were learned in the ways of using arms. He was most illustrious and most powerful.

72. He was called learned, in the Vedas, as well as in the Science of arms by all men well-versed in the Vedas. He was a doer of wonderful deeds and a pride of his race.

73-74. O descendant of the Bharata race, O king, his son, the heroic, surpassingly energetic and lotus-eyed Ashvathama, the terror of all his foes and the great oppressor of all enemies, was born on earth from the united portions of Mahadeva, Yama, Kama and Medha.

75. Begot by her husband Shantanu, the eight Vasus were given birth to by Ganga, on account of the curse of Rishi Vasistha and also from the command of Indra.

76. The youngest of them was Bhishma, who was the dispeller of the fears of the Kurus, who was greatly intelligent, who was a great scholar in the Vedas and a best of speakers and the destroyer of the enemy's ranks.

77. That best of men, being learned in the science of arms and endowed with great energy, fought with the illustrious (Parshu) Rama, the son of Jamadagni.

78. O king, that Brahmana Rishi, who was known in the world as Kripa, was the embodiment of all manliness, was born of the Rudras.

79. O king, that king and great car-warrior, that chastiser of foe, who was known as Shakuni in the world, know him to be the Dvapara himself.

80. He who was known as Satyaki, the upholder of the pride of Vrishnis and the chastiser of foes, was born of the portion of celestial Marutas.

81. That royal sage, king Drupada, the best of all the wielder of arms, was also born the portions of the same celestial (Marutas).

82. O king, know that Kritavarma that king of men, that man of matchless deeds, that best of best Kshatriyas,

83. That chastiser of foes, was also born of the same celestial. The king Virata, the conqueror of other kingdoms, was also born of the same celestial.

84. That son of Arishta, known as Hansa, the king of the Gandharvas, was born to increase the Kuru race.

85. He was known on earth as Dhritarashtra, the son of Krishna Dvaipayana; he had long arms, he was greatly powerful and he was a king with prophetic eyes.

86. He became blind for the fault of his mother and anger of the Rishi. His younger brother was greatly wrathful and strong. He was known as Pandu and was devoted to truth, virtue and purity.

87. Know, that he who was known as Vidura, he who was the best of all virtuous men, he who was the god of justice himself, was the excellent and greatly fortunate son of Atri.

88. The evil and wicked-minded king Duryodhana, the destroyer of the fame of the Kuru dynasty, was born of the portion of the Kali.

89. O king, It was he who was the cause of the slaughter of all creatures and of the world, he ruined the earth.

90. It was he who fanned the fire of hostility, the great fire of destruction. The sons of Pulastya became on earth the brothers of Duryodhana.

91. They were one hundred, Dushasana, Durmukha, Dusaha and others, all wicked to the extreme. I do not mention their names.

92. All of them supported Duryodhana in his wicked acts. O best of the Bharata race, they were all sons of Pulastya (Rakshas). Over and above these one hundred sons, Dhritarashtra had another son, begot on a Vaisya woman.

Janamejaya said :

93. O Lord, tell me the names of all the sons of Dhritarashtra beginning from the eldest, according to the order of their births.

Vaishampayana said :

94-106. (They are) Duryodhana, Yuyutsa, Dushasana, Dussaha, Dushala, Durmukha,

Vivingshati, Vikarna, Jalasandha, Sulochana, Vinda, Anuvinda, Durdharsha, Subahu, Dushpradharshana, Durmarshana, Durmukha, Dushkarna, Karna, Chitra, Upachitra, Chitraksha, Charu, Chitrangada, Durmada, Dushpradharsha, Vivitsu, Vikata, Sama, Urnanabha, Padmanabha, Nanda, Upananda, Senapati, Shushena, Kundodara, Mahodara, Chitrabahu, Chitravarma, Suvarmana, Durvirochana, Ayobahu, Mahabahu, Chitrachapa, Sukundala, Bhimavega, Bhimabala, Balaki, Bhima, Vikrama, Ugrayudha, Bhimashara, Kanakayu, Drindayudha, Drindavarmana, Drindakshetra, Somakirti, Anudara, Jarasandha, Drindasandha, Satyasandha, Sahasravaka, Ugrashrava, Ugrasena, Kshema-murti, Aparajita, Panditaka, Vishalaksha, Duradhana, Drindahasta, Suhasta, Vatavega, Suvarcha, Adityaketu, Bahvashi, Nagadatta, Anuyayi, Nishangi, Kavachi, Dandi, Dandadhara, Dhanugraha, Ugra, Bhimaratha, Vira, Virabahu, Alolupa, Abhaya, Raudrakarma, Drindaratha, Anadhrishya, Kundabhedhi, Viravi, Dirghalochana, Dirghbahu, Mahabahu, Vyudhoru, Kanakangada, Kundaja and Chitraka. He (Dhritarashtra) had also a daughter, named Dushala, above and over these one hundred sons. Dhritarashtra had another son, named Yuyutsa, born of a Vyasa woman, who was also above and over these one hundreds.

107. O king, thus have I told you the names of the one hundred sons (of Dhritarashtra) and also of the name of his daughter. You have now known their names according to the orders of their births.

108. They were all heroes, great car-warriors and learned in the use of arms. They were also well-versed in the Vedas and experts in statesmanship.

109. O king, all of them were mighty in attack and defence and all of them were learned. They married wives suitable to them in beauty and accomplishments.

110. At the marriageable age, the king of the Kurus at the advice of Shakuni bestowed his daughter Dushala on Jayadratha, the king of the Sindhus.

111. Know, O king, king Yudhishtira was a portion of Dharma; Bhima was that of Maruta;

Arjuna was that of the king of the celestial (Indra).

112. The most handsome men amongst all men and the matchless beauties on earth, Nakula and Sahadeva were the portions of the Ashvinas.

113. He, who was known as Varcha the son of Soma, became Abhimanyu of wonderful deeds, the son of Arjuna.

114. O king, before his (Varcha) incarnation on earth, Soma thus spoke to the celestial, "I cannot part with my son; he is dearer to me than life.

115. Let this agreement be made and let not that agreement be violated. The destruction of the Asuras is the work of the celestial, therefore it is our work also.

116. Let this Varcha go, but let him not stay long on earth. Nara will be born as Indra's son and he will have Narayana as his friend.

117. He will be known on earth as powerful Arjuna, the son of Pandu. My boy will be his son and even in his boyhood will be a great car-warrior.

118. O best of immortals, let him remain on earth only for sixteen years. On his sixteenth year, will take place that great fight.

119. In which your incarnations will kill innumerable heroes. And in the fight in which Nara and Narayana (Arjuna and Krishna) will not be present,

120. And in which, O celestial, the (Kuru) heroes will fight, with constructing a Chakravyuha, (in that fight) my son will defeat all foes and compete them to retreat.

121. The boy will enter into that impenetrable Vyuha and will walk about the place. He will defeat and kill many heroes and great car-warriors.

122. The mighty-armed hero, within the course of half a day, will send the one-fourth part of the foes, to the land of the dead.

123. Then towards the close of the day, many heroes and great car-warriors will return to the charge and attack my son. Thereupon, my mighty-armed son will come back to me.

124. He will beget one heroic son who will keep alive the almost extinct Bharata dynasty."

125. Having heard these words of Soma, the celestial said, "Be it so." They then all worshipped and praised the lord of the stars (Soma).

126. O king, thus have I told you the accounts of the births of your father and his father (and so on). Know, O king, the great car-warrior Dhrishtadyumna was born of a portion of Agni.

127. Know that Shikhandi, who was previously a woman, was born of a portion of a Rakshasa. O best of the Bharata race, those that became the five sons of Draupadi,

128. Know, O best of the Bharata race, were the celestial called Vasus. (They were) Prativindhya, Sutasoma, Shrutakirti.

129. Shatanika, the son of Nakula and the powerful Shrutasena. The best of the Yadus, Shura, became the father of Vasudeva.

130-133. His daughter was named Pritha, who was matchless on earth in beauty. Her father (Shura) promised before Fire that he would give his first-born child to the son of his paternal aunt, king Kuntibhoja, who was childless. He gave his daughter (Pritha) to that king, expecting to get his favour. And king Kuntibhoja, adopted her as his daughter. She was engaged in her (foster) father's house in attending upon Brahmanas and guests.

134. One day she attended upon the terrible and wrathful ascetic, vow-observing Durvasa, who was learned in the mysteries of religion and well-acquainted with truth. She, with all possible care, gratified that self-controlled ascetic.

135. The illustrious man said, "O fortunate girl, I am much pleased with you. To those of the celestial whom you will call by this Mantra (that I teach you).

136. (They will instantly come) and by their grace you will give birth to offspring." Thus addressed that girl, being much curious (to see the effect of the Mantra).

137. Called Surya when she was a maid. The illustrious god of light (Surya) made her conceive.

138. And she begot a son, who became the best of all wielders of arms. He was born with a coat of arms and a pair of ear-rings and he looked as handsome as a celestial child.

139. And as effulgent as the sun and every part of his body was well embellished. From the fear of her friends and relatives, privately.

140. Did she throw that illustrious son into water (river). But the child, thus thrown into the water, was taken up by the illustrious husband of Radha.

141-142. Adhiratha (the husband of Radha) made the child his son. And the couple then gave him the name of Vasusena, by which name he soon became known all over the country. As he grew up, he became very strong and excelled in the use of all weapons.

143. He became the best victor and learned in all the Vedangas. When that wise and truth-loving man studied the Vedas,

144. Then there was nothing to that high-souled man which he could not give to the Brahmanas. To do good to his son (Arjuna), illustrious Indra, one day assuming the form of a Brahmana,

145. Begged from him his ear-rings and his natural coat of arms. Removing the ear-rings and coat of arms from his ear and breast.

146. He gave it to Indra, who being much surprised (for his liberality), presented him with a dart and spoke to him thus, "The Devas, Asuras, Gandharvas, Rakshasas, Uragas or men,

147. At whomever, O hero, you will hurt this weapon, he will certainly be killed. He (the son of Pritha) was previously known by the name of Vasusena,

148. But for his mighty deeds, he was subsequently called Karna. Because the greatly illustrious hero removed his natural coat of Arms (from his breast).

149. He, the eldest son of Pritha, was called Karna. O best of kings, he thus began to grow up in the Suta caste.

150-152. Karna, the best of kings, expert in the use of all arms, the destroyer of his foes, became the friend and counsellor of Duryodhana, Know, O king, he was born of a portion of the sun. Of that god of gods, that everlasting Being, whose name is Narayana. The powerful Vasudeva (Krishna), was a portion in the world of men. Baladeva was a portion of the Naga, Shesha.

153. O king, know that the greatly energetic Pradyumna was a portion of Sanatkumara. In this was many dwellers of heaven became great men on earth,

154-155. In the race of Vasudeva, thus increasing its glory. O king, the Apsaras, of whom I have already spoken, was also born on earth in portions as ordered by Indra. O king, sixteen thousand portions of these celestial ladies,

156. Became in the world of men the wives of Vasudeva. A portion of Sree (Lakshmi), herself became incarnate on earth out of love (for Narayana).

157-158. She was born in the race of Bhishvaka and that illustrious lady was named Rukmani. Draupadi was born from a portion of Sachi, (the wife of Indra) in the race of Drupada and from the altar of the sacrifice. She was neither tall nor short, she had the fragrance of blue lotus.

159-160. Her eyes were like the lotus leaves, her thighs were fair and round and her dense masses of hair were black and curly. She was endowed with all auspicious marks and her complexion was like the emerald. She was the charmer of the hearts of the five kings of men (the Pandavas). The goddess Siddhi and Dhriti became the mothers of the five (Pandavas).

161-164. They were named Kunti and Madri. And the goddess, who was Mati, became the daughter of Suvala (Gandhari, the wife of Dhritarashtra). Thus, O king, have I described to you the births and incarnations of the portions of the Devas, Asuras, Gandharvas, Apsaras and Rakshasas, those that appeared on earth as invincible kings. Those illustrious ones that were born in the extensive race of the Yadus, those that were born as Brahmanas, Kshatriyas and Vaishyas, have all been described. This Anshavatarana (accounts of incarnations), which is capable of bestowing wealth, fame, long-life, offspring and victory, should be heard with proper frame of mind.

165. Hearing the incarnations of the Devas, the Asuras and the Gandharvas, the learned men, thus knowing the mystery of creation, preservation and destruction, do not feel depressed, even in the greatest sorrow.

CHAPTER 68**(SAMBHAVA PARVA) Continued.****Story of Dushyanta****Janamejaya said :**

1. O Brahmana, I have heard in detail the account of the births of the Devas, the Danavas, the Rakshasas, the Gandharvas and the Apsaras.

2. I now desire to hear the accounts of the births of the kings of the Kuru race from the beginning. Therefore, O Brahmana, narrate them before all these Brahmana Rishis.

Vaishampayana said :

3. O best of the Bharata race, the founder of the Paurava dynasty was a greatly powerful king, named Dushyanta. He was the protector of the earth bounded by the four seas.

4-5. That king of men enjoyed the fourth part of all the products of the land. He was (also) the lord of various countries in the midst of the sea. That chastiser of foes had sway even over the countries of the Mlecchas, which was full of men of the four orders and which was surrounded by the sea, the mine of gems.

6. During his reign, there were no mixed castes, no tillers of the land, no toilers of the mines and no sinful men.

7-8. O best of men, during his reign, all men, were virtuous and they did every thing with an eye on virtue. O child, during his reign, there was no fear from the thieves and no fear from famines; and there was no fear of diseases.

9. Men of all the four castes took pleasure in doing their respective duties and they performed all acts without the desire of gaining fruits. O protector of the world, depending upon him, his subjects felt no fear.

10. Parajanya (Indra) poured showers of rains at the proper time and the crops were all juicy. The earth was full of all kinds of wealth and animals,

11. The Brahmanas were always engaged in their duties and they were very truthful. He (Dushyanta) was a young prince of wonderful prowess and of a body like the thunder-bolt.

12-13. He could support the Mandara (mountain) with its woods and forests, raising it

up on his arms. He was an expert in the four kinds of club-fight and also in using every kind of weapons. He was greatly expert in riding elephants and horses. In strength, he was like Vishnu and in splendour he was like the sun.

14-15. In gravity he was like the ocean and in patience he was like the earth. The king (Dushyanta) was loved by all his subjects and he too ruled very virtuously those contented men.

CHAPTER 69**(SAMBHAVA PARVA) Continued.****Story of Dushyanta****Janamejaya said :**

1. I desire to hear in detail the account of the birth and career of the high-souled Bharata and the origin of Sakuntala.

2-3. O holy man, tell me in full how that hero, that lion among men, obtained Sakuntala. I desire to hear it, therefore O knower of truth, you should narrate it to me.

Vaishampayana said :

4. Once on a time that king (Dushyanta) of mighty arms, accompanied with a very large force with hundreds of horses and elephants, went into a dense forest. The force were of four kinds (infantry cavalry, elephant-men and car-warriors).

5. Surrounded by hundreds of warriors were armed with swords, darts, maces and big clubs, lances and spears in their hands, when the king marched out.

6-9. The lion-like roars of the warriors, the sounds of conches and drums. The rattle of the wheels of the cars, the shrieks of the huge elephants and the clash of weapons of various soldiers dressed in various dresses, And the neighing of horses, all these indistinct, sounds, mixing together, raised a deafening (Kil Kil) sound when the king was on the march. Beautiful ladies from the terraces of the magnificent mansions behold the heroic, illustrious and kingly monarch (to pass).

10-11. They knew that king to be the destroyer of foes like Indra; they thought him to be the wielder of thunder-bolt himself. They said, "This is that best of heroic men who is as power-

ful in the battle as the Vasu. All enemies are destroyed by his great prowess."

12. Having said this, the ladies, out of love towards him, showered flowers on the head of the king to his great gratification. Having been blessed by the best of Brahmanas everywhere on the way.

13-14. The king entered the forest with the eager desire of killing deer. The king, seated on the back of a mad elephant, looked like the king of the celestial and he was followed by Brahmanas, Kshatriyas, Vaishyas and Sudras. They uttered blessings and cried victory from all sides.

15. The citizens and other people also followed the king for some distance. They stopped from going further only at the command of the king.

16-17. Thereupon, the king of the world got upon his car with the colour of gold and filled the whole world, even the heavens, with the rattle of his car-wheels. Thus proceeding he saw a forest like the Nandanavana of heaven. It abounded in Bilva, Arka, Khadira, Kapitha and Dhava trees.

18. Its soil was uneven and covered with blocks of stone, loosened from the hills. There were no water and human habitations; it extended to many yojanas:

19-22. It was full of deer, lions and other fearful animals of the forest. That best of kings, Dushyanta, with the help of his soldiers and servants, beat the forest, thus killing many deer. Dushyanta pierced with his arrows many tigers that were within shooting range and killed them (by hundreds). The king wounded many by arrows (that were out of the shooting range and not to be killed by swords); he killed by his sword those that were near at hand. That best of the wielders of darts, killed many by hurling his darts at them.

23-27. The greatly expert player of clubs, the king of matchless prowess (Dushyanta), thus fearlessly roamed over the forest. The king, as he roamed about, killed many beasts of the forest with his swords and some by his swift flying darts and some by his heavy clubs. When the forest was thus agitated by the wonderfully powerful king and his soldiers, ever delighting in

was like sports, the lions left in thousands that forest. Having thus lost their kings, the other beasts uttered loud cries in fear and anxiety and fled in all directions. They fell down on all sides, being hungry, thirsty and tired of running and without being able to quench their thirst in the river-beds which were dry.

28-30. Some of them were eaten up by those best of warriors. Some were quartered and roasted in fires lit up by them and then they were eaten by the warriors in the proper way. Many strong elephants, maddened with the pains of their wounds, fled in fear with their upraised on high. Those wild elephants, ejecting urine and dung in fear and copiously vomiting blood.

31. Many big and strong elephants during the time of running trampled to death many soldiers (of the king). The forest, which had been full of animals, was soon made by the king and his innumerable followers, bereft of lions and tigers and other beasts.

CHAPTER 70

(SAMBHAVA PARVA) Continued.

Story of Dushyanta

Vaishampayana said :

1. The king with his soldiers, having killed thousands of animals, entered another forest to hunt in it.

2. Fatigued with hunger and thirst and accompanied by only one follower, he came to a large desert at the end of the forest.

3. Having passed over this her bless desert, the king came to a forest full of holy hermitages. It was beautiful to the eyes and delightful to the heart.

4-5. It was cool and it breathed delightful breeze. It was full of trees covered with flowers. It extended far and wide in green soft grass. It echoed with the sweet songs of the birds. It resounded with the sweet notes of the male Kokila and the shrill cries of cicalas.

6. It contained magnificent trees without-stretched branches, which had formed pleasant shady canopies. The bees hovered over the flowery creepers and beautiful groves were every where.

7. There was no tree without fruits; there was no shrubs with prickles on them; there was no plant that had not bees swarming around it.

8. The whole forest resounded with the sweet songs of the birds; and it was decked with all the beautiful flowers of all the seasons. It was full of pleasant shades of blossoming trees.

9-10. Such was the charming and excellent forest that the great bow-man (Dushyanta) entered. The trees, decked with flowers and waved with the soft breeze. Showered sweet flowers, again and again, on the head of the king.

11-13. Clad with the flowery attire of many colours, the sweet singing birds sitting on their branches hanging with the weight of flowers, the busy bees tempted by honey buzzing in sweet chorus around their blossoms, stood many trees (in that forest). There were innumerable bowers of creepers covered with thick clusters of flowers. The greatly energetic king was much pleased and charmed with the scenery.

14. The trees, with its flowery branches, entwining with one another, looked exceedingly beautiful and appeared like so many rain-bows.

15. It was the abode of the Siddhas, the Charanas, the various sorts of Gandharvas, the Apsaras, the monkeys and the Kinnaras, all drunk with joy.

16. Pleasant, cool and fragrant breezes, mixed with the effluvia of sweet flowers, blew every where and appeared as if they had come there to play with the trees.

17. The king saw that forest endued with such beauties. It was situated in the delta of a river and looked like a pole erected in Indra's honour.

18. The king saw in that forest, the abode of ever cheerful birds, a charming and delightful hermitage of ascetics.

19. It was surrounded by many trees and the holy fire was burning within it. He (the king) worshipped that matchless hermitage.

20. He saw innumerable Yatis, Balkhilyas and other Munis sitting there (in that hermitage). It was adorned with rooms containing the sacrificial fire. The flowers, dropping from the trees, had made a beautiful carpet on the ground.

21-22. The place looked very beautiful with the tall trees with their large trunks. O king, the

transparent and sacred river Malini flowed by it. The river was charming to the ascetics and abounded with every species of water-fowls. He (the king) was much delighted to see the innocent deer-cubs playing (playfully) on her banks.

23. Thereupon, the king, whose chariot no foe could obstruct, entered that charming hermitage, exceedingly beautiful all over and which was like the region of heaven.

24. He saw that the hermitage was situated on the banks of the river, a most sacred one and she flowed as the mother of all the creatures living there.

25. Milk-white waves played on her breast. Chakravakas sported on her banks. It was the abode of the Kinnaras and it was frequented by the monkeys and the bears.

26. The holy ascetics, engaged in study and meditation, lived there on the beautiful banks of that river. It was frequented by the intoxicated elephants, tigers and great snakes.

27. On the banks of that river, stood the excellent and charming hermitage of the illustrious Rishi, (the descendant of) Kashyapa, frequented by many great ascetic Rishis.

28. He saw the river and the hermitage and desired to enter into that sacred place.

29. The river was studded with many islands with beautiful and charming shores. It looked like the abode of Nara and Narayana, loved by the waters of the Ganges.

30. The best of men then entered that hermitage, which was resounding with the notes of the intoxicated pea-cocks and which appeared like the gardens of Chitraratha (Gandharva).

31. He desired to see the great ascetic Rishi, the illustrious Kanva, the son of Kashyapa, the possessor of all virtues and who was too effulgent to be stared at.

32. Halting his army of flag-holders, cavalry, infantry and elephants at the out-skirt of the forest, the king spoke to the soldiers thus-

33. "I shall go to see the mighty ascetic, the son of Kashyapa, who is beyond the Rajoguna. Stay here till I return."

34. The king forgot his hunger and thirst and derived infinite pleasure as soon as he entered that forest, like Nandana, (the garden of Indra.)

35. The king, having laid aside all signs of royalty, entered that excellent hermitage with his Minister and Priest only.

36. He desired to see that Rishi who was an indestructible mass of ascetic merit. He saw that the hermitage was like the region of Brahma. Bees were sweetly buzzing and birds were pouring forth their melodies.

37. That best of men heard in one place the chanting of the Rigvedas with the proper intention by the best of Brahmanas.

38. In another place, (he saw) Brahmanas, learned in the Vedangas, reciting the hymns of Yajur Veda. In another place, the Rishis of rigid vows were reciting Saman hymns in harmonious strains.

39-41. In another place, he saw Brahmanas, learned in the Atharva Veda, reciting the Sanhitas according to the proper rules of voice. At other places, Brahmanas learned in the science of orthodoxy, were reciting Mantras of other kinds. That holy hermitage, resounding with these holy sounds, did really look like the begin of Brahma.

42-46. There were many Brahmanas who were experts in the art of making sacrificial platforms and in the rules of Krama in sacrifice. There were many other learned in Nyaya, (Logic) and mental sciences; and many having complete knowledge of the Veda. There were those that were learned in the meanings of every kind of expressions, those that were experts in performing special rites, those that knew the Mokshadharma. Those that were well-versed in establishing propositions, rejecting superfluous causes and were learned in the science of words, of prosody and of Nirukta, those that were learned in the science of Time (Astrology). In the properties of matter, in the fruits of sacrificial rites, those that possessed a knowledge of causes and effects, those that understood the languages of monkeys and birds and those that were well-read in all large treatises. And various Shastras. The king, as he proceeded, heard their incantations and chanting, which were capable of charming all human he arts.

47. The destroyer of the enemy's army, (Dushyanta), saw around him innumerable learned Brahmanas of rigid vows who were all engaged in japa and homa.

48. The king was much astonished to see the beautiful carpets which these Brahmanas offered him (for his seat).

49. That best of kings, seeing the rites with which the Brahmanas worshipped the deities, thought himself in the land of Brahma.

50-51. The more the king saw that auspicious and sacred hermitage of the son of Kashyapa (Kanva), protected by that Rishi's ascetic virtues and endued with all the requisites of a holy retreat, more he desired to see it. He was not satisfied with this cursory view (of the beautiful hermitage). The destroyer of foes, accompanied by his Minister and his Priest, then entered that charming and sacred hermitage of the son of Kashyapa, inhabited by the great ascetic Rishis of rigid vows.

CHAPTER 71

(SAMBHAVA PARVA) Continued.

History of Sakuntala

Vaishampayana said :

1. Having proceeded further, leaving behind him all his attendants that mighty, armed king entered the hermitage alone but he did not find there the Rishi of rigid vows, (Kanva).

2. Having seen that the Rishi's hermitage was empty, he hailed aloud, "Ho, who is here?" And his voice was echoed in the forest.

3. Hearing his voice, a maiden, in the garb of ascetics, as beautiful as Sree (Lakshmi), came out of the hermitage.

4. No sooner that black-eyed damsel saw the king Dushyanta, that she instantly bade him welcome and worshipped him in due form.

5. She respected him with offering a seat, she gave him water to wash his feet and she then offered him the argha. Having done all this, O king, she then enquired after his health and peace.

6. Having thus honoured him in due form and enquired about his health and peace, the maiden most respectfully asked the king, "What should be done?"

7. Having been thus honoured in due form, the king replied to that sweet-speeched and faultless featured damsel thus-

8. "I have come to worship the greatly blessed Rishi Kanva. O amiable and beautiful lady, tell me where has the illustrious man gone?"

Sakuntala said :

9. My noble father has gone away from the hermitage to collect fruits. Kindly wait for a moment and you will see him when he will come.

Vaishampayana said :

10-11. The king, having not seen the Rishi and having been thus addressed by the maiden, saw that she was exceedingly beautiful, she was an exquisite beauty of sweet smiles and a lady of perfect symmetry of shape. She was in the bloom of her youth and beauty; she was adorned with the beauty of faultless features, hard asceticism and sweet humility. The king addressed her thus-

12. "Who are you? O beautiful lady, whose daughter are you? Why have you come into this forest? O beautiful lady, accomplished and beautiful as you are, whence have you come here?"

13. O charming lady, you have stolen my heart at the very first glance. I desire to learn all about you. O beautiful lady, tell me all."

14. Having been thus addressed by the king in that hermitage, the maiden smilingly replied to him in sweet words.

15. "O (king) Dushyanta, I am the daughter of the illustrious, virtuous, wise and high-souled ascetic Kanva.

Dushyanta said :

16. The illustrious and highly blessed Rishi is worshipped by all the world. He has completely controlled his sexual passions. Even Dharma may fall from the right path, but an ascetic of rigid vows can never fall from it.

17. O beautiful and charming lady, how can you be his daughter? You should dispel from my mind this great doubt of mine.

Sakuntala said :

18. O king, hear what I have learnt (from the Rishi), regarding all that happened to me and how I became the daughter of the Rishi (Kanva).

19. Once on a time, a Rishi came here and asked about my birth. O king, hear what the illustrious Rishi (Kanva) told him about me.

Kanva said :

20. Vishwamitra of old were engaged in austere asceticism and he thus alarmed Indra, the king of the celestial.

21. He (Indra) thought that the Rishi by his great ascetic penances would hurl him from his high seat in heaven. Being thus alarmed, he called Menaka and told her-

22-23. "O Menaka, you are the best of all celestial Apsaras. O amiable girl, do me this service. Listen to what I say. The great ascetic Vishwamitra, as effulgent as the sun, is now engaged in great asceticism and therefore my heart is trembling.

24. O Menaka, O slender-waisted girl, it is your business. You must see Vishwamitra, whose soul is rapt in contemplation and who is deeply engaged in the austere penances.

25. He may displace me from my (high) seat (in heaven). Go and tempt him. Frustrating his asceticism, do my good.

26. O beautiful girl, win him from his asceticism, by tempting him with your beauty, youth, agreeableness, arts, smiles and speech.

Menaka said :

27. That illustrious Rishi, is a great ascetic and is greatly effulgent; your illustrious self known also that he is very wrathful.

28. The energy, the asceticism and the wrath of that illustrious man have made even you anxious. Why should I not be afraid of him?

29-30. He made even the illustrious Vasishtha to suffer the grief of the premature death of his sons. He was originally a Kshatriya, but has become a Brahmana by his own strength (of asceticism). He created a deep river of strong currents for the purposes of ablutions. That holy river is still known in the world by the name of Koushika.

31. Here (on the banks of this river) the wife (of this illustrious man) was maintained during a famine by the royal sage Matangi, who was living there as a hunter (under a curse)

32. O Lord, this illustrious man, after the famine was over, came back to his hermitage and gave the river the name of Para.

33. Being very much pleased with Matangi, this illustrious man became his priest for the purpose of sacrifice. O king of the celestial, out

of fear you yourself went to that sacrifice to drink this Soma.

34. This illustrious man created in anger another world with stars; he created numerous other stars, beginning from Shravana. This illustrious man gave protection to Trishanku, cursed by his preceptor.

35. I am afraid to go to a man whose deeds are such. O Lord, ordain that which may prevent him from burning me in anger.

36. He can burn the worlds with his effulgence; he can make the earth quake by a kick; he can uproot the great Meru (mountain) and hurl it to a great distance and go round the ten points of the earth in a moment.

37. How can a woman (like my humble self) touch such a man who is full of ascetic virtues, who is as blazing as the blazing fire and who has completely controlled his passions.

38. His mouth is as blazing as the fire, the pupils of his eyes are like the sun and the moon and his tongue is like Yama himself. O best of the celestial, how can women like ourselves touch him?

39. Yama, Soma, great Rishis, the Sadhyas, the Vishvedeva, the Balkhilyas, all are alarmed at the thought of his prowess. Why should not a woman (like myself) be afraid of him?

40. O king of the celestial, commanded by you somehow or other I must go to that Rishi. But, O king of the celestial, devise some means by which, under your protection, I can safely move about him.

41. O celestial, when I shall be near the Rishi, Maruta (wind) should be there and rob me of my cloth. Manmatha (the god of love) should at your command help me in my this work.

42. Let the wind carry sweet fragrance from the wood to tempt the Rishi. Having said this and having seen that all that she wanted had been duly provided, she went to the hermitage of the great Kaushika, (Vishvamisra).

CHAPTER 72

(SAMBHAVA PARVA) Continued.

History of Sakuntala

Kanva said :

1. Having been thus addressed, Indra commanded the wind to be present with Menaka when she would be present before the Rishi.

2. The timid and the beautiful girl then entered the hermitage and saw Vishwamisra, who had destroyed all his sins by penances and who was still engaged in austere penances.

3. Having saluted the Rishi, she then began to sport near him. At this very time Maruta robbed her of her cloth, which was as white as the moon (light.)

4. And that beautiful girl in great bashfulness began to run after the cloth to catch it and she appeared to express her great annoyance at the conduct of Maruta (wind).

5-6. She did all this before that great Rishi Vishwamisra, as effulgent as the fire and he saw her in that state. He marked that she was of faultless features. In her nude state, the best of the Rishis saw that Menaka was exceedingly beautiful, with no marks of age on her person.

7. Seeing her great beauty and accomplishments, that best of Rishis was filled with desire and wished for her company.

8-12. He invited her to come to him and that faultless featured beauty too accepted his invitation. They then passed many days in each others' company. Sporting with each other, they passed many years and thought that it was but only a day. That Rishi begot Sakuntala on her. Menaka went to the banks of the river Malini which passed playfully through the beautiful valley of the Himalaya mountains and there she gave birth to a daughter. She then left the child there (on the banks of the river) and went away. Thus having been successful in her mission, she soon returned to Indra. Some vultures, seeing that the child lay in the deep forest abounding in lions and tigers, sat round it to protect it from harm, so that no carnivorous animals might take her life.

14-15. The vultures protected the life of Menaka's child. I had gone there to perform my ablutions. I saw the child lying. In the deep solitude of the forest, surrounded by the vultures. Bringing her here, I have made her my daughter. According to the scriptures, the maker of the body, the protector of life and the giver of food, these three, are in their order considered to be fathers.

16. Because she was found in the solitude of the forest, protected by the Shakuntas (birds), she has been named Sakuntala (protected by birds.)

17. O Brahmana, know that it is thus that Sakuntala has become my daughter. And faultless Sakuntala also regards me as her father.

Sakuntala said :

18-19. Thus the great Rishi (Kanva), when asked, told (the Brahmana) the account of my birth. O king of men, you must know that I have thus become the daughter of Kanva. Not knowing who is my real father, I regard Kanva as my father. Thus have I told you, O king, all that I heard about my birth.

CHAPTER 73

(SAMBHAVA PARVA) Continued.

History of Sakuntala

Dushyanta said :

1. O princess, O blessed lady, all that you have said is well- spoken. O beautiful lady, be my wife. Tell me what I shall do (for you).

2-3. I shall present you, this very day, gold and golden- garlands, robes, ear-rings, white and beautiful pearls and gems, golden coins and finest carpets, collected from various countries. Let the whole of my kingdom be yours. O beautiful lady, be my wife.

4. O handsome lady, O timid maiden, O beauty of tapering thighs, marry me according to the Gandharva form, for the form of marriage is said to be the best.

Sakuntala said :

5. O king, my father has gone from the hermitage to collect fruits. Kindly wait for a moment. He will bestow me upon you.

Dushyanta said :

6. O beautiful lady, O faultless beauty, I desire that you yourself should accept me. Know that I exist for you. Know also, my heart is completely in you.

7. One is certainly one's own friend; one can certainly depend upon one's own self. Therefore, according to the ordinance, you yourself should bestow your own self on others.

8-9. According to the ordinance, there are eight kinds of marriages, namely, Brahma, Daiva, Arsha, Prajapatya, Asura. Gandharva, Rakshasas and Pishacha. The son of the self-created (Brahma), Manu, has spoken which of these forms (of marriages) is appropriate to each of the four castes.

10. O faultless beauty, know that the first four forms are appropriate to the Brahmanas and the first six for Kshatriyas.

11. To the kings, even the Rakshasas form is permissible. The Asura form is permissible to the Vaishyas and Sudras. Of the first five (forms), three are proper and two improper.

12. The Pishacha and Asura forms should never be adopted (by any man). These are the ordinances of the scriptures and man should act according to them.

13. The Gandharva and the Rakshasas forms are proper to the Kshatriyas, therefore, you need no entertain the least fear. There is not the least doubt that either according to one single form or according to the mixed form of these two, marriage is proper to us, (and we may be married).

14. O beautiful lady, I am full of desire, so are you. You should, therefore, become my wife according to the Gandharva form.

Sakuntala said :

15. O best of the Puru race, if this are the dictates of the scriptures and if I am really my own disposer, know then my terms.

16-17. Promise to give me what I ask, in this lonely place, alone, between ourselves. The son that will be here after born of me. Must become the hire-apparent (to your throne). O Dushyanta, I tell you the truth. If this be the case, we may be united.

Vaishampayana said :

18. The king, without taking time to consider the demand, told her at once, "O beauty of sweet smiles, let it be so. I shall even take you to my capital.

19-21. O handsome maiden, I tell you the truth. You deserve all this. I promise to do what you ask. So saying, the royal sage, (Dushyanta) married the beautiful Sakuntala of graceful walking, according to the due rites; and she accepted him as her husband. He returned to his capital after assuring her of his promise. He repeatedly told her, "I shall send for you my troops of the four sorts. O beauty of sweet smiles, it is thus (with all honour). I shall take you to my capital."

Vaishampayana said :

22-23. O Janamejaya, having thus promised to her, the king went away. The king, as he went (towards his capital), began to think of Kanva. (He thought), "What would the illustrious ascetic do when he would hear all. Thus thinking on his way, he entered his capital.

24. The moment the king had gone away, Kanva came to the hermitage. But Sakuntala did not go out to receive her father for shame.

25. The great ascetic Kanva, possessed of spiritual knowledge (sight), knew all. Having thus seen every thing with his spiritual sight, the illustrious man was pleased and said-

26. "O amiable child, the act that you have committed today in secret without having waited (to receive my permission), has not been destructive of your virtue.

27. The marriage according to the Gandharva form, without Mantras and between a willing woman and a willing man, is said to be the best to a Kshatriya.

28-29. The best of men Dushyanta, is virtuous-minded and high-souled. O Sakuntala, you have accepted (this Dushyanta) for your husband. The son, whom you will give birth to, will be mighty and illustrious in this world. He will extend his sway over the whole of this earth bounded by the sea.

30. When that illustrious king of kings (your son) will march out against his foes, his army will be irresistible to all opposition.

31. Sakuntala, then came to her fatigued father and washed his feet. She took down the heavy load that was on his shoulder and placed the fruits in proper order. Then she said -

Sakuntala said :

32. (O father), you should give your grace to my husband, king Dushyanta, the best of men.

Kanva said :

33. O beautiful child, I am prepared to bless him for your sake. But O blessed girl, receive from me the boon you desire to have.

Vaishampayana said :

34. Thereupon, Sakuntala, moved with the desire to do good to Dushyanta, asked the boon that Paurava kings should be ever virtuous and never to be deprived of their thrones.

CHAPTER 74

(SAMBHAVA PARVA) Continued.

History of Sakuntala

Vaishampayana said :

1-2. When Dushyanta went away from the hermitage, making the (above) promises to Sakuntala, she gave birth to a boy of immeasurable energy. When the child grew only three years old, he became in splendour as blazing as the blazing fire. O Janamejaya, he was endued with great beauty, magnanimity and all accomplishments.

3. The best of pious men, Kanvas, performed all the rites ordained by the scriptures on that intelligent boy who began to grow up day by day.

4. The boy was gifted with sharp, strong and pearly teeth; he was strong enough to kill lions, he had all auspicious signs on his palms, he had a broad forehead, he was beautiful and strong.

5. Like a celestial child, he began daily to grow up. When he grew six years old, he was so strong that he seized and bound tigers, boars, buffaloes and elephants to the trees that stood near the hermitage.

6-7. He rode on some of these wild beasts; he seized some of them and sometimes he pursued some of them in playful mood. The dwellers of the hermitage of Kanva, (finding all this), gave him a name. (They said,) "As he subjugated all beasts, let him be called Sarvadamana". Thus the

prince came to be called Sarvadamana, endued as he was with great strength, energy and powers.

8. Seeing the extraordinary acts of the boy, the Rishi (Kanva) told Sakuntala that the time had come when he should be installed as the heir-apparent.

9. Seeing the great strength of the boy, Kanva spoke to his disciples thus, "Take Sakuntala with her son from the hermitage to the house of her husband, blessed with all auspicious signs."

10. "It is not fit for women to live for ever in the house of their paternal or maternal relations. Such residence destroys their good name, good conduct and virtue. Therefore, take her to her husband's house without delay."

11. The greatly effulgent disciples (of Kanva), having promised to do it, started with Sakuntala and her son towards the city of Hastinapur.

12. That beauty of fair eye-brows, taking her lotus-eyed son of celestial beauty with her, left the forest where she had first met Dushyanta.

13. Having sent words, she entered the royal court with her son, as effulgent as the morning sun. And she was then introduced to him.

14. The disciples of the Rishi, having told the King every thing, returned to the hermitage. And Sakuntala, after duly worshipping the King, said-

Sakuntala said :

15. O King, this is your son. Let him be installed as your heir-apparent. O King, this god-like boy was begotten by you on me. O best of men, fulfil now the promise you made of me.

16. O illustrious man, call to your mind the agreement you made with me on the occasion of our marriage at the hermitage of Kanva.

17. Having heard her words, the King remembered everything, but he said, "I remember nothing. O wicked ascetic woman, to whom do you belong?"

18. "I do not remember to have any connection with you with regard to (either) Dharma, Artha or Kama. Go or stay or do whatever you please."

19. Thus being addressed, the beautiful ascetic lady was filled with shame. She lost her consciousness from grief and she stood like a wooden post.

20. Soon became her eyes red like copper; her lips began to quiver; she cast upon the king her (angry) glances which seemed to burn him.

21. Her rising anger and blazing fire of her asceticism she kept down with a great effort.

22-23. Collecting her thought in a moment, she thus addressed her husband looking straight at him in grief and in anger. "O great king, knowing every thing, how can you, like a mean and inferior man, say that 'you know nothing'?"

24. Your heart is the witness to the truth or to the falsehood of my words. Therefore, speak the truth and do not degrade yourself.

25. He, who has one thing in his mind, but represents another thing to others, is a thief and a robber of his own self. What sin is he not capable of committing?

26. You think that you alone know what you did. But do you not know that the great Omniscient One dwells in your heart. He knows all your sins and you sin in his presence.

27. Man, when sinning, thinks that no one sees him. But he is seen by the celestial and by the Deity who dwells in every heart.

28. The sun, the moon, the air, the fire, the earth, the sky, the water, the heart, Yama, the day, the night, the twilight and Dharma see every act of man.

29. Yama, the son of Vaivasvata, takes no account of the sins of that man with whom the Deity, the witness of all acts, remains pleased.

30. But that sinner, with whom the great Deity is not pleased, is punished by Yama for his wicked deeds.

31-32. He, who falsely represents his self and thus degrades himself, is never blessed by the celestial. Even his own soul does not bless him. I have come of my own accord, but I am a devoted wife to my husband. Do not disrespect me. I am your wife and deserve to be treated respectfully.

33. Why do you treat me before all these men like an ordinary woman? I am certainly not crying in the wilderness. Do you not hear me?

34. O Dushyanta, If you refuse what I ask you to do, your head will to day be divided into a thousand pieces.

35. The learned men of old say that the husband himself, entering into the womb of his wife, comes out as the son. Therefore, the wife is called Jaya.

36. The son, that is born to a wise man, rescues the spirits of his deceased ancestors.

37. Because the son rescues his ancestors from the hell, called Put, therefore he has been called by the self-created (Brahma) himself as Putra.

38. A man conquers the world by the birth of a son; he enjoys eternity by that of a grandson; the great grandfathers enjoy eternal happiness by the birth of a grandson's son.

39. She is a true wife who is a good housewife; she is a true wife whose heart is devoted to her husband; she is a true wife who is faithful to her husband.

40. A man's half is his wife, the wife is her husband's best of friends; the wife is the source of Dharma, Artha and Kama; the wife is the source of salvation.

41. Those that have wives can perform religious acts; those that have wives lead domestic lives. Those that have wives can be happy and those that have wives can achieve good fortune.

42. The sweet-speeched wives are their husband's friends on the occasion of joy; they are as fathers on occasions of religious acts; they are as mothers in the hours of illness and woe.

43. Even in the deep forest, the wife is the refreshment and solace to her roaming husband. He who has a wife, is trusted by all. The wife, therefore, is man's great means of salvation.

44. When the husband goes to the land of Yama, leaving this world, it is the devoted wife only that accompanies him there.

45. The wife, gone before (dying before her husband), waits for the spirit of her husband and if the husband goes before, the chaste wife soon follows him.

46. O king, for all these reasons, marriage exists (in this world). The husband enjoys the company of his wife, both here in this world and hereafter.

47. The learned men have said that a man himself is born as his son; therefore, a man whose

wife has given birth to a son, should look upon her as his mother.

48. Looking at the face of the son, begotten on his wife, a man sees his own face as he does in a mirror; and feels himself as happy as a virtuous man attaining to heaven.

49. Men, burnt out by mental grief or afflicted by disease, feel as much relieved in the company of their wives as a perspiring man does in a cool bath.

50. No man, even in anger, should even do any thing that is disagreeable to his wife; for happiness, joy, virtue and everything depend on the wife.

51. Wife is the sacred soil in which the husband is born again. Even Rishis cannot create men without women.

52. What is a greater happiness to a father than what the father feels when his son, running to him, clasps him with his (tiny little) arms, though his body is full of dust and dirt?

53-54. Why are you treating with indifference this your son who has himself come to you and who is wistfully casting his glances towards you? Even ants support their off-spring and do not destroy their eggs. Why then should you not, being learned in the rules of piety, support your own child?

55. The touch of the sandal-paste, that of women and water, is not so pleasing as that of one's own infant son, locked in his embrace.

56. As the Brahmana is the best among bipeds (men), as cow is the best among quadrupeds, as preceptor is the best among all superiors, so is the son among all objects pleasing to the touch.

57. Let this handsome son touch you in your embrace. There is nothing in the world more pleasing to the touch than that of a son.

58-59. O chastiser of foes, O great king, I gave birth to this boy, the dispeller of your grief, after the completion of three years. O descendant of the Puru race, when I was in the lying-in room, the following words were uttered in the sky, He shall perform one hundred horse-sacrifices.

60. Men, going to places remote from their homes, take up other men's sons on their laps and smelling their heads, feel great happiness.

61. You know that the Brahmanas utter the following Vedic Mantras at the birthday, ceremony of the child.

62. "You are born of my body; you have sprung from my heart. You are myself in the form of my son. Live for one hundred years."

63. "My life depends on you. The continuation of my race also depends on you. Therefore, live in happiness for one hundred years."

64. He (this boy) has sprung from your body, he is a second being begotten from you. Behold your own self in your own son, as you see your image in the clear waters of the lake.

65-66. As the sacrificial fire is kindled from the domestic fire, so has this one (your son), sprung from you. Though you are one, you have divided yourself in two. O king, in your hunting expedition, I was approached by you when I was a virgin in my father's hermitage.

67. Urvashi, Purvachitti, Sahajanya, Menaka, Vishvachi and Ghrithachi, these are the six foremost Apsaras.

68. Amongst them again, Menaka, born of a Brahmana, is the first. Descending from heaven on earth, she gave me birth from her association with Vishvamitra.

69. The Apsara Menaka gave me birth in a valley of the Himalayas. Devoid of affections, she went away, leaving me there, as if I was a child of some others.

70. What great sin did I commit of old in some other life that I was cast away by my parents in my infancy and now I am cast away by you?

71. Cast off from you, I am ready to go back to the hermitage. But you should not cast off this child who is your own son.

Dushyanta said :

72-73. O Sakuntala, I do not know that I begot this child on you. Women generally speak falsehood. Who will believe your words? Your mother is lewd Menaka, destitute of affection; she cast you off in the valley of the Himalayas as one casts off the flowers after offering them to the gods.

74. Your father also is lustful Vishvamitra of the Kshatriya race, destitute of all affection, the man who was tempted to become a Brahmana.

75. But (if you say), Menaka is the foremost of Apsaras and Vishvamitra is the foremost of Rishis, why then do you, being their daughter, speak like a lewd woman?

76. Your these words deserve no credence. Are you not ashamed to utter them, specially before me? Go away, O wicked ascetic woman.

77. Where is now that best of great Rishis (Vishvamitra) and that best of Apsaras Menaka? And where are you, (though) in the humble garb of ascetics.

78. Your this son is very big and appears to be very strong. How has he, within so short time, grown up like a Sala sprout?

79. You are born very low, you speak also like a lewd woman. You were lustfully conceived by Menaka.

80. O ascetic woman, all that you say is quite unknown to me. I do not know you. Go away wherever you please.

Sakuntala said :

81. O king, you (can) see the faults of others, though they may be as small as the mustard seed. But you can not see your own faults, though they are as big as the Bilva fruit.

82. Menaka is a celestial, (nay) Menaka is considered to be the best of celestial. O Dushyanta, my birth is noble than your own.

83. O great king, you walk on earth, but I roam in the sky. Know that the difference between you and me is like that of a mustard seed and the Meru (mountain).

84. O king, behold, I can go to the abodes of Indra, Kubera, Yama and Varuna.

85. O sinless man, there is a proverb which I am going to mention to you; (but I am not doing it) from any evil motive, but only as an example. Therefore, kindly pardon me for referring to it.

86. The ugly man, until he sees his face in a mirror, considers himself more handsome than others.

87. But when he sees his own face in the mirror, it is then that he perceives the difference between himself and others.

88. He, who is really very handsome, never taunts others. He, who too much vilifies others, is only considered to be a reviler.

89. As the swine seeks for the dirt and filth even when it is in a flower-garden, so does a wicked man chose only evil out of the evil and the good that others speak.

90. But as the geese always extract milk, though mixed with water, so does a wise man accept only what is good from the speech that is intermixed with both good and evil.

91. Honest men always feel pain to speak ill of others, but wicked men always derive pleasure in doing it.

92-93. Honest men always feel pleasure in showing respect towards the old (good men), but the fools always feel pleasure in abusing them. Honest men are happy in not seeking others' fault, but the fools are happy in doing it. The wicked always speak ill of honest men, but honest men never injure the wicked, even if injured by them.

94. What could be more ridiculous in the world than this, that those that are wicked should represent really honest men as wicked.

95. Even atheists are afraid of those who have fallen from truth and virtue, as all men are afraid of the snakes of virulent poison. (When such is the case with an atheist), what shall I speak of me who is atheist?

96. The man, who having begotten a son who is his own image, does not look after him, never gains the higher worlds. The celestial destroy his good fortune and wealth.

97. The Pitris (ancestors) have said that the son continues the race and supports the relations; therefore, to give birth to a son is the best of all pious acts. Therefore, your this son should not be abandoned.

98. Manu has said that there are five kinds of sons, namely those begotten by one on his wife, those obtained from others, those purchased for a price, those reared out of affection and those begotten on other women.

99. Sons support the religion and achievements of men; they increase their happiness; they rescue the dead ancestor from hell.

100. Therefore, O best of kings, it is not proper for you to abandon your son. O king of the earth, cherish your own self, truth and virtue, (by cherishing your this son).

101. O best of kings, it is not proper for you to play hypocrite's in this matter. The dedication of a tank is more meritorious than that of one hundred wells. A sacrifice is more meritorious than the dedication of a tank. But (to beget a son) is more meritorious than the celebration of sacrifices. Truth (however) is more meritorious than the birth of one hundred sons.

102. If one thousand horse-sacrifices and truth were weighed, truth would be found heavier than one thousand horse-sacrifices.

103. O king, I tell you, truth is equal to the study of the entire Vedas and ablutions in all the sacred pilgrimages.

104. There is no virtue equal to truth, there is nothing (in this world) superior to truth. And there is nothing (again) more sinful than falsehood.

105. O king, truth is the great Brahma, truth is the great vow; therefore, O king, do not violate your pledge. Let truth and yourself be ever united.

106. If, however, you are united with falsehood, if you do not place any credence on my word, I shall go away from this place of my own accord. Your companionship should not be sought after.

107. But, O Dushyanta, (know this for a certainty), that when you are dead, my this son shall rule the whole earth, surrounded by the four seas and adorned by the king of mountains.

Vaishampayana said :

108. Having said all this to the king, Sakuntala turned her back. Thereupon a voice from the sky, coming from one who had no visible shape, addressed Dushyanta who was sitting, surrounded by his ministers, priests and Ritvikas.

109-111. (It said), "O Dushyanta, the mother is but a sheath of flesh (within which the son dwells). The son, sprung from the father, is the father himself. Therefore, cherish your soon and do not insult Sakuntala. O best of men, the son begotten by one's own self, rescues him from the abode of Yama. You are the father of this son.

Sakuntala has spoken the truth. The husband divides his body in two parts and is born in the womb of his wife as the son.

112. O king, O Dushyanta, therefore, cherish your this son, born of Sakuntala. To forsake one's own son and to live thereafter is a great misfortune.

113. Therefore, O descendant of the Puru race, cherish your this high-souled son, born of Sakuntala. As you will cherish this child at our word, therefore, your this son will be known by the name of Bharata.

114-115. Having heard these words of the dwellers of heaven, the king of the Puru race was much pleased and addressing his priests and ministers, he said : "Hear all of you the words of the messenger of heaven." "I myself know that this boy is my son.

116. If I had accepted him as my son at Shakuntala's words, my people would have been suspicious and my son also would not have been considered to be pure (of pure birth)."

Vaishampayana said :

117. O descendant of the Virata race, the king was exceedingly pleased, because the purity of the birth of his son was established by the messenger of heaven.

118. He then performed with joy all those rites which a father should perform for his son.

119. He smelt his son's head; he embraced him with affection. The Brahmanas uttered blessings on him and the bards began to applaud him.

120. The king then enjoyed the great pleasure that one feels at the touch of one's own son. Dushyanta also received his wife (Sakuntala) with all honour and affection. Affectionately pacifying her, he spoke to her thus -

121-122. "O lady, my union with you took place in private. None knew of it and therefore, it is natural that people should have thought that our union was only out of lust and that we were not husband and wife. This son, installed as my heir-apparent, would have been considered as a man of impure birth. Therefore, I was thinking how best to establish your purity.

123. "O dearest, O lady of beautiful eyes, I have forgiven you for all the hard words you have uttered in anger. You are my darling."

124. O descendant of the Bharata race, having spoken thus to his dear queen (Sakuntala), the royal sage Dushyanta, received her with the presents of perfume, food and drink.

125. The king Dushyanta, thereupon, installed the son of Sakuntala as his heir-apparent bestowing upon him the name of Bharata.

126. From that day the invincible car of Bharata, like the car of the celestial, with its famous and bright wheels, traversed the whole earth, filling it with its rattle.

127. The son of Dushyanta (Bharata) brought under his sway all the kings of the world. He ruled his subjects virtuously and gained great fame.

128. That king (Bharata) was known by the name of Chakravarti and Sarvabhauma. He performed many sacrifices like Indra, the lord of the Marutas.

129. Kanva was the chief priest in those sacrifices and great offerings were made to the Brahmanas. The fortunate king performed both the cow and the horse-sacrifices.

130. Bharata gave one thousand gold coins to Kanva as his sacrificial fee. From this Bharata has followed this, "achievement of Bharata," from him has sprung this great race (of Bharata.)

131-132. All kings that were born after him are called after his name. 133. And in this Bharata race were many god-like and greatly powerful best of monarchs. They were like Brahma himself. Their names are countless.

133. O descendant of the Bharata race, I shall name only the chief ones, who were all blessed with great fortune and devoted to truth and honesty. They were all like the celestial.

CHAPTER 75

(SAMBHAVA PARVA) Continued.

History of Yayati

Vaishampayana said :

1-3. O sinless one, Prajapati Daksha, Vaivasvata Manu, Bharata, Kuru, Puru, Ajamida, Yadava and all the other kings of the Bharata race, O sinless king, I shall now recite the holy, illustrious and long life-bestowing histories of these great men. They were as effulgent as the sun and the great Rishis.

4. Pracheta had ten sons, who were all devoted to asceticism and they all possessed every virtue. They burnt with the fire of their mouth many medicinal plants.

5. O best of king, from them was born Prachetas Daksha and from Daksha sprang all creatures. Therefore, he was called the Grandsire.

6. The Rishi Daksha, born of Prachetas, begot one thousand sons, uniting with Virini; they were all of rigid vows like himself.

7. Narada taught these one thousand sons of Daksha the excellent philosophy of Sankhya, the means of salvation.

8. O Janamejaya, the lord of creation Prajapati Daksha, from the desire of creating more creatures, begot fifty daughters. He made them all his Putris.

9. He bestowed ten of his daughters on Daksha, thirteen on Kashyapa and twenty-seven on Chandra who were all engaged in indicating time.

10-11. Kashyapa, the son of Marichi, begot on his wife, the daughter of Daksha, who was the eldest among his thirteen wives, Aditya, the greatly effulgent celestial, Indra, being at their head and Vaivasvata also, Vaivasvata's son was born Yama, the great lord.

12. Martanda (Vaivasvata) begot another son who was gifted with great intelligence and was called Manu. Yama was his younger brother.

13. Manu was greatly wise and virtuous; he became the progenitor of a race. The offspring of Manu were called Manavas, (human beings.)

14. It was from Manu that all men, including Brahmanas, Kshatriyas and others have been born. O great king, the Brahmanas and Kshatriyas were subsequently united.

15-17. Those sons of Manu, who were Brahmanas, became devoted to the study of the Vedas. Vena, Dhrishnu, Narishyanta, Nabhaga, Ikshvaku, Karusha and Sharyati, the eight a daughter, named Ila, the ninth Prishadhra, who was gifted with all the virtues of Kshatriyas. Nabhagarishta was the tenth son of Daksha. Besides these, Manu had fifty other sons on earth.

18. We have heard, they all perished quarrelling with one another. The learned Pururava was born of Ila.

19. We have heard that Ila was both the father and the mother of Pururava. He had sway over thirteen islands of the sea.

20-21. Though he was a human being, yet he remained always surrounded by superhuman companions. Pururava, intoxicated with the pride of power which he possessed, quarrelled with the Brahmanas, caring little for their anger. He robbed them of their wealth.

22. Seeing this, Sanatkumar came from the region of Brahma and gave him good counsel, which he did not accept. Thereupon, the wrath of the great Rishis was excited and the king, who was intoxicated with the pride of power and who lost his reason, was immediately killed by their curse.

23-26. This king (Pururava) brought from the region of the Gandharvas, three kinds of fire for sacrificial purposes with the Apsara Urvashi. He begot six sons on Urvashi, namely Ayus, Dhiman, Amavas, Drindayus, Vanayus and Shatayus. It is said that Ayus begot on the daughter of Svarbhanu five sons, namely Nahusha, Vriddhasharma, Raji, Gaya and Anenas. Of all the sons of Ayus, Nahusha was exceedingly intelligent and powerful. O king, He ruled his kingdom with great virtue.

27. King Nahusha equally supported the Pitris, the Devas, the Rishis, the Gandharvas, the Nagas, the Rakshasas, the Brahmanas, the Kshatriyas and the Vaishyas.

28-30. He suppressed all the robbers with a mighty hand; he made them pay tribute to the Rishis. During his kingdom time powerful Nahusha carried them on the back of Rishis. Beating the very dwellers of heaven with his beauty, his asceticism, his prowess and energy, he ruled the earth, as if he was Indra himself. Nahusha begot six sweet-speeched sons, namely, Yati, Yayati, Sanyati, Aayati, Ayati and Dhruva.

31-33. Yati adopted asceticism and became a great Rishi like Brahma himself. Yayati became greatly virtuous. He ruled over the whole earth; he performed many sacrifices; he worshipped the Pitris with great reverence and showed a great respect towards the celestial. He showed great kindness and favour to all his subjects and he was never defeated by any foe. His sons were all great

bow-men and were gifted with all accomplishments.

34. O great king, they were born of Devayani and Sharmishtha, his too wives. From Devayani were born Yadus and Turvasu.

35. From Sharmishtha were born Druhyu, Anu and Puru. O king, after ruling his subjects with virtue for a long time.

36. The son of Nahusha (Yayati) was attacked by the terrible old age which destroyed his personal beauty.

37-39. Having been thus attacked by old age, the king thus addressed his sons, namely Yadu, Puru, Turvasu, Druhyu and Anu. "O Dear sons, I wish to be young and desire to pass my time with young women. Help me in this." His eldest son, born of Devayani said, "Why do you require? Do you want to have our youth?" Yayati replied, "Accept my old age."

40. I would then enjoy myself with your youth. During a long sacrifice, I was cursed by the Rishi Ushanas and therefore, thus have I lost all my powers of enjoying sensual pleasures. O sons, I shall enjoy myself with your youth.

41. (Therefore), take any of you my decrepitude and rule the kingdom with my body. I would then enjoy myself with a renovated youthful body.

42-43. Yadu and other sons did not agree to take upon them his old age. Thereupon, his youngest son, the virtuous and powerful Puru said - "O king, enjoy again with a renovated body and returned youth. I shall take upon me your old age and I shall rule the kingdom at your command."

44. Thus being addressed, the royal sage (Yayati) transferred his old age on his high-souled son (Puru) with his power of asceticism.

45. The king again became a young man with the youth of Puru; and Puru with the old age of his father upon him ruled the kingdom.

46. Even when one thousand years had thus passed away, Yayati, the best of kings, the invincible hero, remained as strong and powerful as a tiger.

47. He enjoyed for a long time the sweet company of his two wives. He enjoyed with (Apsara) Vishvachi in the gardens of Chitraratha (Gandharva king.)

48. That illustrious man had not his desires satiated even after this. Thereupon, the king remembered the following words of the Purana.

49. "One's desires are never satiated with enjoyments. On the other hand, with indulgence they flame up like the sacrificial fire with ghee poured into it.

50. Even if one enjoys the whole earth, with its wealth, its diamonds, gold, animals and women, still his desires will not be satiated.

51. It is only when a man does not commit a sin in thought, deed or word in respect of any living creatures, it is then that he attains to the purity of Brahma.

52. When a man fears nothing and when he is feared by none, when he desires for nothing and when he injures none, it is then that he attains to the purity of Brahma."

53. The greatly wise king, seeing this and having been satisfied that one's desires are never satiated, received back his old age from his son.

54. Though his desires were not satiated, he gave back his youth to his son Puru and installed him on the throne, saying-

55. "From you my race would continue. You are my true son and heir. My race will be known in the world after your name."

Vaishampayana said :

56-57. That best of kings, (Yayati), having installed Puru on the throne went to the mount Bhrgu to become a great ascetic. After many years he succumbed to the inevitable influence of Time. Observing the vow of fasting, he ascended heaven with his wives.

CHAPTER 76

(SAMBHAVA PARVA) Continued.

History of Yayati

Janamejaya said :

1-2. How did our ancestor (Yayati) who was the tenth from Prajapati, obtain the unobtainable daughter of Shukra? O great ascetic, I desire to hear this in detail. Tell me also separately the account of those kings who were the founders of dynasties.

Vaishampayana said :

3-4. O Janamejaya, the king Yayati was as effulgent as Indra himself. I shall tell you in reply to your question how Shukra and Vrishaparva bestowed (on the king) their daughters in due rites and I shall specially narrate how the union of the Nahusha, took place with Devayani.

5. In the days of yore, great battles were often fought between the Devas and the Asuras for the sovereignty over the three worlds.

6-8. From the desire of securing victory, the celestial appointed the Rishi who was the son of Angirasa (Brihaspati) as their priest to conduct their sacrifices; and their opponents appointed Ushanas (Shukra) as their priest for the same purpose. There was much boastful rivalry between these two Brahmanas. All those Danavas that were killed in battle by the Devas. Were revived by that sage (Shukra) with the power of his knowledge; and they, thus being made alive, fought again with the celestial.

9. The Asuras also killed many Devas, but the greatly learned Brihaspati could not revive them.

10. He did not know the science of Sanjivini (giving life to the dead) which the greatly powerful Rishi (Shukra) knew very well. The celestial were, therefore, very sorry.

11. Thereupon, the celestial, in great anxiety and in fear of the learned Ushanas, went to Kacha, the eldest son of Brihaspati; and they spoke to him thus.

12. "We ask for your protection, we worship you. Help us in a work which we consider as very important. The knowledge of that science which is known to that Brahmana of immeasurable prowess. Shukra, must be obtained by you as soon as possible. You will then be a sharer with us in all sacrificial offerings. You shall find that Brahmana (Shukra) in the court of (king) Vrishaparva.

13-14. He always protects the Danavas, but never the celestial, their opponents. You are younger than he and you are, therefore, able to revere him.

15. You can also adore Devayani, the favourite daughter of that illustrious man. You are capable of conciliating them both. There is none else who can do it.

16. "You are sure to obtain that knowledge (of Sanjivini from the Rishi) by gratifying Devayani with your conduct, liberality, sweetness and general behaviour."

17. Having been thus addressed and worshipped by the celestial, he said, "Be it so." He then went to the court of king Vrishaparva.

18. O king, having been thus sent by the celestial, Kacha soon came to the city of the king of the Asuras; and seeing Shukra there, he thus addressed him -

19. "Reverend Sir, accept me as your disciple. I am the grandson of Rishi Angirasa and the son of Brihaspati. I am known as Kacha by name.

20. Accepting you as my great preceptor, I shall practise Brahmacharya for one thousand years. Therefore, command me.

Shukra said :

21. O Kacha, you are welcome, I accept your words. I shall treat you with regard, for by my doing it, Brihaspati will be regarded.

Vaishampayana said :

22. Commanded by the son of Kavi, Ushanas, also called Shukra, Kacha said, "Be it so." And he took the vow he spoke of.

23-24. O descendant of the Bharata race, (Kacha) took the vow he had spoken of at the proper time and began to worship his preceptor (Shukra) and Devayani. That youth (Kacha) daily gratified Devayani who was also in her youth with singing, dancing and playing on various kinds of instruments.

25. O descendant of the Bharata race, he gratified that maiden, Devayani, who was in her youth, with the presentations of flowers and fruits and serving her as an obedient servant.

26. And Devayani also, when they were alone, gratified that vow-observing youth (Kacha) with her songs and sweetness of manners.

27-28. When five hundreds years had thus passed away of his vow, the Danavas came to know his intention. One day the Danavas saw Kacha when he was tending (his preceptor's) kine. They then killed him out of the hatred they bore against Brihaspati and from the desire of saving the knowledge of Sanjivini.

29. They hacked him to pieces and gave his body to be devoured by jackals and wolves. The kine returned to the fold without the cowherd (Kacha).

30. O descendant of the Bharata race, when Devayani saw that the kine had returned without Kacha, she spoke to her father thus-

Devayani said :

31. O sire, the Agnihotra (evening fire) is kindled, the sun has also set. The kine have come back without their cowherd. But Kacha is not to be seen.

32. O father, it is evident, Kacha is either dead or killed. I tell you truly that I shall not live without him.

Shukra said :

33. I will revive him by saying, "Come here." Then with the help of the knowledge of Sanjivini, he summoned Kacha (to come to him.)

34. Having been thus summoned, Kacha appeared in joy, tearing the bodies of the wolves (that had devoured him.)

35-36. Having been asked by the daughter of Bhargava, (Shukra) the reason of his delay, he said, "O sweet lady, burdened with sacrificial wood and Kusha grass, I was coming towards the hermitage and feeling tired, I sat under a banian tree. All the kine also were staying under the shade of that tree.

37. The Asuras, having seen me there, asked me, "Who are you?" They heard my this reply, "I am Kacha, the son of Brihaspati."

38. As soon as I said this, those Danavas killed me and having hacked my body to pieces, they gave it to jackals and wolves. They then went to their homes in joy.

39. "O amiable lady, summoned by the illustrious Bhargava (your father), I have somehow or other come before you having been made alive."

40. On another occasion, the Brahmana Kacha at the request of Devayani, went into the forest to collect flowers and when he was freely roaming there, he was again seen by the Danavas. They again killed him, (pounded him to powders) and mixed him with the waters of the ocean.

41. Finding him again late in coming home, that maiden again told her father what had happened. Having been again summoned by that Brahmana (Shukra) to come home, Kacha appeared before the daughter of his preceptor. He again repeated to her all that had happened to him.

42. They killed him for the third time. And having reduced him to ashes by burning, they mixed those ashes with the wine which they offered to the Brahmana (Shukra).

43. Devayani again spoke to her father thus, "O father, Kacha was sent to gather flowers, but he is not to be seen.

44. It is evident, Kacha is either dead or killed. I tell you truly, I shall not live without him."

Shukra said :

45-47. O daughter, the son of Brihaspati, Kacha has gone to the land of the Dead. Though again and again revived by my knowledge, he is often killed. What shall I do? O Devayani, do not grieve, do not weep. One like you should not grieve for one who is mortal. You are worshipped by Brahma, by Brahmanas, the celestial with (their king) Indra, the Vasus, the Ashvinis, the Asuras and by the whole universe. It is impossible to keep him alive. For every time I revive him he is killed (by the Danavas).

Devayani said :

48. Why should I not grieve and weep for Kacha, whose grandfather is old Angirasa himself and whose father is the great ascetic Brihaspati, who is the grandson of a Rishi and the son of a Rishi.

49. He himself is a Brahmachari and an ascetic; he is always wakeful in every work. O father, I shall starve and follow the way on which Kacha has gone. The handsome Kacha is dear to me.

Vaishampayana said :

50. The great Rishi (Shukra), the son of Kavi, being much afflicted by Devayani's words, cried in anger, "The Asuras certainly want to injure me, for they killed my disciple living with me.

51. These followers of Rudra (Asuras) want to make me a non-Brahmana by making me participate in their crimes of killing Brahmanas. The crime of killing a Brahmana even burns Indra. This crime has a terrible end." Having said this, he summoned Kacha, but being afraid of his preceptor's safety, he feebly replied from within the stomach of Shukra.

Vaishampayana said :

52. Shukra then asked him, "O Brahmana, how have you entered my stomach. Tell me truth."

Kacha said :

By your grace my memory has not left me. I recollect every thing that had happened not been destroyed. Therefore, I am capable of bearing this insufferable pain.

53. O son of Kavi, I was killed by the Asuras; my body was burnt and reduced to ashes and I was then given to you with your wine. O Brahmanas, when you are present, how is possible for the Asura Maya (the power of the Asuras) to overcome the Brahma Maya (the power of the Brahmanas).

Shukra said :

54. O Devayani, what good can I do to you? Kacha's life can be revived only with my death. Kacha is within me. There is no other way of his coming out, except by ripping open my stomach.

Devayani said :

55. Both the shocks will burn me like fire. The death of Kacha and that of yours are both same to me. The death of Kacha will kill me. If you die, I shall not be able to bear life.

Shukra said :

56. O son of Brihaspati, you are crowned with success, when Devayani adores you so much. If you are not Indra in the guise of Kacha, today, accept, I give you the science of reviving life.

57. None can come out alive from my stomach. A Brahmana, however, must not be killed. Therefore, accept the knowledge I teach you.

58. Come to life again as my son. Possessed of the knowledge I teach you and being again revived by me, O child, take care that you act with gratitude when you come out of my stomach.

Vaishampayana said :

59. Receiving the knowledge (of reviving life) from his preceptor, the handsome Kacha ripped open the stomach (of Shukra) and came out like the moon on the evening of the full-moon night.

60. Seeing the remains of his preceptor lying like a heap of ascetic virtues and learning, Kacha revived him with the knowledge he had received. He then spoke to the preceptor thus -

61. "I regard him, who pours the Ambrosia of knowledge into one's ears, as you have done to me who was devoid of knowledge, both as my father and as my mother. He who has gratitude can never injure his preceptor.

62. Those that, having acquired knowledge, injure their preceptor who is an object of adoration, who is the giver of knowledge and who is the most precious of all precious objects on earth, become hated on earth and finally go to the regions of the sinful.

Vaishampayana said :

63-64. Having been deceived while under the influence of wine and remembering the terrible consequences of drink and the total loss of consciousness, the result of it and seeing before him the handsome Kacha whom he had drunk with the wine while intoxicated, (the learned Shukra), with the wish of effecting a reform in the manner of the Brahmanas, rose from the ground in anger and spoke thus -

65. "That wretched Brahmana, who being unable to resist the temptation, will drink liquor from this day, shall be considered as to have committed the sin of slaying a Brahmana and he shall be hated both in this and in the other world.

66. I set this limit to the conduct of the Brahmanas everywhere. Let this (my solemn words) be heard by the honest men, by the Brahmanas, by the celestial and by those who regard their superiors."

67. Having said this, the illustrious Rishi, the ascetic of ascetics, summoned the Danavas who had been deprived of their good sense by Fate. He then told them:

68. "O foolish Danavas, know that Kacha had obtained his wish. He will henceforth dwell with me. Having obtained the knowledge of Sanjivini, that illustrious Brahmana has become as powerful as Brahma himself."

69. Having said this much, Bhargava (Shukra) stopped. The Danavas, being astonished, went away to their homes.

70. Kacha, after having lived with his preceptor for full one thousand years, prepared to go to the land of the celestial with the permission of his preceptor.

CHAPTER 77

(SAMBHAVA PARVA) Continued.

History of Yayati

Vaishampayana said :

1-2. When the period of his vow expired and when he was prepared to go to the land of the celestial, after having received the permission of his preceptor, Devayani addressed him thus - "O the grandson of Rishi Angirasa, you shine most brightly in conduct, in birth, in learning, in asceticism and in humility.

3. As the Rishi Angirasa is honoured by me illustrious father, so is (your father) Brihaspati honoured and respected by me.

4. O great ascetic, knowing this, hear what I say. You are aware of my behaviour towards you during the period of your vow.

5. "Your vow is now over; you should now fix your affection on me who love you. Accept my hand with ordained rites and Mantras."

Kacha said :

6. You are an object of my respect and worship, as is your illustrious father. O lady of faultless features, you are an object of greater reverence to me (than your father).

7. You are dearer than life to the high-souled Bhargava. O amiable lady, you are ever worthy of my worship, as you are the daughter of my preceptor.

8. As your father Shukra, my preceptor, is ever honoured by me, so are you. O Devayani, therefore, you should not speak to me thus.

Devayani said :

9-10. O best of the twice born, you are the son of my preceptor's son, you are not the son of my father. Therefore, you are an object of my respect and worship. O Kacha, when the Asuras killed you again and again, you should recollect today the love I showed towards you.

11. O virtuous man, remembering my love and affection for you and also my devoted regard for you, you should not abandon me without any faults.

Kacha said :

12-14. O lady of virtuous vows, do not urge me into such a sinful course. O lady of fair eyebrows, be graceful to me. O amiable lady, you are an object of greater regard than my preceptor. O large-eyed lady, O lady of handsome face, O amiable maiden, the place the body of the son of Kavi, (Shukra) where you live, is also my abode. You are truly my sister. O slender-waisted lady, O amiable maiden, do not say so. We have most happily passed the days we have lived together. There is perfect good feeling now existing between us.

15. I ask your leave to go away. Bless me so that good may come to my journey. Remember me in your conversations as one who has not transgressed virtue. Serve my preceptor with readiness and singleness of heart.

Devayani said :

16. If you refuse to make me your wife, solicited by me as I do, O Kacha, (indeed I say) your knowledge will bear no fruits.

Kacha said :

17. I refused to comply with your request, because you are my preceptor's daughter. (I did not refuse you) for any fault of yours. my preceptor also had not issued any command regarding this matter. Curse me if it pleases you.

18-19. O Devayani, I have told you what should be the conduct of Rishis. I, therefore, do not deserve your curse. But notwithstanding all this you have cursed me out of desire and not

from a sense of duty. Therefore, your desire shall not be fulfilled no Rishi's son will ever accept your hand.

20. You have said that my knowledge would not bear fruits. Let it be so. But it shall bear fruits in him whom I shall teach it.

Vaishampayana said :

21. Having said this to Devayani, that best of Brahmanas, that foremost of the twice-born, Kacha hurriedly went away to the land of the celestial.

22. Seeing him arrived, the celestial with Indra at their head looked with delight towards Brihaspati and spoke to him thus.

The Devas said :

23. You have performed an act of great good for us; your achievements are wonderful, your fame will never die, you will be the sharer with us in the sacrificial offerings.

CHAPTER 78

(SAMBHAVA PARVA) Continued.

History of Yayati

Vaishampayana said :

1. O best of the Bharata race, the dwellers of heaven were exceedingly glad to get back Kacha who had learnt the knowledge (of Sanjivini). The celestial then learnt the Sanjivini from Kacha and considered their object achieved.

2. They all assembled together and thus spoke to Indra. "O Indra, the time has come to show your prowess. Kill your enemies."

3. Having been thus addressed, Indra said "Be it so." He then, accompanied by the celestial set out. He saw many damsels in the forest.

4. The maidens were sporting in a lake in the wood which was like that of Chitraratha. Changing himself into wind, he (Indra) mixed up their clothes.

5-6. The maidens, after rising from the water all together, put on the clothes which each got near her from the mixed up heap. The cloth of Devayani was thus taken up and worn by Sharmishtha, the daughter of king Vrishaparva, not knowing that it belonged to others.

7. O great king, a dispute, thereupon, arose between Devayani and Sharmishtha.

Devayani said :

8. O daughter of the Asura, how do you dare take my cloth, being my pupil. Destitute of good conduct, nothing good can come to you.

Sharmishtha said :

9. Whether my father is sitting or lying your father, occupying a lower seat and casting his eyes downwards, adores him like a Vandi (a chanter of praises.)

10-11. You are the daughter of a man who begs and I am the daughter of one who bestows alms. your father chants praises of others and my father's praises are chanted. Your father lives on alms, my father bestows them. O beggar's girl, you are free to strike your breast, to use harsh words, to vow enmity to me and to give way to your wrath. O beggarly woman, you weep in vain. You cannot harm me, though I can harm you. You desire to quarrel with me, but I do not at all consider you as my equal.

Vaishampayana said :

12-13. Having heard this, Devayani became very angry and she began to tear her cloth. But Sharmishtha, throwing her into a well, went away to her home. The wicked Sharmishtha thought her to be dead and went home in a wrathful mood.

14. When she went away, the son of Nahusha, Yayati came to that place; he was after deer.

15. The pair of horses in his car were fatigued and he himself was thirsty. That son of Nahusha (Yayati) saw a well in which there was no water.

16. There (in that well) the king saw a maiden as effulgent as fire. Seeing her within the well, the illustrious king addressed that girl who was as beautiful as a celestial maiden.

17. That best of kings, pacifying her with sweet words said, O fair lady, O lady with bright nails, as burnished copper and with ear-rings of celestial gems, who are you?

18. Why are you in such anxiety? Why are you weeping in distress? How have you fallen into this well covered with long grass and creepers? O beauty of slender-waist, tell me truly, whose daughter are you?

Devayani said :

19. I am the daughter of Shukra who revives the Asuras, killed by the celestial. He knows not what has befallen me.

20-21. O king, this is my right hand with nails as bright as the burnished copper. You are nobly born, I ask you, take my hand and raise me up. I know, you are very gentle, very powerful and greatly famous. You should raise me up from this well.

Vaishampayana said :

22-24. The son of Nahusha, king (Yayati) having learnt that she was the daughter of a Brahmana, took hold of her right hand and raised her up from that well. The king, after speedily raising her from the well and speaking sweet and courteous words to that beauty of tapering thighs, went away to his own capital. After the departure of the son of Nahusha (Yayati), the faultless featured Devayani (Yayati), the faultless featured Devayani spoke in sorrow to Ghurnika who came there.

Devayani said :

25. O Ghurnika, go speedily to my father and tell him as soon as possible all that had happened. I shall not enter the city of Vrishaparva.

Vaishampayana said :

26-30. Ghurnika speedily went to the palace of the Asura (chief). Finding the son of Kavi (Shukra), she spoke to him thus, her perception having been dimmed by anger. "O great Brahmana, O illustrious man, I tell you, Devayani had been ill-used by Sharmishtha, the daughter of Vrishaparva. Having heard that his daughter had been ill-used by Sharmishtha, he soon went to search for her with a heavy heart. And when he found her in the forest, the son of Kavi embraced her with affection and spoke to her with his voice choked with grief. "The weal and woe that befall on people is always due to their own faults. You had some fault, I am sure, which has been thus expiated."

Devayani said :

31-34. Be it punishment of my fault or not (O father), hear all that the daughter of Vrishaparva, Sharmishtha, had said to me. She has said, (I say) truly, that you are a Vandi (hired

chanter) of the Asura king. Even thus did Sharmishtha, the daughter of Vrishaparva, speak. These cruel and piercing words, with her eyes red (with anger). (She said), "You are the daughter of one who always chants the praise of others for hire and who always asks for charity.

35. And who accepts alms, whereas I am the daughter of one who is the adored of all, who gives alms and never receives and gift from any body." Thus again and again spoke to me Sharmishtha, the daughter of Vrishaparva, full of pride, her eyes red in anger.

36. O father, if I am really the daughter of a hired chaunter of others' praises and of one who accepts alms, I must adore her in the hope of getting her favour. I have already told this to her.

Shukra said :

37. O Devayani, you are not the daughter of a hired chaunter of praises, nor that of one who asks for alms and receives them. You are the daughter of one who is adored by all and who adores none.

38. Vrishaparva and Indra and king Yayati, (all) know my strength to be inconceivable like Brahma and unapproachable God.

39. The Self created (Brahma) himself, being pleased with me said that I was the lord of that which was in all things on earth or in heaven.

40. I tell you truly, that it is I who pour rain for the good of all and nourish the annual plants that sustain all living creatures.

Vaishampayana said :

41. It was thus with such sweet and sensible words, the father tried to pacify his angry and sorrowful daughter.

CHAPTER 79**(SAMBHAVA PARVA) Continued.****History of Yayati****Shukra said :**

1-2. O Devayani, know that the man who does not regard the evil words of others, conquers every thing. The wise men call him a true charioteer who holds tightly the reins of his horses. He is a true man who subdues his rising anger.

3. O Devayani, know that he who subdues the rising anger by his feeling of non-anger, conquers everything on earth.

4. He who subdues his rising anger by forgiveness like the casting off the slough of a snake is called a true man.

5. He who subdues his anger, he who does not regard the bad words of others, he who is not angry even when there is a cause, certainly acquires the four objects for which we live (namely Dharma, Artha, Kama and Moksha.)

6. Between the two men, one performing sacrifices continually every month for one hundred years and one who does not feel any anger, the man who does not feel any anger is the greater man.

7. Boys and girls, who are incapable of distinguishing between right and wrong, quarrel among one another. The wise never imitate them.

Devayani said :

8. O father, I know, though I am a girl, what are duties and virtues. I also know the difference between anger and forgiveness and the power of each.

9. But when a pupil behaves disrespectfully towards his tutor, he should never be forgiven by the preceptor, if he wants to benefit him. Therefore, I do not desire to live in a country where the people are so bad.

10. The wise man who desire the good of all, should not live among men who are sinfully inclined and she always speak ill of men of high birth and good behaviour.

11. It is said to be the best place to live where high birth and good conduct are known and respected and where men know our birth and behaviour.

12. The cruel words of the daughter of Vrishaparva burn my heart, as men, desirous of kindling a fire, burn the dry woods.

13. I think nothing is more painful in the three worlds than to adore one's enemies, who are blessed with good fortune, whereas he possesses none. The learned men have said that death would be preferable to such a man.

CHAPTER 80

(SAMBHAVA PARVA) Continued.

History of Yayati

Vaishampayana said :

1. The best of the Bhṛigu race, the son of Kavi (Shukra) himself became angry. Coming to the place where Vrishaparva was seated he fearlessly addressed him thus -

2. "O king, the sinful acts like the earth immediately do not bear fruit. But they do gradually and secretly cut away the roots of their doer.

3. Such fruits, are seen, either in one's ownself, or in one's son, or in one's grandson. Sin must bear fruits, like rich food they cannot be digested.

4. As you killed the grandson of Rishi Angirasa, the Brahmana Kacha, who was virtuous, learned in religious precepts and attentive to duties, when he lived with me.

5. As you have mal-treated my daughter who did not deserve it, O Vrishaparva, know, I shall leave you and all your race. O king, for this reason I can no longer stay with you.

6. Do not think, O Danava, that I am raving or I am a liar. You think very little of your faults and do not try to correct them.

Vrishaparva said :

7-8. O son of Bhṛigu, never I attributed to you falsehood or impiety. Virtue and truth ever dwell in you. Be gracious to me. O son of Bhṛigu, if you really leave me and go away (from this place), we shall have then to go into the deep bottom of the ocean. There is no other alternative for us.

Shukra said :

9. O Asura, I care very little whether you go into the bottom of the sea, or fly away to all directions, I am incapable of bearing my daughter's grief.

10. My life depends on her. Seek, O Asuras, to please her. As Brihaspati always seeks the good of Indra, so I seek your good with my ascetic powers.

Vrishaparva said :

11. O son of Bhrigu, you are the absolute master of everything that belongs to the Asura chief in this world these elephants, kine and horses, nay even myself.

Shukra said :

12. O great Asura, if it is (really) true that I am the lord over all the wealth of the Asuras, then go and try to please Devayani.

Vaishampayana said :

13. When the great son of Kavi (Shukra) was thus addressed by Vrishaparva, he went to Devayani and the son of Bhrigu told her all.

Devayani said :

14. O son of Bhrigu, O father, if you are really the lord over the Asura king and all his wealth, then let the king come personally to me and speak it in my presence.

Vrishaparva said :

15. O Devayani, O lady of sweet smiles, whatever you desire to possess, however difficult it may be to get, I am willing to give you.

Devayani said :

16. I desire to have Sharmishtha as my maid-servant one thousand other damsels. She must also follow me to the house of him on whom my father will bestow me.

Vrishaparva said :

17. O nurse, go and bring quickly Sharmishtha here. Let her also act according to the desire of Devayani.

Vaishampayana said :

18. The nurse then went to Sharmishtha and told her, "O amiable Sharmishtha, rise and follow me.

19. Accomplish the good of your race. Urged by Devayani, the Brahmana (Shukra) is about to leave his disciples (the Asuras). O sinless lady, you must do as Devayani desires."

Sharmishtha said :

20. I shall cheerfully do as Devayani desires. Both Shukra and Devayani, must not leave the Asuras through any fault of mine.

Vaishampayana said :

21. Having been commanded by her father, Sharmishtha with one thousand maidens came out of her father's excellent palace.

Sharmishtha said :

22. I am your maid-servant, with my one thousand maids. I shall follow you where your father will bestow you.

Devayani said :

23. I am the daughter of one who is a hired chanter of praise, who asks for alms and accepts them, whereas you are the daughter of one who is adored. Why should you become my maid-servant?

Sharmishtha said :

24. One must try to do good to one's affected relatives. Therefore, I shall follow you where your father will bestow you.

Vaishampayana said :

25. O best of kings, when Sharmishtha thus promised to be the maid-servant of Devayani, she then thus spoke to her father.

Devayani said :

26. O best of Brahmanas, O father, I am satisfied. I shall now enter the Asura capital. I know your science and power of knowledge is not futile.

Vaishampayana said :

27. Having been thus addressed by his daughter, that best of Brahmanas, that illustrious man entered the capital with all happiness, and he was worshipped by all the Danavas.

CHAPTER 81

(SAMBHAVA PARVA) Continued.

History of Yayati

Vaishampayana said :

1. O best of kings, after a long time the beautiful Devayani went to the same wood to sport.

2-5. She reached the same spot with Sharmishtha and her one thousand maids. She wandered about at pleasure. She felt herself very happy, being waited upon by these companions. They all sported there, they drank the honey of

the flowers. They ate various fruits, (they threw away many) after biting. The king (Yayati), the son of Nahusha, in the course of his wanderings for hunting again. Came there, tired and thirsty. He saw Devayani and Sharmishtha and all those maidens.

6. They were all decked with beautiful ornaments and they were full of voluptuous languor on account of the honey they drank. Devayani of sweet smiles, was reclining at her ease.

7. She was matchless in beauty and the most handsome of all the damsels. She was waited upon by Sharmishtha who was gently pressing her feet.

Yayati said :

8. O amiable ladies, it seems that these one thousands maids wait on you two. I would ask you (to tell me) both your names and parentage.

Devayani said :

9. O king, hear my words, Know that I am the daughter of Shukra, the preceptor of the Asuras.

10. This my companion is my maid, she will go wherever I shall go. She is Sharmishtha, the daughter of the Asura king, Vrishaparva.

Yayati said :

11. I am curious to know why this lady of fair eye-brows, this most beautiful damsel, this daughter of the Asura king, this your companion, is your maid-servant?

Devayani said :

12. O best of kings, everything comes to pass according to Fate. Do not be astonished at this. Know it to be also the result of Fate.

13. Your features and attire are both like a king. Your speech is also like the words of the Vedas. Tell me your name. Whence have you come? Whose son are you?

Yayati said :

14. In my Brahmacharya, the whole of the Vedas entered my ears. I am a king and a son of a king; I am known as Yayati.

Devayani said :

15. O king, why have you come here? Is it to gather lotuses, or to angle, or to hunt.

Yayati said :

16. O amiable lady, I was thirsty in the pursuit of deer. I have come here in search of water. I wait but your commands to leave this place.

Devayani said :

17. Prosperity to you? Be my friend and husband. I wait for your commands with my two thousand damsels and Sharmishtha, my maid-servant.

Yayati said :

18. O beautiful lady, I do not deserve you. You are the daughter of Shukra, (therefore) you are far superior to me. O Devayani, your father cannot bestow you on even great king.

Devayani said :

19. Brahmanas have already been mixed with Kshatriyas and Kshatriyas and Kshatriyas with Brahmanas. You are a son of a Rishi and a yourself a Rishi. Therefore, O son of Nahusha, marry me.

Yayati said :

20. O beautiful lady, the four orders have no doubt sprung from one body. But they have different duties and virtues, which are not the same (for every order.) The Brahmanas are superior to all.

Devayani said :

21. This hand of mine was never touched by any man except you. Therefore, I accept you as my husband.

22. How will any other man touch my hand which is touched by you who are a Rishi?

Yayati said :

23. The wise men know that a Brahmana is more to be avoided than an angry and virulently poisonous snake, or a blazing and flaming fire.

Devayani said :

24. O best of men, why do you say that a Brahmana is to be avoided like an angry and virulently poisonous snake, or a blazing and flaming fire?

Yayati said :

25-26. The snake kills only one. The sharpest weapon kills but a single person. But the

Brahmana, if angry, destroys many cities and kingdoms. Therefore, O beautiful lady, I think that Brahmanas should be avoided more than the two, (the snake and the fire) O amiable lady, I cannot marry you, unless your father bestows you on me.

Devayani said :

27. You are chosen by me. O king it is then settled that you will accept me if my father bestows you on me. You need not fear in accept my humble self, if bestowed on you. You have not asked for me.

Vaishampayana said :

28. Devayani quickly sent a maid-servant to her father. The maid told Shukra all that had happened.

29. Having heard this, the son of Bhṛigu went to see the king. The king of the world Yayati, seeing that Shukra was coming, bowed to him. He worshipped and adored that Brahmana and stood before him with joined hands to receive his commands.

Devayani said :

30. O father, this is the son of Nahusha. He took hold of my hand when I was in difficulty (thrown into the well), Bestow me on him. I shall not marry any other man in the world.

Shukra said :

31. O splendidly courageous king, you have been accepted by my dear daughter as her husband. I bestow her on you. Therefore, O son of Nahusha, accept her as your wife.

Yayati said :

32. O Brahmana, I solicit the boon by which the sin of my begetting a mixed caste may not touch me.

Shukra said :

33. I shall absolve you from the sin (of begetting a mixed caste). Fear not to marry her. I grant you absolution.

34. Maintain virtuously your wife, Devayani of beautiful slender waist. Let great happiness be yours in her company.

35. O king, this maiden, Sharmishtha, the daughter of Vrishaparva, should always be

respected by you. But you must not call her to your bed.

Vaishampayana said :

36. Having been thus addressed by Shukra, the king walked round the Brahmana. The king then performed the auspicious ceremony of marriage according to the rites of the ordinance.

37-38. Having received from Shukra a rich treasure in Devayani with Sharmishtha and two thousand maidens. That best of kings, being duly honoured by Shukra and the Asuras, returned to his capital, after receiving the commands of the illustrious of Bhṛigu.

CHAPTER 82

(SAMBHAVA PARVA) Continued.

History of Yayati

Vaishampayana said :

1-3. Yayati, then coming to his capital which was like that of Indra, entered the inner-apartment and installed Devayani there. At the request of Devayani, he established the daughter of Vrishaparva in a house which he caused to be erected in the Ashoka groves of his gardens. The king honoured the daughter of Vrishaparva, Sharmishtha, surrounded by her one thousand maids, by making every arrangement for her food and garments.

4. The king, the son of Nahusha, happily passed many years in the company of Devayani.

5. The beautiful lady, Devayani conceived when her season came. She gave birth to her eldest child which was a boy.

6. When one thousand years had passed away, Sharmishtha, the daughter of Vrishaparva, attained her puberty and her season came. She (therefore) began to ponder.

7. (She said to herself), "My season has come. But I have not yet chosen a husband. What would happen? What should I do? How am I to accomplish my wishes?"

8. Devayani has given birth to a son. My youth is in vain. I shall choose him as my husband whom Devayani has chosen.

9. The king should give me a son. This is a firm resolve. Will not that virtuous-minded king grant me a private interview?

10. (One day) the king listlessly came to the Ashoka grove and seeing Sharmishtha he stood before her.

11. Sharmishtha, of sweet smiles, finding the king alone before her, thus addressed the king with joined hands.

Sharmishtha said :

12-13. O son of Nahusha, none can see the ladies that dwell in the inner-apartments of Soma, Indra, Vishnu, Yama, Varuna and your own. O king, you know that I am handsome and well-born. O great king, I solicit you. My season has come. See that it goes not in vain.

Yayati said :

14. I know very well the great birth of yours, born as you are in the race of the Danavas. You are also exceedingly beautiful. I do not find the least defeat in your beauty.

15. Ushanas, the son of Kavi, however, commanded me when I was married to Devayani that Vrishaparva's daughter shall not be my bed.

Sharmishtha said :

16. It is not sinful to speak falsehood in the following five cases, namely in joke, in respect of women to be associated with, in marriage, in prospect of immediate death and at the time of the loss of one's whole fortune.

17. O king, it is not true that he is fallen who does not speak out the truth when asked (for there are occasions when to speak falsehood is an act of piety.) The falsehood is sinful when one (harmful) object is to be accomplished.

Yayati said :

18. A king should be a model prince in the eyes of his people. That king who speaks falsehood is sure to meet with his destruction. I do not dare to speak a lie, though the greatest losses threaten me.

Sharmishtha said :

19. O king, you have been chosen by my friends as her husband. One's friend's marriage is the same as one's own. You are, therefore, as much my husband (as Devayani's).

Yayati said :

20. It is one of my strict vows no doubt that I should grant what is asked of me. You ask me (to

grant you a favour) Therefore, tell me what should I do?

Sharmishtha said :

21. O king, save me from sin. Protect my virtue. Becoming a mother by you, let me perform the greatest pious act in the world.

22. O king, it is ordained that three persons can never earn wealth for themselves. They are the wife, the slave and the son. That which they earn belong to him who owns them.

23. O king, I am the slave of Devayani, the lady of the Bhṛigu race. You are Devayani's master and lord. Therefore, you are my master and lord as well. I solicit you. Fulfill my wishes.

Vaishampayana said :

24. Thus having been addressed by Sharmishtha, the king was persuaded to believe that what she said was true. He fulfilled Sharmishtha's wishes and thus protected her virtue.

25. They passed some time together. They took affectionate farewell of each other and separated. Each went whence they came.

26. Sharmishtha of sweet smiles and fair eye-brows conceived in consequence of that connection with that best of kings.

27. O king, in due time the lotus-eyed lady (Sharmishtha) gave birth to a son, as effulgent as a celestial child and with eyes like lotus leaves.

CHAPTER 83

(SAMBHAVA PARVA)-Continued

History of Yayati

Vaishampayana said :

1. O descendant of the Bharata race, when Devayani heard of the birth of this boy, she became very sorry and Sharmishtha became an object of her sad reflections. Going to Sharmishtha, Devayani thus spoke to her.

Devayani said :

2. O girl of fair-eye-brows, what sin is this you have committed out of lust!

Sharmishtha said :

3. A Rishi of virtuous mind, learned in the Vedas, came to me. He was capable of granting

boons and he was solicited by me to grant my wishes based on virtue.

4. O lady of sweet smiles, I would never seek the fulfillment of my desires by sinful means. I tell you truly, this my child was begotten by a Rishi.

Devayani said :

5. O timid maiden, it is all right if that is the case. If you know the lineage, the name and the family of that Brahmana, tell me I wish to hear them.

Sharmishtha said :

6. O lady of sweet smiles, that Rishi was as effulgent in asceticism and energy as the sun. Seeing him, I had no power of making these enquiries.

Devayani said :

7. O Sharmishtha, If this be true, if you have received this your son from such a great Brahmana, I have then no cause for anger.

Vaishampayana said :

8. They talked and laughed with each other and then they separated, (Devayani) the daughter of the Bhrigu race going to her mansion and believing what Sharmishtha told her.

9. O king, Yayati begot on Devayani two more sons (namely) Yadu and Turvasu, who were like Indra and Vishnu.

10. The daughter of Vrishaparva, Sharmishtha, by that royal sage gave birth to three sons in all, namely Druhyu, Anu and Puru.

11. O king, one day Devayani of sweet smiles went with Yayati into a solitary part of the royal park.

12. There she saw three children of celestial beauty, playing with perfect ease. She was surprised and thus spoke to the king.

Devayani said :

13. O king, whose children are these, so handsome, so like the children of the celestial? They are exactly like you in splendour and beauty.

Vaishampayana said :

14. Having asked the king, she asked the children.

Devayani said :

15. O children, what if your lineage! Who is your father? Answer me truly. I desire to know all. The children then pointed to the king with their fingers and said that Sharmishtha was their mother.

Vaishampayana said :

16. Having said this, they came to the king to clasp his knees. But the king dared not caress them before Devayani.

17. The boys wept in grief and they left the place, going towards their mother. The king became very much abashed of this conduct of the boys.

18. Seeing the affection of the boys towards the king, (Devayani) understood all. All the addressed Sharmishtha thus :

Devayani said :

19. How have you dared to do me an injury, dependant as you are on me? Do you not fear to have recourse once more to your Asura conduct?

Sharmishtha said :

20. O lady of sweet smiles, all that I told you about the Rishi is quite true. My acts were according to the precepts of virtue and right.

21-22. Therefore, I am not afraid of you. When you chose the king as your husband, I too did the same. O beautiful lady, a friend's husband is one's own husband according to the precept of religion. You are a daughter of a Brahmana and therefore you deserve my greatest worship and regard. Do you no know that this royal sage (Yayati) is the object of greater esteem to me?

Vaishampayana said :

23. Having heard these words, Devayani said, "O king, you have wronged me, I will not live here any longer."

24. Having said this, she with tearful eyes quickly rose to go away to her father. And the king was grieved to see her thus angry.

25. He became very much alarmed; and he followed her, trying to appease her wrath. But she did not return. Her eyes were red in anger.

26. She did not speak a word to the king, but she, with her eyes full of tears, soon reached her father, Ushanas, the son of Kavi.

27. Seeing her father, she made to him due salutation and stood before him. Yayati also came immediately after her and he saluted and worshipped the son of Bhrigu.

Devayani said :

28. O father, virtue has been defeated by vice. The low have risen and the high have fallen. I have been insulted by the daughter of Vrishaparva.

29. Three sons have been begotten on her by this king Yayati. O father, unfortunate am I! I have got only two sons.

30. O soon of Bhrigu, this king is renowned for his knowledge in religion and virtue. But, O son of Kavi, I tell you, he has fallen from the path of virtue.

Shukra said :

31. O king, as you have made vice your favourite pursuit, though well-acquainted with the precepts of virtue, terrible decrepitude will overtake you.

Yayati said :

32-34. Adorable Rishi, I was solicited by the daughter of the Danava king to make her season fruitful. I did grant her prayer from a sense of virtue. O Rishi, men learned in the Vedas say that he, who does not grant the prayer of a woman in season, commits the sin of killing an embryo. He, who, being solicited in secret by a woman full of desire and in season, does not grant her wishes, loses virtue. The learned say that he becomes a killer of embryo.

35. O son of Bhrigu, for these reason and being afraid of committing a sin, I went to Sharmishtha.

Shukra said :

36. O king, you are dependent on me. You should have waited to receive my command. O son of Nahusha, having acted falsely in the matter of your duty, you have committed the sin of theft.

Vaishampayana said ::

37. Thus being cursed by the angry Ushanas, Yayati, the son of Nahusha, was then deprived of his youth and terrible decrepitude soon overcame him.

Yayati said :

38. O son of Bhrigu, I have not been as yet

satiated with youth of Devayani. Therefore, O Brahmana, be graceful to me. Let not decrepitude overcome me.

Shukra said :

39. I never speak an untruth, O king, (see), you have been immediately attacked by old age. But if you like, you can transfer this decrepitude to some other man.

Yayati said :

40. O Brahmana, let this be ordered by you that, the son of mine who will accept my this old age will enjoy my kingdom and gain both virtue and fame.

Shukra said :

41-42. O son of Nahusha, remembering me you will be able to transfer your this decrepitude to whomever you like. Your that son who will give you his youth will become your successor on the throne. He will have long life, wide-spread fame and a large progeny.

CHAPTER 84

(SAMBHAVA PARVA) Continued.

History of Yayati

Vaishampayana said :

1. Having been thus attacked by old age, Yayati returned to his capital. He summoned his eldest and accomplished son Yadu and thus spoke to him.

Yayati said :

2. O child; Old age, wrinkles and white hair have come over to me by the curse the son of Kavi who is called Ushanas. But I am not yet satiated with youth.

3-4. O Yadu, take you upon yourself my this decrepitude and consequent old age. I shall then enjoy with your youth. When one thousand years will be completed, I shall return to you your youth and take back my decrepitude and its consequent Weakness.

Yadu said :

5. There are many inconveniences in old age about eating and drinking. Therefore, O king, I shall not take your decrepitude upon me. This is my determination.

6-7. White hair, cheerlessness, relaxation of nerves, wrinkles, all over the body, deformities, weakness, leanness, inability of work, these are the consequences of decrepitude. Even friends and dependants forsake an old decrepit man.

8. O king, you have many sons, some of them are dearer to you (than I). O virtuous man, ask some other son of yours to take upon him your decrepitude.

Yayati said :

9. O son, you have sprung from my heart, but you do not give me your youth. Therefore, your children will never be ruling kings.

10. O Turvasu, take upon yourself my decrepitude and consequent weakness. I wish to enjoy the pleasures of life with your youth.

11. After the expiration of one thousand years, I shall return, to you, your youth and take back my decrepitude and its consequent weakness.

Turvasu said :

12. O father, I do not like old age. It destroys all pleasures and enjoyments, strength and beauty, the intellect and the memory, nay even life.

Yayati said :

13. You are born from my heart, but you do not give me your youth. Therefore, O Turvasu, your line will be extinct.

14-15. You shall be the foolish king of those whose practise and precepts will be impure, whose women of superior birth will give birth to children by men of inferior birth, who will live on meat, who will be mean, who will not hesitate to appropriate the wives of their superiors, who will be like birds and beasts in their practise and who will be sinful and Mlecchas.

Vaishampayana said :

16. Having thus cursed his son Turvasu, Yayati spoke to Sharmishtha's son Druhyu thus:

Yayati said :

17. O Druhyu, take upon yourself for one thousand years my decrepitude, destructive of beauty and complexion. Give me your youth.

18. After the expiration of one thousand years, I shall return to you your youth and take back my own decrepitude.

Druhyu said :

19. O king, one, if he is decrepit, cannot enjoy elephants, cars, horses or women. His voice also becomes indistinct. Therefore, I do not desire (to take upon myself) your old age.

Yayati said :

20. O son, you are sprung from my heart, but you refuse to give me your youth. Therefore, your cherished wishes will never be fulfilled.

21-22. You shall be a king only in name. You shall rule over a region where there will be no roads, no passages for horses, cars, elephants, asses, goats, bullocks, palanquins and other good vehicles, where the only means of locomotion will be rafts and floats. In such a place you will live with all your friends.

Yayati said :

23. O Anu, take my decrepitude and its consequent weakness. I shall enjoy the pleasures of life for one thousand years with your youth.

Anu said :

24. Those that are decrepit eat like children and they are always impure. They cannot pour libations on sacrificial fire at the proper time. Therefore, I do not like to take upon myself your old age.

Yayati said :

25-26. O son, you have sprung from my heart, but you do not give me your youth. As you find so many faults with decrepitude, decrepitude will overcome you. Your sons will die as soon as they will attain to their youth. You shall not be able to perform any sacrifice before fire.

Yayati said :

27. O Puru, you are my youngest and dearest son, you will become the foremost of them. Old age, wrinkles and white hair, O child, have come over me.

28-29. On account of the curse of the son of Kavi, who is called Ushanasi. But I am not yet

satiated with youth. O Puru, take my decrepitude upon you and consequent weakness. I shall enjoy the pleasures of life for one thousand years with your youth. After the expiration of one thousand years. I shall return to you your youth and take my own decrepitude.

Vaishampayana said :

30. Having been thus addressed the king, Puru replied to him with all humility. (He said:) "O great king, I shall do as you command me to do.

31. O king, I shall take upon myself your old age and its consequent weakness. Take my youth and enjoy as you like the pleasures of life.

32. "Attacked by your old age, deprived of youth and beauty, I shall at your command live and give you my youth."

Yayati said :

33. O Puru, my child, I am much pleased with you. I grant you the following boon with great pleasure. "The people of your kingdom will have all their desires fulfilled."

34. Having said this, Yayati remembered the great ascetic, the son of Kavi (Shukra) and transferred his decrepitude to the body of the high-souled Puru.

CHAPTER 85

(SAMBHAVA PARVA) Continued.

History of Yayati

Vaishampayana said :

1. Having thus received the youth of Puru, Yayati the son of Nahusha, that best of kings, was exceedingly delighted. He again indulged in the pleasures of life.

2. He enjoyed himself to the full extent of his desires and to the full limit of his powers, as much as he desired and as the seasons called forth. But, O king, he did nothing against the precepts of religion.

3. He pleased the celestial, by performing sacrifices, the Pitris by Shraddhas, the poor by charities and the good Brahmana by fulfilling their desires.

4-5. The guests by food and drink, the Vaishyas by protection, the Sudras by kindness and the robbers by proper punishments. Yayati pleased all classes of his subjects by ruling over them virtuously like Indra.

6. That king was as powerful as the lion. He was young and enjoyed all the pleasures of life. He enjoyed unlimited happiness without violating the precepts of religion.

7-10. The king (Yayati) became exceedingly happy in thus being able to enjoy all the best objects of enjoyments. That king of men was only sorry (in remembering) that one thousand years would soon come to an end. That royal sage, learned in the mystery of time and possessed of great prowess, having obtained youth for one thousand years and watching proper Kalas and Kashthas. Sported with Vishvachi (Apsara), some time in the garden (of Indra) Nandana, sometimes in Aloka and sometimes on the summit of the Meru Mountain. That virtuous king then found that the fixed time (one thousand) years had come to an end. He then called Puru and addressed him thus.

11. O son, O chastiser of foes, I have enjoyed with your youth to the full extent of my desires and to the full limit of my powers and all according to their seasons.

12. But desires never die. They are never satiated by indulgence. By indulgence they flame up like the sacrificial fire with ghee poured into it.

13. If one becomes the sole lord of all the earth with its paddy, oats, gems, beasts and women, still it will not be considered by him enough. Therefore, the thirst for enjoyment, should be abandoned.

14. The thirst (of enjoyments), which is difficult to be cast off by the wicked, which does not fail even with falling life, is truly a fatal disease in man. To get rid of this thirst is real happiness.

15. My mind was attached to the pleasures of life for full one thousand years. My thirst for them, however, without being abated, is daily being increased.

16. Therefore, I shall get rid of it. I shall fix my mind on Brahma and becoming peaceful and having no attachment, I shall pass the rest of my days in the forest with the innocent deer.

17. O Puru, I am exceedingly pleased with you. Take (back) your own youth. Prosperity be to you. Receive my kingdom. You are my son who has done my favourite work.

Vaishampayana said :

18. Yayati, the son of Nahusha, then received back his own old age and his son Puru also received back his youth.

19. Yayati became desirous of installing his youngest son Puru on the throne. But the four orders of his subject with Brahmanas at their head thus addressed him -

20. "O lord, how can you install Puru on the throne, passing over your eldest son Yadu, born of Devayani and grandson of Shukra?

21. Yadu is your eldest son, after him was Turvasu. Then Sharmishtha's son Druhyu, Anu and last Puru.

22. How it would be proper to pass over all the elders and install I the youngest? We represent this to you, act according to the precepts of religion.

Yayati said :

23. Hear all of you of the four orders of the caste with the Brahmanas at their head, why my kingdom should not be given to my eldest son.

24. My commands were disobeyed by my eldest son. The opinion of the wise men is that the son disobeys his father is no son at all.

25. The son who obeys the commands of his father and mother, who is humble and a well-wisher of his parents and who loves them, is the best of sons.

26. I have been slighted by Yadu and Turvasu; much have I been slighted by Druhyu and Anu.

27. Only Puru obeyed my commands and much have I been honoured and respected by him. He accepted my old age and therefore, though he is the youngest, yet he should be made king.

29. Puru is a great friend of mine and he did what was agreeable to me. And the son of Kavi, Ushanas, Shukra himself, granted me this boon. The son who would obey me would become the king and the lord of the earth. Therefore, I entreat you, let Puru be installed on the throne.

The people said :

30. O king, it is true that, the son who is accomplished and who seeks the good of his parents, deserves all prosperity, though he is the youngest.

31. Therefore, Puru, who has done good to you, deserve, to have the kingdom. As Shukra has granted this boon, we have no power to say any thing.

Vaishampayana said :

32. Having been thus addressed the contented people the son of Nahusha (Yayati) installed his son Puru on the throne.

33. Bestowing the kingdom on Puru he resolved to live in the forest and he left his capital with Brahmanas and ascetics.

34. The son of Yadu are known as the Yadavas, those of Turvasu as the Yavanas, those of Druhyu as the Bhojas and those of Anu as the Mlecchas,

35. Those of Puru as the Pauravas, in which dynasty, O king, you are born to rule the country for one thousand years.

CHAPTER 86

(SAMBHAVA PARVA) Continued.

History of Yayati

Vaishampayana said :

1. Having thus installed his dear son Puru on the throne, the son of Nahusha king Yayati, became very happy and accepted the Vanaprastha mode of life.

2. He lived in the forest with the Brahmanas, becoming self-controlled and living on fruits and roots. Thus patiently bearing privations of all sorts, he at last ascended to heaven.

3-4. Having thus ascended heaven, the king lived there in bliss. But some time after, he was hurled down (from heaven) by Indra. I have

heard that having thus fallen from heaven, he stayed in the sky and did not fall on the earth.

5. I have heard that some time after, he again ascended heaven in company with greatly powerful Vasumana, Ashtaka, Pratardana and Shibi.

Janamejaya said :

6. I desire to hear in detail why that king, after entering heaven, was hurled down from it and why he again gained admittance.

7-9. O Brahmana, let this be narrated by you before all these Brahmana Rishis. The lord of the earth Yayati was like the king of the celestial (Indra). He was the progenitor of the exhaustive Kuru race; he was as effulgent as the sun. He was illustrious, world-wide famous and a man of wonderful achievements. I desire to hear in full the story of his life both here in this world and in heaven.

Vaishampayana said :

10. I shall narrate to you the excellent history of Yayati's exploits both here on earth and in heaven. The story is sacred and it destroys all the sins of those that hear it.

11-12. The son of Nahusha, king Yayati, having installed his youngest son Puru on the throne, went to the forest to lead the life of a recluse. He passed over the claims of his other sons with Yadu at their head and he lived in the forest on fruits and roots.

13. He brought his mind and his passions under complete control. He pleased the Pitris and celestial by performing sacrifices. He poured libations according to the prescribed rites of men leading the Vanaprastha.

14. The illustrious king entertained the guests and strangers with fruits of the forest and ghee. He supported himself by eating only the scattered corn seeds.

15-17. The king thus passed full one thousand years. He passed thirty years, living on water only and observed the vow of silence with mind under complete control. He passed full one year in fasting, living on air alone and having no sleep. He passed another one year in the midst of four fires and the burning sun overhead. He stood for six months continually on one leg. (Having

thus passed his life in austere penances), the king, (Yayati) the doer of sacred deeds, ascended heaven.

CHAPTER 87

(SAMBHAVA PARVA)Continued.

History of Yayati

Vaishampayana said :

1. When that great king was living in heaven, he was adored by the celestial, the Sadhyas, the Marutas and the Vasus.

2. That doer of pious acts (Yayati) often went from the region of the celestial to the region of Brahma. It is heard that he lived in heaven for a long time.

3. One day the best of kings, Yayati, went to Indra and in the course of conversation the lord of earth was asked by Indra.

Indra said :

4. O king, what did you say when Puru took your old age on earth and when you gave him his kingdom?

Yayati said :

5. I told him the whole country between the rivers Ganges and the Yamuna which is in fact the central region of the earth, is yours. Your brothers will have the outlying regions.

6. I told him, the men having no anger are superior to men with anger; men having forgiveness are superior to men having no forgiveness. Man is superior to animals and the learned to the ignorant.

7. If wronged, you should not wrong in return. One's anger, if not subdued, burns one's own self. If subdued, it procures the virtues of the doers of good acts.

8. You should never give pain to others by cruel words. Never defeat your enemies by despicable means. Never utter such sinful and burning words as may give pain to others.

9. He who pricks another by the thorns of cruel words holds in his mouth a persecuting Rakshasa. Lakshmi (prosperity) leaves the man who casts his eyes on even such a man.

10. You should always keep the virtuous man before you as your model. You should

always compare your acts with those of the virtuous. You should always disregard the cruel words of the wicked.

11. He who keeps the arrows of cruel words in his lips weeps day and night. The cruel words strike at the inmost part of the body. The wise men never fling such arrows (of cruel words) at others.

12. There is nothing in the three worlds with which you can worship the deities as kindness, friendship, charity and sweet words.

13. Therefore, you should always utter sweet words that give pleasure and not pain. You should always give and never beg. You should show respects to those that deserve your respect.

CHAPTER 88

(SAMBHAVA PARVA) Continued.

History of Yayati

Indra said :

1. O king, O son of Nahusha, O Yayati, after accomplishing all your duties, you went to the forest, leaving your home. I ask you, tell me like whom you are in ascetic merits.

Yayati said :

2. O Vasava (Indra), I do not find among men, the celestial, the Gandharvas and great Rishis, any one equal to me in ascetic merits.

Indra said :

3. O king, as you disregard those that are your superiors, those that are your equals and those that are your inferiors, your virtues, therefore, suffer a diminution and thus you must fall from heaven.

Yayati said :

4. O king of the celestial, if my virtues have really been diminished (by my pride), let me fall at least among men who are virtuous and honest.

Indra said :

5. O king, you shall fall among those that are virtuous and honest. You shall also gain great renown. O Yayati, after your this experience, never again disregard any one, your superiors, your equals or even your inferiors.

Vaishampayana said :

6. Thereupon Yayati fell from the region of the holy. And he was seen when thus falling by that royal sage, Ashtaka, the protector of religion. Seeing him he asked.

Ashtaka said :

7. Who are you, young as you are, as handsome as Indra, as prominent by your own splendour as that of fire? Who are you falling like the foremost ranger of the sky, the sun, driving away the dark masses of clouds?

8. Seeing you fall from the region of the sun, as effulgent as the fire or the sun, all men are asking themselves, "What is this that falls?" They are deprived of their consciousness.

9. Seeing you in the path of the celestial, as effulgent as Surya, Indra or Vishnu, we have all come to you to ascertain the truth.

O enviably handsome one, we would not have been guilty of incivility by first asking you who you are, if you would have asked us first who we are. We ask you, (tell us) who you are and why you come here?

11. O Indra-like great one, let your fears be dispelled, let your woes and afflictions cease. You are now in the presence of the virtuous and the wise. Even Indra, the slayer of Bala, cannot do you any harm.

12. O Indra-like great one, the honest and the virtuous are the support of their brethren. Here are assembled the protectors of the movable and the immovables of the world, the honest and the virtuous. You are now with such ones.

13. As Agni is the lord that gives heat, as earth is the lord that holds the seed (and produces corn), as sun is the lord that dispels darkness, so is a guest the lord of the honest and the virtuous.

CHAPTER 89

(SAMBHAVA PARVA) Continued.

History of Yayati

Yayati said :

1. I am Yayati, the son of Nahusha and the father of Puru. I am falling down from the region of the celestial, the Siddhas and the Rishis, for the diminution of my virtues. (I am falling), because I disregarded every creature on earth.

2. As I am older than in age, I did not salute you first. He who is older in age or superior in learning or asceticism is revered by Brahmanas.

Ashtaka said :

3. O king, you say that he, who is older in years, deserves the respect and reverence of others. But it is said that he is truly worthy of respect is superior in learning and asceticism.

Yayati said :

4. It is said that sin destroys the merit of all virtuous acts. Vanity contains the element of that which leads to hell. The virtuous never follow the path of the sinful.

5. They act in a way as to increase their virtue. I myself had great religious merits, but all is now gone. I shall never be able to regain them with my best efforts. He, who will take lesson from my this fate, will be wise and virtuous.

6. He who, having acquired great wealth performs sacrifices, who, having acquired all kinds of learning, remains humble, who, having studied the entire Vedas, devotes himself to asceticism, goes to heaven.

7. No one should be proud of his great wealth; no one should feel exalted, because he has studied the entire Vedas. Men are of different dispositions in the world, but Destiny is supreme. Power and exertion are both futile and useless. Knowing Destiny to be supreme (over all), the wise should neither feel pride nor grief.

8. Remembering that Destiny is supreme (over all), creatures should know that happiness and misery depend on Destiny and not on their own exertion and power.

9. The wise should always live contented, without grieving for misery or exalting for happiness. When Destiny is supreme, both grief and exaltation are useless.

10. O Ashtaka, I never feel terrified with fear, nor do I ever feel grief, for I know that I shall be on earth exactly what the great Ordainer has made me.

11. The Insects, the worms, all the oviparous creatures, vegetables, crawling animals, vermins, fishes, stones, wood, in fact all created things, are united with the Prakriti when they are freed from their acts.

12. Happiness and misery are transitory, O Ashtaka, knowing this, why should I grieve? We never know how we are to act to avoid misery. Therefore, grief must be cast off.

Vaishampayana said :

13. King Yayati, possessed of every accomplishment, who was the maternal grand father of Ashtaka, was again asked by him to tell him the account of his living in heaven.

Ashtaka said :

14. O king of the world, tell me in detail the account of all those regions which you have visited and in which you passed your time in bliss. (Tell me also) the period for which you thus lived.

Yayati said :

15. I was a great king on earth, ruling over the whole world as my kingdom. I acquired many high regions by my religious merits. I lived full one thousand years on earth and then I ascended to a very high region.

16. It is the abode of Indra. It is very beautiful; it has one thousand gates and it extends one hundred Yojanas all around. Here lived I for another one thousand years. And then I ascended to a higher region.

17. This is the region of supreme beatitude, the abode of the Prajapati, the lord of the earth, a region very difficult to attain. Here lived I for another on thousand years. And I then ascended to a higher region.

18. It is the abode of the god of gods, (Vishnu), where I lived for many years in supreme bliss. I have lived in various regions and I was adored by the celestial and I possessed splendour and prowess like the celestial.

19. I was capable of assuming any form at will; I sported for many millions of years with the Apsaras in the gardens of Nandana, under innumerable beautiful trees clad in flowery garb and spreading delicious perfume.

20. I lived there in celestial happiness for many years, when a celestial messenger of grim visage thrice shouted to me in a loud and deep voice, "Ruined, Ruined, Ruined."

21. O best of kings, this much I remember that I fell from Nandana and all my religious merits were gone. O king of men, I heard the voices of the celestial in the sky exclaiming in grief.

22. "What misfortune! The virtuous and meritorious Yayati is falling! His all religious merits are destroyed!" And when I was falling, I asked them, "Where are those wise ones amongst whom am I to fall?"

23. They pointed out to me this sacred sacrificial region belonging to you. I am hastily coming to this your sacrificial ground, seeing the curls of smoke that rise from the sacrificial fire and blacken the sky. I smelt the perfume of the sacrificial ghee.

CHAPTER 90

(SAMBHAVA PARVA) Continued.

History of Yayati

Ashtaka said :

1. O foremost man of the Krita Yuga, you having been able to assume any form at will, passed millions of years in the garden of Nandana. For what reason have you been compelled to leave that happy region and come here today?

Yayati said :

2. As relatives and kinsmen forsake in this world a man who has lost his wealth, so in the other world Indra and the celestial forsake one who loses his righteousness.

Ashtaka said :

3. O king, I am very curious to learn how men can lose their righteousness in the other world. Tell me also what regions are attained by what means. I know you are acquainted with all the doings and the sayings.

Yayati said :

4. O God-like man, they that speak of their own merits are doomed to the painful hell called Bhauma, (earth). Though really lean, they appear to grow (fat on earth) to become the food for vultures, dogs and jackals.

5. Therefore, O king, this censurable and wicked vice should be cast off. O king, I have now told you all. Tell me what more I shall speak.

Ashtaka said :

6. When life is destroyed by age, vultures, Shitikantha, insects and worms eat up the human body, where does man then live? How does he come to life again? I have never heard of any hell called Bhauma.

Yayati said :

7. When the body is destroyed (by death), man, according to the effects of his acts, is born again in the womb of his mother. He stays there in an indistinct form and he then gradually assumes distinct and visible form. He then reappears and walks on the earth. Thus he falls into the hell Bhauma (earth) and does not see the end of his existence.

8. Some thus falling live for sixty thousand years in the firmament; some again for eighty thousand years. They then fall (on this earth) and they are attacked by fearful Bhauma Rakshasas of sharp teeth.

Ashtaka said :

9. Why are men, when thus falling from heaven, attacked by these fearful and sharp-teethed Rakshasas? Why are they not annihilated? How do they again enter the womb?

Yayati said :

10-11. All beings, thus fallen from heaven, become subtle substance, living in water. This water subsequently becomes the semen from which life is created. It then enters the womb of a woman in her season and develops into the embryo. It then becomes visible life like the fruit from the flower. Entering into trees, plants, vegetables, water, air, earth and space, the watery seed of life becomes quadrupeds of bipeds. This is the case with all creatures.

Ashtaka said :

12-13. Does a being who has got a human form enter the womb in its own shape or in some other? How does it acquire its distinct and visible shape, its eyes, ears and consciousness? Tell me all this, I ask you, because I have my doubts.

Yayati said :

14. The being that remains in a subtle form in the seed, when dropped into the womb, is attracted by atmospheric force for purposes of rebirth, according to the merits of one's acts.

15-16. He then develops in course of time into the embryo. He is then furnished with the visible organisation. Coming out of the womb in course of time, he becomes conscious of his existence. He then becomes sensible of sound by his ears, of colour and form by his eyes, of scent by his nose, of taste by his tongue, of touch by his whole body and of ideas by his mind. O Ashtaka, it is thus that the gross and visible body develops from the subtle essence.

Ashtaka said :

17. The body is burnt, buried or otherwise destroyed after death. Reduced to nothing on one's death, by what principle is one again revived?

Yayati said :

18. O best of kings, the man who dies, assumes a subtle form, but he retains the consciousness of all his acts as if in a dream. He then assumes some other form with a quicker speed than that of air.

19-20. The virtuous attain to a superior and the vicious to an inferior form of existence. The vicious becomes worms and insects. O illustrious one, I have nothing more to say. I have told you, how beings are born by the development of their embryonic form as quadrupeds, bipeds and six-footed creatures. What more will you ask me?

Ashtaka said :

21. O sire, how does a man attain to those higher regions whence there is no return to earthly life again? Is it by asceticism or knowledge? How does a man attain to the region of the highest bliss? As I ask you, tell me all.

Yayati said :

22. The wise say that there are seven gates through which admission might be gained to heaven. These are asceticism, gift, tranquility of mind, self-command, modesty, simplicity and kindness. A person loses all this in consequence of vanity.

23. The man who, having acquired knowledge, regards himself as learned and destroys the reputation of others by his learning, never goes to the region of the highest bliss. It

does not also give him the power of attaining to Brahma.

24. Study, taciturnity, worship before fire and sacrifices, these are the four means through which fear is removed. But when these four are mixed with vanity, they cause fear instead of removing it.

25-26. The wise should never feel pride in receiving honours, nor should they be sorry if insulted. For it is the wise alone that honour the wise; the wicked and vicious can never act like the virtuous. I have given so much, I have performed so many sacrifices, I have studied so much, I have observed so many vows, such vanity and pride are the roots of all fear. Therefore, it must be abandoned by all means.

27. Those learned men who accept as their only support the unchangeable and inconceivable Brahma, Brahma that showers blessings on persons virtuous as you are, enjoy perfect peace here in this world and hereafter in heaven.

CHAPTER 91

(SAMBHAVA PARVA) Continued.

History of Yayati

Ashtaka said :

1. Those that are learned in the Vedas differ in opinions as regards the respective methods which should be practised by the Grihastas, Brahmacharis, Bhikshus and Vanaprasthas, so that they may acquire religious merits.

Yayati said :

2. A Brahmachari must do the following. When he will live in the house of his preceptor, he must receive lessons only when his preceptor will call him to do it. He must serve his preceptor without waiting for his command. He must rise before his preceptor from his bed and go to bed after him. He must be humble, self-controlled, patient, vigilant and devoted to study.

3. It is said in the oldest Upanishada that he must perform sacrifices after acquiring wealth by honest means. He should spend it in charity; he should be hospitable to all that would come to his house; he should never use anything without giving a portion to others.

4. A Muni (Brahmachari) should live in the forest, depending on his own vigour and without searching for food. He should abstain from all vicious acts; he should give away in charity; he should never inflict pain upon any creatures. It is then only that he can gain success.

5. He is a true Bhikshu, who does not support himself by any manual labour, who possesses many accomplishments, who has his passions under complete control, who is thoroughly unconnected with all worldly concerns, who does not sleep under the shelter of a householder's roof, who is without wife and who travels over many countries, going some distance every day.

6-7. A learned man should adopt the Vanaprastha mode of life, after the performance of the necessary rites. He should adopt it when he has been able to control his thirst for enjoyments and desire of acquiring wealth. When a man dies in the forest, leading the Vanaprastha mode of life, he mixes his ancestors and grand-children, numbering ten generations including himself, with the divine essence.

Ashtaka said :

8. How many kinds of Munis are there and how many kinds of Munis (observers of vows)? We desire to hear all this.

Yayati said :

9. O king, he is a true Muni, who possesses all things pertaining to a village though living in the forest and also possesses all things pertaining to the forest though living in a village.

Ashtaka said :

10. How is it possible to possess all things pertaining to a village when living in the forest and all things pertaining to a forest when living in a village?

Yayati said :

11. A Muni lives in the forest after withdrawing himself from all worldly objects. But though he never seeks to possess things pertaining to a village, he may yet get them by his ascetic powers.

12-14. A true Muni, withdrawn from all earthly objects, might live in a village, leading

the life of a hermit. Chad in Kaupina (scantiest of robes,) he considers himself attired in the richest robe. He is content with food just sufficient to support life. He who abandons all desires, who has all his passions under complete control and who has given up all actions, is the man who attains success.

15. Why should you not revere the man who lives on pure food, who refrains from injuring others, whose heart is ever holy, who is effulgent in his ascetic merits, who is free from the leaden weight of desire and who abstains from injury even when it is sanctioned by the scriptures?

16. Emaciated by hard asceticism and reduced in marrow, blood and flesh, such a Muni not only conquers this world, but the highest world.

17. The Muni who sits in Yoga meditation and who becomes indifferent to happiness and misery, honour and insult, conquers this world and conquering it, he conquers the highest world.

18. The Muni who eats like the kine and other animals, without providing for it beforehand and without any relish, becomes identified with the whole universe.

CHAPTER 92

(SAMBHAVA PARVA) Continued

History of Yayati

Ashtaka said :

1. O king, who does amongst the two, namely the ascetic and the man of knowledge, first attain to the communion with Brahma, although both exerting like the sun and the moon!

Yayati said :

2. He who is a man of knowledge and who is self controlled, though living among the householders with various sorts of desires, attains to salvation first.

3. Those that devote themselves to Yoga meditation take time to acquire that knowledge, for by practice alone they divest themselves from the idea of duality.

4-5. Then again, if a man devoted to Yoga does not find sufficient time to attain to success in one's one life, he is benefited in his next life by the progress already made. But the man of

knowledge ever sees the indestructible Unity, therefore he, though emerged in worldly enjoyments, is never affected in the heart.

Ashtaka said :

6. O king, you are young, you are handsome, you are decorated with celestial garlands, your splendour is great. From what place have you come and where do you go? Whose messenger are you? Are you going to earth?

Yayati said :

7. As I have lost my religious virtues, I am falling into the Bhauma,(earth) hell. I shall go there after finishing my talk with you. The Lokapalas are commanding me even now to hasten thither.

8. O king, I have obtained the following boon from Indra. Though I shall fall on earth, yet I shall fall among wise and virtuous men.

Ashtaka said :

9. O king, I believe, you know every thing. I ask you, is there any region for myself either in heaven or in the firmament? If there be any, you shall not fall.

Yayati said :

10. O best of kings, there are many regions for you to enjoy in heaven, as many as the kine and horses of earth, as the animals in the wilderness and the hills.

Ashtaka said :

11. O king, I give to you all those regions in heaven or in the firmament that are for me to enjoy. Therefore, though falling, you must not fall. Take them soon, wherever they may be, in heaven or in the firmament. Let your sorrow cease.

Yayati said :

12. O best of kings, a Brahma-knowing Brahmana alone can accept gifts and not men like ourselves. O king, I myself have given away (many gifts) to Brahmanas, as I should do.

13. Let no man, who is not a Brahmana and no woman who is the wife of a hero, earn infamy by accepting gifts. I have always desired to perform virtuous acts on earth. What I have never done before, how shall I do it now and accept a gift?

Pratardana said :

14. O handsome one, I am Pratardana by name. I ask you, is there any region for me in heaven or in the firmament to enjoy as fruits of my virtues? You know everything.

Yayati said :

15. O king, innumerable regions, as effulgent as the solar disc and full of great felicity, await you. If you live only for seven days in each, they will never be exhausted.

Pratardana said :

16. I give to you all of them. Therefore, though falling, you must not fall. Let all the regions for me to enjoy be yours, whether they may be in heaven or in the firmament. Take them soon and let your sorrow cease.

Yayati said :

17. O king, no king of equal energy should ever desire to accept in gift the religious merits of another king acquired by Yoga. No king, if wise, should act in a censurable way, though afflicted with calamity.

18. A king should keep his eyes fixed on virtue and walk in the path of piety and thus increase his fame. A virtuous man like me, who know what are his duties, should not act so meanly as you ask me to do.

19. When others, desirous of acquiring religious merit, do not accept gifts, how can I do it what they do not? When the best of kings, Yayati, said this, he was thus addressed by Vasumana.

CHAPTER 93

(SAMBHAVA PARVA)-Continued

History of Yayati

Vasumana said :

1. I am Vasumana, the son of Ushadashva. I ask you, O king, is there any region for me to enjoy either in heaven or in the firmament, as fruits of my virtuous acts? O high-souled one, you know all holy regions.

Yayati said :

2. The extensive regions, as extensive as those in the firmament, on earth and ten points of heaven that are illuminated by the sun, are all waiting for you.

Vasumana said :

3. I give them all to you. Let those regions that are mine be all yours. O king, if it is improper for you to accept them in gift, then purchase them with a straw.

Yayati said :

4. I do not remember to have ever bought or sold any thing in an unfair way. This has also never been done by other kings. How shall I do it then?

Vasumana said :

5. O king, if to purchase them be considered by you improper, take them from me as gifts. I for myself speak, that I shall never go to those regions that are for me. Let them, therefore, be yours.

Sivi said :

6. I am Sivi, the son of Ushinara. I ask you, O king, O sire, is there any region in heaven or in the firmament for me to enjoy? You know every region that one may enjoy as the fruit of his religious merit.

Yayati said :

7. You have never disregarded either in mind or by speech the honest and the virtuous men that ever applied to you. There are infinite worlds for you to enjoy in heaven, all blazing like lightning.

Sivi said :

8. If you consider their purchase as improper, I give them to you as gifts. O king, take them all. I shall never go to the region where the wise never feel the least grief.

Yayati said :

9. O Sivi, you have indeed obtained for yourself infinite worlds, possessed as you are of the prowess of Indra. But I do not wish to enjoy regions given to me by others. Therefore, I cannot accept your gifts.

Ashtaka said :

10. O king, each of us has expressed our desire to give you the regions that each of us has acquired by his religious merits. You refuse to accept them. We leave them for you and we shall now descend into the earth-hell.

Yayati said :

11. You are all truth-loving and wise. Give me that which I desire to have. I shall not be able to do what I have not done before.

Ashtaka said :

12. To whom does these fine cars belong that we see before us? Do men ride on them who go to the regions of everlasting bliss?

Yayati said :

13. These fine golden cars, as blazing as fire and displaying great glory, will carry you to regions of bliss.

Ashtaka said :

14. O king, get on these cars and go to heaven. We shall follow you in time.

Yayati said :

15. We can now all go together. All of us have conquered heaven . Behold, the glorious path to heaven becomes visible.

Vaishampayana said :

16. Illuminating the whole firmament by the glory of their virtues, those excellent kings got on those cars and set out in order to get admittance into heaven.

Ashtaka said :

17. I always thought that Indra was my special friend and that I shall, of all others, first obtain admittance into heaven. But how is it that Sivi, the son of Ushinara, has already left us behind?

Yayati said :

18. This son of Ushinara had given all he possessed to attain to the region of Brahma. Therefore, he is the foremost among all of you. Shibi's liberality, asceticism, truth, virtue, modesty, good fortune, forgiveness, amiability and desire of performing good acts, have been so great that none can measure them. The king Sivi is crowned with righteousness and is bashful, therefore he is foremost among all of us.

Vaishampayana said :

19-21. Ashtaka, impelled by curiosity, again asked his maternal grandfather, who was like Indra himself, "O king, I ask you, tell me truly, whence have you come? Who are you? and whose son are you?"

Yayati said :

22. I tell you truly,. I am Yayati, the son of Nahusha and the father of Puru. I was a Sarvabhauma on earth. You are my kinsmen. I am your maternal grandfather.

23. Having conquered the whole earth, I gave clothes to the Brahmanas. I gave them also one hundred horses fit for sacrificial offerings. For such pious acts the celestial become propitious to those that perform them.

24. I gave also to Brahmanas this whole earth with her horses, elephants, kine, gold and all kinds of wealth. I gave away also. One hundred Arbudas of excellent milk cows.

25. The firmament and earth still exist owing to my truth and virtue. Fire and burns owing to my truth and virtue. Never a word has been uttered by me which is not true. The wise, therefore, adore truth.

26. O Ashtaka, all that I have told you, Pratardana and Vasumana, is the truth itself. I know that all the worlds, all the Rishis and all the celestial are adorable only because Truth characterises them all.

27. He who will duly read to the good Brahmanas the account of our ascension to heaven without malice shall himself attain to the same worlds with us.

Vaishampayana said :

28. Thus ascended to heaven that illustrious man (Yayati) of great achievements. Rescued by his kinsmen, he left the earth and filled the three worlds with the fame of his deeds.

CHAPTER 94

(SAMBHAVA PARVA) Continued.

History of Yayati

Janamejaya said :

1. Adorable Sir, I desire to hear the history of those kings who were descended from Puru. Tell me what powers and what achievements each possessed?

2. I have heard that in the dynasty of Puru there was not a single king who was deficient in good behaviour or in prowess. There was none who has no sons.

3. O great ascetic, I desire to hear in detail the account of these kings who were endued with great learning and who possessed all accomplishments.

Vaishampayana said :

4. As you ask me I shall tell you all about the heroic kings of Puru's royal dynasty, who were all equal to Indra in power. They possessed great affluence and commanded the respect of all, on account of their many accomplishments.

5. Puru begot on his wife Paushti three great car-warriors, namely Pravira, Ishvara and Raudrashva. Amongst these three, Pravira kept up the line.

6. Pravira begot on his wife Shuraseni, a son named Manasyu. This lotus-eyed king had his sovereignty over the whole earth bounded by the four seas.

7. Manasyu begot on his wife Sauviri three sons, namely Shaktta, Sanghanana and Vaggmi; they were all great heroes and car-warriors.

8-9. The wise and virtuous Raudrashva begot on Apsara Mishrakeshi ten sons who were all great bow-men. They were great heroes and performed many sacrifices in honour of the celestial; they were learned in all the Shastras and were virtuous. All of them begot sons.

10-11. They were Richeyu, Kaksheyu, powerful Krikaneyu, Sthandileyu, Vaneyu, greatly famous Jaleyu, intelligent and strong Tejeyu, Indra-like powerful Satyeyu, Dharmeyu and celestial-like powerful Sannateyu.

12. Amongst them all, Richeyu became the sole lord of the whole earth and was known by the name of Anadhrishti. He was in prowess like Indra.

13. Anadhrishti had a son, named Matinara who became a very virtuous king and greatly famous. He performed both Rajasuya and Ashvamedha sacrifices.

14. Matinara had four greatly powerful sons, namely Tansu, Mahana, Atiratha and immeasurably glorious Druhyu.

15. Amongst them, greatly powerful Tansu became the perpetuator of Puru's line. He subjugated the whole earth and gained great fame and splendour.

16. Tansu begot a greatly powerful son, named Ilina. He became the foremost of all conquerors and subjugated the whole world.

17. Ilina begot on his wife, Rathantari, five sons, Dushyanta being the eldest. They were all as great in power as the five elements.

18. (They were) Dushyanta, Shura, Bhima, Pravasu and Vasu. O Janamejaya, amongst them the eldest Dushyanta became king.

19. Dushyanta begot on his wife, Sakuntala, a learned son, named Bharata who became king. From him was the Bharata dynasty and from his spread its great fame.

20. Bharata begot on his three wives nine sons, but none of them was like his father and Bharata was not satisfied with any of them.

21. Thereupon their mothers, becoming angry, killed them all. Therefore, the procreation of that great king was in vain.

22. The king then performed a great sacrifice and obtained a son, named Bhumanyu through the grace of Bhāradvaja.

23. O best of the Bharata race, the descendant of Puru, regarding himself as really possessing a son, installed him as his heir-apparent.

24-25. Bhumanyu begot on his wife Pushkarini six sons, namely Suhotra, Suhota, Suhavi, Suyaju, Richika and Diviratha. The eldest of them Suhotra obtained the throne of the world.

26-28. He performed many Rajasuya and Horse-sacrifices. He subjugated the whole earth bounded by the four seas. And full of elephants, kine, horses and great wealth of gems and gold. The earth was, as it were, sinking with the weight of numberless human beings, elephants, horses and cars. Suhotra virtuously ruled over all his subjects.

29. During his reign, the surface of the whole earth was dotted all over with hundreds and thousands of sacrificial stakes. The earth became full of corns and human beings.

30. O descendent of the Bharata race, the lord of the earth Suhotra begot on his wife, Aikshvaki three sons, namely Ajamida, Sumida and Purumida.

31. The eldest of them Ajamida became the perpetuator of the royal line. O descendant of the Bharata race, he begot six sons upon his three wives.

32. Riksha was born in the womb of Dhumini, Dushyanta and Parameshti in that of Nili and Jahanyu, Jala and Rupina in that of Keshini.

33. All the Panchalas were descended from Dushyanta and Parameshti. The Kushikas were the descendants of the greatly effulgent Jahnyu.

34. Riksha was elder than Jala and Rupina; he begot Samvarana, who was the perpetuator of the line.

35-36. O king, it has been heard by us that when Samvarana, the son of Riksha, was ruling the earth, there occurred a great loss of people on account of famine, plague, draught and disease.

37-38. The Bharata princes were defeated by the armies of their enemies; and the Panchalas, set out with their four kinds of troops to conquer the earth. They soon brought the whole earth under their sway and with their ten Akshauhini of soldiers the king of the Panchalas defeated the princes of Bharata.

39. Samvarana then fled in fear with his wife, sons, relatives and ministers.

40. He took shelter in the forest on the banks of the river Sindhu which extended up to the foot of the mountain.

41. There lived the Bharatas within their fort for many years; and thus full one thousand years: and thus full one thousand years passed away.

42-44. (And when they were living there), the illustrious Rishi Vasistha one day came to those exiled Bharatas. On his approach, they went out and duly worshipped him. All the Bharatas offered him Arghya and entertaining him with reverence, they told every thing to the great Rishi. When he was seated on his seat, the king himself addressed him thus, "O illustrious man, be our priest. We shall try to regain our kingdom."

45-46. Vasistha replied to the Bharatas by saying Om. We have heard that Vasistha installed the best of the Pauravas (Samvarana) as the lord over all the Kshatriya races. The king retook the capital that was lost.

47-48. He then began to make all the other kings of the world to pay tribute to him. That powerful monarch, thus getting possession of the

whole earth, performed many sacrifices in which great presents were made to the Brahmanas. Samvarana begot on his wife Tapati, the daughter of Surya, a son named Kuru.

49. As Kuru was greatly virtuous, he was installed as the king by all the people. It is after his name that Kuru Jangala has become so famous in the world.

50-51. That great ascetic made Kurukshetra famous by his asceticism there. We have heard that Avikshit, Abhishyanta, Chaitraratha, Muni and famous Janamejaya were the five sons begot by him on his highly intelligent wife Vahini.

52-53. Avikshit begot Parikshit, powerful Sabalashva, Adiraja, Viraja, greatly strong Shalmali, Uchchaishrava, Bhagakara and the eighth Jitari. In the race of these (eight heroes) were born, as the fruits of their many virtuous acts, seven, greatly powerful car-warriors, Janamejaya being at the head.

54-57. Parikshit had sons who were all learned Dharma and Artha. They were Kakshasena, Ugrasena and greatly effulgent Chitrasena, Indrasena, Susena and Bhimasena. All the sons of Janamejaya were famous in the world as being greatly powerful (princes). They were Dhritarashtra, the eldest, Pandu, Balhika, greatly effulgent Nishada, the mighty Jambunada, Kundodara, Padati and the eighth Vasati. They were all learned in Dharma and Artha and engaged in doing good to all creatures.

58-60. Amongst them Dhritarashtra became king and he had eight sons, namely Kundika, Hasti, Vitarka, Kratha, Kundina, Havishrava, Indrabha and the invincible Bhumanyu. Amongst the sons of Dhritarashtra only three were famous. O descendant of Bharata, (they were) Pratipa, Dharmanetra and Sunetra. Amongst the three Pratipa became unrivalled of all.

61-62. O best of the Bharata race, Pratipa begot three sons, namely Devapi, Shantanu and mighty car-warrior Balhika. Devapi adopted asceticism, impelled by the desire to do good to his brothers. Consequently the kingdom was obtained by Shantanu and the mighty car-warrior Balhika.

63. O king, besides these (I have mentioned), there were born in the Bharata race many other good monarchs all greatly effulgent and all like the celestial Rishis in virtue and ascetic power.

64. In this way were born in the race of Manu, many mighty car-warriors like the celestial themselves and who by their number greatly increased the Aila dynasty.

CHAPTER 95

(SAMBHAVA PARVA)Continued.

History of Yayati

Janamejaya said :

1. O Brahmana, I have heard from you the great history of my ancestors. I have also heard from you about the great kings that were born in my dynasty.

2-3. But I am not still satiated with this charming account, for it is so short. Therefore, narrate to me in detail. This delightful history, commencing from Prajapati Manu. Who will not feel delight in hearing such an account, sacred as it is.

4. The fame of these monarchs covered the three on account of their wisdom, virtue, accomplishments and high characters.

5. Having heard of their liberality, prowess, physical strength, mental vigour, energy and perseverance, this history, sweet as ambrosia, I have not been satiated.

Vaishampayana said :

6. O king, hear the auspicious history, of your own race as I recite it to you in detail and just as I heard it before from Dvaipayana.

7-8. Daksha, begot Aditi, Aditi begot Vivasvata. Vivasvata begot Manu. Manu begot Ila. Ila begot Pururava, Pururava begot Ayusha, Ayusha begot Nahusha, Nahusha begot Yayati, Yayati had two wives. Namely Devayani, the daughter of Ushanas (Shukra) and Sharmishtha, the daughter of Vrishaparva.

9. This is a Sloka about this line - Devayani gave birth to Yadu and Turvasu; and Sharmishtha, the daughter of Vrishaparva, gave birth to Druhyu, Anu and Puru.

10. From Yadu, the Yadavas were descended and from Puru and Pauravas.

11. Puru had a wife, named Kaushalya and he begot on her a son named Janamejaya. He performed three great Horse-sacrifices and a

sacrifice called Vishvajita. He then retired into a forest.

12. Janamejaya married Ananta, the daughter of Madhava. He begot on her a son, named Prachinata. He was so called because he conquered all the countries in the east even where the sun rises.

13. Prachinata married Ashmaki, the daughter of the Yadavas and she gave birth to a son, named Sanyati.

14. Sanyati married Varangi, the daughter of Drishadvata and she gave birth to a son called Ahanyati.

15. Ahanyati married Bhanumati, the daughter of Kritavirya and he begot on her a son, named Sarvabhauma.

16. Sarvabhauma married Sunanda, the daughter of Kekaya who was taken by force and she gave birth to a son, named Jayatsena.

17. Jayatsena married Sushrava, the daughter of the Vidharbha king and she gave birth to a son, named Avachina.

18. Avachina married another princess of the Vidharbha kings, called Maryada and she gave birth to a son, named Ariha.

19. Ariha married Agni and she gave birth to a son, named Mahabhauma.

20. Mahabhauma married Suyajna, the daughter of Prasenjit and she gave birth to a son, named Ayutanayi. He was so called, because he performed a sacrifice in which the fat of one Ayuta male beings was required.

21. Ayutanayi married Kama, the daughter of Prithushrava and she gave birth to a son, called Akrodhana.

22. Akrodhana married Karambha, the daughter of the king of Kalinga and she gave birth to a son, called Devatithi.

23. Devatithi married Maryada, the princess of Videha and she gave birth to a son, named Ariha.

24. Ariha married Sudeva, the princess of Anga and she gave birth to a son, Riksha.

25. Riksha married Jwala, the daughter of Takshaka and she gave birth to a son, named Matinara.

26. Matinara performed the most efficacious twelve years' sacrifice on the banks of the Sarasvati. At the conclusion of the sacrifice, the Sarasvati herself appeared before him and chose him as her husband. He begot on her a son, named Tangsu.

27. Here is Sloka describing Tangsu's descendants. Tangsu begot on his wife, the princess of Kalinga, a son, named Ilina.

28. Ilana begot on his wife, Rathantari, five sons, Dushyanta being the eldest of them.

29. Dushyanta married Sakuntala, the daughter of Vishwamitra and she gave birth to a son, named Bharata.

30. Here are two Slokas, describing the descendants of Bharata. "O Dushyanta, the mother is but a sheath of flesh (within which the son dwells). The son sprung from the father is the father himself. Therefore, cherish your son. Do not insult Shakuntala.

31. "O best of men, the son, begotten by one's own self, rescues him from the abode of Yama. You are the father of this son. Sakuntala has spoken the truth."

32. It is for this reason he was called Bharata. Bharata married Sunanda, the daughter of Sarvasena, the king of Kashi and she gave birth to a son, called Bhumanyu.

33. Bhumanyu married Vijaya, the daughter of Dasarha and she gave birth to a son, named Suhotra.

34. Suhotra married Suvarna, the daughter of Ikshaku and she gave birth to a son, named Hasti, who founded this city, called after his name Hastinapur.

35. Hasti married Yashodhara, the princess of Trigarta and she gave birth to a son, named Vikunthana.

36. Vikunthana married Sudeva, the princess of Dasarha and she gave birth to a son, named Ajamida.

37. Ajamida had four wives, namely Kaikeyi, Gandhari, Vishala and Riksha and he begot on them two thousands and one hundred sons. And Amongst them all, Samvarana became the perpetuator of the dynasty.

38. Samvarana married Tapati, the daughter of Vivasvata and she gave birth to a son, named Kuru.

39. Kuru married Shubhangi, the princess of Dasarha and she gave birth to a son, named Vidura.

40. Vidura married Sungpriya, the daughter of Madhava and she gave birth to a son, named Anashva.

41. Anashva married Amrita, the daughter of the Magadhas and she gave birth to a son, named Parikshit.

42. Parikshit married Suyasha, the daughter of Vahuda and she gave birth to a son, named Bhimasena.

43. Bhimasena married Kumari, the princess of Kekaya and she gave birth to a son, named Pratishrava.

44. Pratishrava begot Pratipa; Pratipa married Sunanda, the daughter of Sivi and she gave birth to three sons, namely Devapi, Shantanu and Balhika.

45. Devapi retired into a forest as a hermit when he was still a boy. Therefore, Shantanu became king.

46. Here occurs a Sloka, describing Shantanu. "Those that were touched by this king with his hands, felt indescribable pleasure. They became restored to youth. Therefore, this king was called Shantanu."

47. Shantanu married Ganga and she gave birth to a son, named Devavrata, who was afterwards called Bhishma.

48. Bhishma, being desirous of doing good to his father, got him married to Satyawati, who was also called Gandhakali.

49. In her maidenhood she gave birth to a son by Parashara, named Dvaipayana. Shantanu begot two more sons on her.

50. Namely Vichitravirya and Chitrangada. But before they attained to their youth, Chitrangada was killed by the Gandharvas. Therefore, Vichitravirya became king.

51. Vichitravirya married the two daughters of the king of Kashi born of Kaushalya, named Amvika and Ambalika.

52. Vichitravirya died childless. Thereupon, Satyawati began to think how the dynasty of Dushyanta might be perpetuated.

53. She then thought of Rishi Dvaipayana in her mind. He stood before her and said, "What are you commands?"

54. She told him, "Your brother Vichitravirya has gone to heaven childless. Beget virtuous children for him."

55. Dvaipayana consented to do it and he begot three sons, namely Dhritarashtra, Pandu and Vidura.

56. The king Dhritarashtra begot one hundred sons on his wife Gandhari on account of the boon granted by Dvaipayana.

57. Amongst those one hundred sons, four became famous; (they were) Duryodhana, Dushasana, Vikarna and Chitrasena.

58. Pandu had two best jewels of wives, namely Kunti, also called Pritha and Madri.

59. Pandu one day went to hunt and saw a deer with its mate. It was a Rishi in the form of a deer. He killed it with his arrow in that state, when his desire was not satiated.

60. Wounded with the arrow of the king, the deer quickly changed its form and became a Rishi. He said to Pandu, "You are virtuous and you know the pleasure derived from the gratification of one's desire. My desire is not yet satisfied, but you have killed me. Therefore, you will also die when you will be so engaged and when your desire will not be gratified." Pandu became pale to hear this curse. And from that time he did not go to his wives.

61. He told them, "I have been cursed by my fault. But I have heard that there are no regions hereafter for those who are childless." Therefore, he asked Kunti to raise offspring for him. Kunti said, "Let it be so." By Dharma she had Yudhishtira, by Maruta Bhima and by Indra Arjuna.

62. Pandu was much pleased with her and said, "This your sister (my co-wife) is also childless. Therefore, cause her to give birth to children." Kunti said, "Let it be so," and she imparted unto Madri the Mantra of invocation.

63. And Madri gave birth by the Ashvinis, the twins Nakula and Sahadeva.

64-65. One day Pandu saw Madri decked in ornaments and his desire was kindled, As soon as he touched her, he died. Thereupon, Madri ascended, his funeral pyre. She said to Kunti, "Let my twin sons be affectionately brought up by you."

66. Some time after, the Pandu princes, with their mother Kunti, were taken by the ascetics to Hastinapur and they were introduced to Bhishma and Vidura. After introducing them to all the orders, the ascetics disappeared in the very sight of all.

67. After the conclusion of the speech of these ascetics, flowers were showered down upon the place and celestial drums were beaten in the sky.

68. The Pandavas were, thereupon, accepted (by all). They then represented the death of their father and duly performed his obsequies. As they were brought up there in their boyhood, Duryodhana became very jealous of them.

69. The sinful (Duryodhana), acting like a Rakshasa, attempted by various means to drive them away, but what is to be can never be prevented.

70. Dhritarashtra then by an act of deception sent them to Varanavata. They also went gladly there.

71. An attempt was there made to burn them to death, but they were saved through the warning counsel of Vidura.

72. After this Hidimba was killed and they then went to a place, called Ekachakra.

73. They killed at Ekachakra a Rakshasa, named Baka. They then went to Panchala city.

74. There they obtained Draupadi as their wife and they returned to their own kingdom.

75. They lived in peace there (in Hastinapura) and begot sons. Yudhishtira begot Prativindhya, Bhima (begot) Sutasoma, Arjuna (begot) Shrutakirti, Nakula (begot) Shatanika and Sahadeva (begot) Shrutakarmana.

76. Yudhishtira obtained in Svaimvara for his wife Devika, the daughter of Govasana of the Shaivya race and he begot on her a son, named Yaudheya. Bhima also obtained for his wife

Balandhara, the daughter of the king of Kashi, by offering as his dower his own great prowess. He begot on her a son, named Sarvaga.

77-78. Arjuna went to Dwarika and there he married by force the sweet-speeched Subhadra, the sister of Vasudeva (Krishna). He begot on her a son, named Abhimanyu, who was endued with all accomplishments and who was dear to Vasudeva himself.

79. Nakula obtained for his wife Karenumati, the princess of Chedi and he begot on her a son, named Niramitra.

80. Sahadeva obtained in Svaimvara Vijaya, the daughter of Dyutimata, the king of Madra. He begot a son on her, named Suhotra.

81. Bhima begot some time before on Hidimba a son, named Ghatotkacha.

82. These were the eleven sons, begot by the Pandavas. Amongst them Abhimanyu was the perpetuator of the dynasty.

83. He married Uttara, the daughter of the king of Virata. She gave birth to a dead child, whom Pritha (Kunti) took up on her lap at the command of Krishna, who said, "I will revive this child of six months."

85-85. Though born before time, having been burnt by the fire of the weapon (hurled by Ashvathama), though deprived of life, strength and energy, he was revived by Vasudeva and was given strength, energy and prowess. After thus making him alive, Vasudeva said, "As this child is born in an extinct race, let him be called Parikshit." Parikshit married Madravati, your mother and she gave birth to you, Janamejaya.

86. You have begotten two sons on your wife Vapushtama, named Shatanika and Shankukarna. And Shatanika has also begotten a son on the princess of Videha, named Ashvamedhadatta.

87. Thus have I narrated to you the history of the Kuru and Pandu dynasty. It is excellent, virtue-increasing and greatly sacred. It should always be heard by the vow-observing Brahmanas and Kshatriyas devoted to the duties of their subjects. (It should be heard) also by Vaishyas with attention and with reverence by Sudras, whose chief duties are to wait upon the three other orders.

88. Those Brahmanas, learned in the Vedas and all those men who will recite or listen to this holy history with attention and reverence, will conquer the heaven and attain to the abode of the blessed. They will be always respected and adored by the celestial, Brahmanas and all other men.

89. This holy history, Bharata, has been told by the illustrious Vyasa. The Brahmanas, learned in the Vedas and all those men who hear it recited with reverence and without malice, conquer the heavens and earn great virtues. Though sinning, he is not disrespected by any.

90. Here occurs a sloka. "This Bharata is equal to the Vedas. It is holy and good. It gives wealth, fame and life. Therefore, it should be heard by men with great attention."

CHAPTER 96

(SAMBHAVA PARVA)Continued.

History of Yayati

Vaishampayana said :

1-2. There was born a king in the race of Ikshaku and he was known by the name of Mahabhisha. He, a man, a lord of the world, was truthful and was truly powerful. By performing one thousand Ashvamedha and one hundred Rajasuya sacrifices, he pleased the lord of the celestial. Then he ascended to heaven.

3. Once upon a time, the celestial were one day worshipping Brahma. Many royal sages and king Mahabhisha were also present there.

4. The queen of the rivers, Ganga also came there to pay her adorations to the Grandsire. Her garments, as white as the moon, were blown away by the winds.

5. As her person thus became exposed, the celestial bent down their heads, but the royal sage Mahabhisha rudely continued to stare at her.

6-7. For this (rude act), Mahabhisha was cursed by Brahma. He said, "You will be born on earth and you shall then again attain to these regions."

8. "When you anger on Ganga, than you also free from his curse."

9-11. The king (Mahabhisha) then remembered all the monarchs and ascetics on earth and wished to be born as the son of the

greatly powerful Pratipa. The best of the rivers, (Ganga) seeing the king Mahabhisha lose his firmness, went away thinking him in her mind. She saw on her way those dwellers of heaven, the Vasus, who were dejected and who had lost heaven.

12-14. The best of rivers, seeing them in that state them, "O dwellers of heaven, why do you look dejected? Is every thing all right with you?" The celestial Vasus replied to her, "O great river, we have been cursed for our little fault by the illustrious Vasistha in anger. Vasistha was engaged in his Sandhya (twilight worship); that best of Rishis was not seen by us. We in our ignorance crossed him. Therefore, he cursed us in anger, saying, 'Be born as men.'

15. We are not able to frustrate what has been said by that Brahma-knowing Rishi. Kindly make us, the Vasus, your sons by becoming a woman on earth.

16. O amiable one, we are unwilling to enter the womb of any human female." Having been thus addressed she said :

Ganga said :

Who is that best of men who will be your father?

The Vasus said :

17. There will be born on earth a son to Pratipa who will be a greatly famous king. He will be our father on earth.

Ganga said :

18. O celestial, this is also my wish which you sinless ones have expressed. I shall do the favourite works of that king. It is also your wish as just expressed.

The Vasus said :

19. O lady of three courses (celestial terrestrial and subterranean), you should throw your children into water just after their birth, so that we may not have to live for long on earth.

Ganga said :

20. I shall do as you desire. But so that my companionship with him may not be entirely fruitless, do this that one son may live.

The Vasus said :

21. We shall each give one eighth part of our respective energies and from it a son will be born

to you who will live according to your and his wishes.

22. But this son will not beget any children on earth. Therefore, your that powerful son will be childless.

23. The Vasus making this arrangement with Ganga, went away in delight to the place where they lived.

CHAPTER 97

(SAMBHAVA PARVA)Continued.

History of Yayati

Vaishampayana said :

1. There was a king, named Pratipa, engaged in doing good to all creatures. He spent many years in ascetic penances, going to the source of (the river) Ganga.

2-3. The accomplished and beautiful Ganga, in the form of a tempting woman, rose from the water and came to the king. That beautiful-featured lady, that intelligent celestial maiden, endued with ravishing beauty, sat upon the right thigh of the king which was like a Shala tree.

4. Thereupon, the king Pratipa asked that famous "O fortunate lady, what good can I do to you and which you desire?"

The Maiden said :

5. O king, I desire to have you. I offer myself, accept me. To reject a woman who is full of desire is never considered good by the wise.

Pratipa said :

6. O beautiful lady, I never go to another man's wife out of lust. O fortunate maiden, this is my solemn vow.

The Maiden said :

7. I am neither inauspicious, not ugly, nor a detestable maiden. I am a celestial damsel of great beauty, O king, I offer myself, accept me.

Pratipa said :

8. I have abstained from the course to which you would incite me. If I break my vow, its sin will destroy me.

9. O beautiful lady, you have sat upon my right thigh. O timid girl, it is the seat for daughters and daughters-in-law.

10. The left thigh is the seat for the wife, but you have rejected it. Therefore, O best lady, I cannot accept you.

11. O beautiful girl, be my daughter-in-law. I accept you for my son. The left thigh is for the wife which you have not accepted.

The Maiden said :

12. O virtuous man, let it be as you say. Let me be united with your son. Out of respect for you, I shall be a wife of the famous Bharata race.

13. You are the refuge of all the monarchs of the earth. I am incapable of reciting your qualifications even in one hundred years.

14-15. O virtuous man, the greatness and goodness of many celebrated monarchs of (your) this race is unlimited. But, O lord, this must be the term (of my becoming your daughter-in-law) that your son shall not be able to judge the propriety for my acts. Living thus with your son, I shall make him happy and do him good. He shall finally ascend heaven in consequence of his virtues and good conduct and of the sons I shall bear him.

Vaishampayana said :

16. O King, having said this, the celestial maiden then and there disappeared.

17. The king also waited for the birth of his son, so that he could fulfil his promise. Some time after, the best of Kshatriyas, that light of the Kuru race, Pratipa, was engaged with his wife in ascetic penances with the desire of a son.

18. When they grew old, a son was born to them and this son was Mahabhisha.

19. He was called Shantanu, because he was born when his father had controlled his passions by asceticism.

20. The best of Kurus, Shantanu, knowing that the regions of indestructible happiness could be gained only by virtuous deeds, devoted himself to virtue. When Shantanu grew up to be a youth, Pratipa told him -

21-23. "O Shantanu, some time before, a celestial damsel came to me for good. If you meet that beautiful celestial damsel in secret and if she solicits you to beget offspring on her, accept her as your wife. O sinless one, judge not the

propriety of impropriety of anything she does. Ask not who she is, whom she belongs to and whence she comes. But accept her as your wife at my command."

Vaishampayana said :

24. Having thus commanded his son Shantanu and installed him on his throne, that king, Pratipa, retired into a forest.

25. That greatly intelligent king Shantanu, as effulgent as the king of the celestial, became a lover of hunting and passed much of his time in the woods.

26. That best of kings many deer and buffaloes. Wandering along the banks of the Ganges, he came upon a place frequented by Siddhas and Charanas.

27. There did the great king meet with one day a lovely damsel of blazing beauty like Sree herself.

28. She was a faultless beauty and her teeth were like pearls. She was decked with celestial ornaments. She wore garments as fine and beautiful as the filaments of lotus.

29. The king was surprised to see that damsel of great beauty; and his hair all over his body stood up in rapture. His steadfast gaze drank her charms, but it failed to satiate him.

30. The maiden also, seeing that king of great effulgence move about in great agitation, was moved and felt for him an affection and friendship. She gazed at him and longed to gaze at him more.

31-32. The king then addressed her in sweet words. "O beautiful one, O beauty of slender waist, be you a lady of the Deva or Danavas race, be you a maiden of the race of the Gandharvas or the Apsaras, be you a damsel of the Yakshas or the Nagas, or be you a human female, I solicit you to be my wife.

CHAPTER 98

(SAMBHAVA PARVA)-Continued

History of Yayati

Vaishampayana said :

1-2. Having heard these soft and sweet words of the smiling king, that faultless maiden remembered the promise she had made to the

Vasus. She spoke to the king, sending a thrill of pleasure; (she said), "O protector of the world, I shall become your wife and obey your commands.

3. But O king, you must not interfere in any of my acts, whether they be agreeable or disagreeable to you. You must not also speak to me in harsh words.

4. O king, so long you will act in the way I ask you to do, I shall live with you. But I shall certainly leave you as soon as you interfere with me or use harsh words towards me."

5. The best of the Bharata race, the king said, "Be it so." Thereupon, the maiden was exceedingly glad to get that excellent king for her husband.

6. King Shantanu also was exceedingly pleased to get her for his wife. He fully enjoyed her sweet company. Adhering to his promise, he refrained from asking her anything.

7. The lord of the world, king Shantanu, became very much pleased with her beauty, conduct, magnanimity and attention to comforts.

9. That celestial lady, Ganga of the three courses, assuming a human form of exceeding beauty and excellent feature. Lived happily as the wife of Shantanu, having as the fruit of her virtues, obtained that best of kings, as effulgent as the king of the celestial.

10. She pleased the king with her attractiveness and love, with her affection and wits, her music and dance and king was exceedingly pleased with her.

11. The king was so much sunk in the beauty of his wife, that months, seasons and years rolled away without his being conscious of them.

12. When the king was thus enjoying himself with his wife, eight sons were born to him. They were all like the celestial.

13. O descendant of the Bharata race, as soon as they were born, they were one after the other thrown into the river by Ganga, who said, when she threw them into the stream. "This is done for your good."

14. The king Shantanu could not be pleased with such conduct, but he did not speak a word to her for the fear of losing her.

15. When the eighth son was born and when Ganga was smiling (before she threw it into the

river), the king, desiring to protect his son, said in sorrow -

16. "Do not kill it. Who are you? To whom do you belong? Why do you kill your own sons? Murderess of your sons, you are earning great sins by your improper acts."

Ganga said :

17. As you desire for a son, I shall not kill this child. You have become the foremost of fathers. But there must be an end of my stay with you according to our agreement.

18. I am Ganga, the daughter of Jahnu, worshipped by all great Rishis. I have so long lived with you for accomplishing the purpose of the celestial.

19. These sons were the eight celestial, the illustrious and greatly effulgent Vasus. They had to assume human form in consequence of the curse of Vasistha.

20. There is none on earth who desires to be their progenitor. There is none among human females like me who may be their mother.

21. Therefore I assumed the human form, to become their mother. You have acquired great regions of celestial bliss by becoming the progenitor of the eight Vasus.

22. My agreement with the celestial Vasus was that I should free them from their human birth as soon as each would be born.

23. Thus have I freed them from the curse of the illustrious Rishi Apava (Vasistha.) Be blessed, I leave you now. Rear this child of rigid vows.

24. I promised to the Vasus to live with you so long (as I have lived). Let this child of mine be known by the name of Gangadatta.

CHAPTER 99

(SAMBHAVA PARVA)-Continued

History of Yayati

Shantanu said :

1. Who was Apava and what fault was committed by the Vasus that they had to be born among men in consequence of his curse?

2. What also had this child done that he should have to live among men?

3. Why also the lord of the three worlds, the Vasus, were condemned to be born among men? O daughter of Jahnu, tell me all.

Vaishampayana said :

4. Having been thus addressed, the celestial lady, the daughter of Jahnu, Ganga, replied to her husband, the best of men, Shantanu.

Ganga said :

5. O best of the Bharata race, the son that was formerly born of Varuna, was the Rishi named Vasistha. He was subsequently known by the name of Apava.

6. His hermitage stood by the side of the best of mountains, the Meru. The place was holy and abounded in deer and birds. It was covered with all the best flowers.

7. O best of the Bharata race, that foremost of all virtuous men, the son of Varuna, practised his penances in that forest, abounding in sweet roots, fruits and water.

8. Daksha had a daughter who was known as Surabhi. O best of the Bharata race, that lady gave birth to a cow by Kashyapa.

9. The virtuous-minded son of Varuna, obtained that best of kine, capable of granting every desire, for the purpose of his Homa rites and for benefiting the world.

10. That cow dwelt in that forest adored of all the Rishis. She roamed fearlessly in those sacred and delightful woods.

11. O best of the Bharata race, once on a time came to that forest adored by the celestial Rishis, all the celestial Vasus, Prithu being at then head.

12. They roamed with their wives into that forest and enjoyed themselves in those delightful woods and mountains.

13. O Indra like powerful man, one of the slender-waisted of the Vasus saw that cow roaming in the forest.

14-23. O king, her name was Nandini and she could grant every desire; she possessed the wealth of all accomplishments and large eyes, full udders, fine tail, handsome hoop and every

auspicious signs. She gave much milk. Seeing her such, the wife of the Vasu showed her in astonishment to her husband named Dyonai. O descendant of Puru, O king, this cow of many qualifications was formerly shown by the daughter of the Vasus to the Vasu. O elephant-like powerful man, when that cow was shown to Dyonai, O king, he began to admire her qualities and thus spoke to the lady (his wife). "O black-eyed lady of beautiful thighs, this excellent cow belongs to the Rishi, the son of Varuna, to whom belongs this excellent wood. O slender-waisted lady, he who drinks the milk of this cow lives young for ten-thousand years." O best of kings, having heard this, that lady of slender-waist thus addressed her husband of burning effulgence. I have a friend among men on earth, named Jitavati, the daughter of a king, who possesses great beauty and youth. She is daughter of the royal sage, truthful and intelligent Ushinara. Her wealth of beauty is famous all over the world. O illustrious one, for her, I desire to possess this cow with her calf.

24-25. O best of the celestial, O virtue increasing one, bring her soon. So that my that human friend, drinking her milk, becomes the only person on earth free from disease and decrepitude. O illustrious god, O blameless god, you should grant me my this desire.

26-28. "There is nothing which would be more agreeable to me." Having heard her these words, Dyo, in order to please that celestial lady, stole the cow with the help of Prithu and his other brothers. O king, commanded by his lotus-eyed wife, Dyo did her bidding, for getting the great ascetic merits of the Rishi who owned her (the cow). He did not know then that he would have to fall for the sin of stealing the cow.

29. When in the evening the son of Varuna returned to his hermitage with the fruits he had collected, he did not find the cow and its calf. Then he began to search for her in that excellent wood.

30. The noble-minded and greatly intelligent ascetic searched for the cow everywhere in the woods; but though he searched long, yet he could not find her.

31. The man of ascetic vision then found that she had been stolen by the Vasus. His anger was at once roused and he cursed the Vasus -

32. Saying, "As the Vasus have stolen my cow sweet milk and handsome tail, they shall certainly be born as men on earth."

33. O best of the Bharata race, the illustrious Apava, the best of Rishis, thus cursed the Vasus out of anger.

34-37. Having thus cursed them, the illustrious man again engaged himself in asceticism. O king, when the celestial Vasus were thus cursed in anger by that Brahmarshi and ascetic of great power. They soon came to the hermitage of the illustrious man; as soon as they came to know of it. O best of men, Apava, learned in the ruled of every virtue. O best of kings, the Vasus tried to pacify that Rishi, but they failed to obtain grace from that best of Rishis.

38. The virtuous Rishi said, "You have been cursed by me along with Dyo and others. But you shall be freed from my curse within a year of your birth among men.

39. But he for whose act you have all been cursed by me, that Dyo, will have to remain on earth for long for his own (sinful) act.

40. I shall not make my words futile though uttered in anger. But Dyo shall not beget offspring when dwelling on earth.

41. "He will be virtuous-minded and learned in all Shastras. He will be very obedient to his father and abstain from the pleasure of women."

42. Thus addressing all the Vasus, the great Rishi, went away. And the Vasus all came to me.

43. O king, they prayed to me for a boon, saying, "O Ganga, as soon as each of us will, be born, you yourself should throw us into the water."

44. O best of kings, I did act accordingly. (I threw them into the waters) in order to free them from their earthly life, the effect of that curse.

45. O descendant of the Bharata race, O excellent king, the only one, namely Dyo himself, is to live earth on account of the Rishi's curse.

Vaishampayana said :

46. Having said this, the goddess disappeared then and there. Taking her son with her, she went away to the place she wished to go.

47. That son of Shantanu was named both Gangeya and Devavrata and he excelled his father in all accomplishments.

48. Shantanu then went to his own capital with a sorrowful heart. I shall now narrate to you the many accomplishments of Shantanu,

49. And the great fortune of the illustrious king of the Bharata race, the history of whom is called this effulgent Mahabharata.

CHAPTER 100

(SAMBHAVA PARVA)-Continued

The history of Satyawati

Vaishampayana said :

1. The king Shantanu, adored of the celestial and the royal sages, was famous in all the worlds as being virtuous-minded and truthful.

2. Self-control, liberality, forgiveness, intelligence, modesty, patience and superior energy ever dwelt in that best of men, Shantanu.

3. That king was endued with such accomplishments. He was learned in both Dharma and Artha. He was both the protector of the Bharata race and all the people.

4. His neck was like the conch shell, his shoulder was broad, he was as powerful as a mad elephant. All the auspicious signs of royalty dwelt in his person and they considered that to be their best abode.

5. The people, seeing the (virtuous) acts of that king of great achievements, came to know that virtue was ever superior to pleasure and profit.

6. These accomplishments were all in that best of men, Shantanu and no other king was to equal him in virtue.

7. All the kings of the earth, seeing him devoted to all kinds of virtues, installed him as the king of kings.

8. All the kings were free from misery, fear and anxiety of all kinds during the reign of that lord-protector of the Bharata race. They all slept in peace and rose in peace after happy dreams.

9. All the kings became virtuous and devoted to liberality and religious acts and sacrifices from the great example set by that great king of

wonderful achievements (Shantanu) who was like Indra himself.

10. When the earth was ruled by Shantanu and other kings like him, the religious merits of every order greatly increased.

11. The Brahmanas were served by the Kshatriyas; the Kshatriyas were served by the Vaishyas; the Sudras, adoring both the Brahmanas and the Kshatriyas, served the Vaishyas.

12. Shantanu lived in Hastinapur, the beautiful capital of the Kurus; he ruled over the whole earth bounded by the sea.

13. He was truthful and virtuous like the king of the celestial; and from his liberality, virtues and asceticism he acquired great fortune.

14. He was free from anger and malice, he was as handsome as Soma himself. He was as effulgent as the sun and as courageous as the Vayu. He was like Yama in anger and like Earth in patience.

15. O king, when Shantanu ruled the earth, no deer, bears, birds or other animals were needlessly killed.

16. The virtue of kindness reigned in the kingdom of Shantanu, who himself was full of mercy and free from anger. He equally protected all creatures.

17. The sacrifices in honour of the celestial, Rishis and Pitris were performed but no creature was sinfully deprived of its life.

18. That king became a father of those that were miserable, of those that had not protectors, nay even of birds and beasts and all creatures.

19. During the reign of that best of the Kuru kings, the king of all kings, (Shantanu) the speech was mixed with truth and mind was devoted to liberality and virtue.

20. Having enjoyed the companionship of women thirty six years, he retired into a forest.

21. Shantanu's son, the Vasu, born of Ganga, named Devavrata, resembled his father in beauty, in conduct, in habits and in learning.

22. He was expert in all sorts of weapons belonging to heaven and earth. He was greatly strong and vastly energetic; he was a great car-warrior; and he was a great beauty.

23. Once on a time, he (Shantanu) wounded a deer and pursued it along the banks of the Ganges. The king Shantanu saw that the Bhagirathi (Ganga) had become shallow.

24. Having seen this, the best of men, Shantanu began to reflect, "Why, does not the best of rivers run as before?"

25-26. In searching for its cause, the illustrious king saw a beautiful, strong built and amiable youth. Like Indra himself, who had checked the flow of the river Ganga by his sharp celestial weapons.

27. The king, seeing this wonderful feat (of the youth), namely the checking of Ganga in her course by arrows, was very much surprised.

28. Shantanu had seen him only once, a few minutes after his birth; therefore, he had not sufficient recollection to identify that youth with his son.

29. But the youth, as soon as he saw his father, clouded the king's perception by Maya (delusion) and instantly disappeared before his very sight.

30. The king Shantanu, being much surprised with what he saw and believing the youth to be his own son, said to Ganga, "Show me the child."

31. Ganga, assuming a beautiful form, showed him the youth decked in ornaments, holding him by his right hand.

32. Shantanu could not recognise that beautiful lady, bedecked with ornaments and attired in fine robes, though he had seen her before.

Ganga said :

33. O king, O best of men, the eighth son whom you formerly begot on me, is this, Know that this excellent child is expert in all the weapons.

34. O great king, take him now. He has been carefully reared by me. O best of men, taking him with you, go home.

35. This greatly energetic boy has studied with Vasistha all the Vedas with their Angas. He is skillful in all the weapons, he is a great bow-man, he is like Indra himself in battle.

36. O descendant of the Bharata race, both the celestial and the Asuras look on him with

favour. Whatever the Vedas and Shastras are known to Ushanas (Shukra) are all known to this boy.

37-45. All the Vedas and Shastras that are known by the son of Angirasa (Brihaspati), adored of the celestial and Asuras, he is master of them all. All the weapons that were known to the powerful and invincible son of Jamadagni (Parashurama) are fully and completely known to your this illustrious and mighty-armed son. O king, this boy is a great bow-man and learned in the treatises on the duties of kings. O hero, take home your this heroic son given by me.

Vaishampayana said :

46. Having been thus commanded by her (Ganga), Shantanu took his son, as effulgent as the sun and started for his own capital. Having reached the city which was like the City of Indra, the descendant of Puru (Shantanu) considered himself very fortunate and successful in his wishes. He then installed his accomplished and illustrious son as his heir-apparent for the protection of the kingdom of the Kurus. O best of the Bharatas, the illustrious son soon pleased his father and all the members of his family. He pleased all the subjects of his kingdom by his conduct. The greatly powerful king lived happily with his son for four years. Once on a time, he went to a forest on the banks of the river, named Yamuna. When the kin was roaming there, he perceived a sweet scent coming from an unknown direction.

47. Being desirous of finding out its cause, he wandered about hither and thither; and (at last) he saw a maiden of celestial beauty, belonging to the fishermen class.

48-50. Having seen her, he asked that black-eyed maiden, "O timid maiden, who are you? What are you doing here?" She said, "Blessing be upon you! I am the daughter of the chief of the fishermen. By the command of my father I am engaged to row this boat of take people across this river for religious merits." Having seen her endued with celestial beauty, amiableness and fragrance, the king Shantanu desired to possess her. He went to her father and asked him to bestow her upon him.

51-52. He desired to know whether he was willing to give her in marriage. The chief of the fishermen replied to the king saying, "As soon as that best of beautiful girls was born it, it was understood by me that she should be bestowed (on some one). But, O king, hear the desire that I have in my heart.

53. O sinless one, if you desire to make her your lawful wife, you are truthful, then truly give me a pledge.

54. O king, if you give me the pledge, I shall then bestow my daughter on you, for I can never obtain a husband for her like you."

Shantanu said :

55. O fisherman, after hearing what you ask, I can then say whether I will be able to grant it or not. If it is capable of being granted, I shall certainly grant it.

The fisherman said :

56. O king, the son that will be born of this girl shall be installed on your throne and none else shall you make your successor.

Vaishampayana said :

57. O descendant of Bharata race, Shantanu became unwilling to grant the wish of the fisherman, thought his body was being burnt by the fire of desire.

58. That lord of the earth returned to Hastinapur, thinking of the daughter of the fisherman and his heart afflicted by desire.

59. One day when he was thus meditating over (the girl) in sorrow, his son Devavrata came to him and said -

60. "All is prosperity with you; all chiefs and potentates obey you, why then you grieve thus in sorrow?

61. O king, deep in your own thoughts, you do not speak a word to me in reply. You do not now go out on horse back. You are pale and emaciated and discoloured.

62. I wish to know the disease from which you suffer, so that I may try to get a remedy." Having been thus addressed by his son, Shantanu replied,

63. "Truly I am melancholy. Hear why I am so. O descendant of Bharata race, you are the only son in this our great dynasty.

64. You are always engaged in the sports of arms and achievement of power. O son, I am, however, always thinking of the instability of life.

65. O son of Ganga, if anything happens to you, we shall be sonless and we shall have no descendants. Truly you alone are equal to one hundred best sons.

66. I do not, therefore, desire to marry again. I only desire that prosperity may always attend on you, so that our dynasty may be perpetuated.

67-68. The religious men say that he who has one son has no son at all. The Agnihotra worship and three classes of study do not yield the one sixteenth part of the religious merits as are derived by the birth of a son. There is hardly any difference in this respect between men and other animals.

69. I have no doubt that he who has got a son gains heaven. The three Vedas, which are the roots of the Puranas and which are authoritative even to the celestial, contain many proofs of this.

70. O descendant of the Bharata race, you are a hero of excitable temper; and you are always engaged in the exercises of arms. There is every likelihood of your being killed on the field of battle.

71. "If it so happens, what would be the state of our race! For this reason I am melancholy. I have now told you the cause of my sorrow!"

Vaishampayana said :

72. Having heard the cause (of his grief) from the king, the greatly intelligent and wise Devavrata thought for a while.

73. He then went to the old minister, devoted to his father's welfare. He asked him the cause of his father's sorrow.

74. O best of the Bharata race, that foremost of the Kurus asked him all about it and he then heard from him about the pledge regarding the maiden.

75. Thereupon, Devavrata, accompanied with many venerable Kshatriya chiefs, went to the chief of the fishermen and begged his daughter for his father.

76. The fisherman received him with all due adorations. O descendant of the Bharata race, when the prince was seated, he addressed him thus -

76. "O best of the Bharata race, you are the lord of great prowess, you are the best of wielders of arms. You are the only son of Shantanu. But I have something to tell you.

77-78. If the bride's father be Indra himself, still he is to repent for rejecting such an exceedingly honourable and desirable proposal of marriage.

79. The great man from whose seed was born this most beautiful maiden Satyavati is equal to you in virtue.

80. He has many times recounted to me the great achievements of your father. He has told me that, that virtuous king is worthy of marrying Satyavati.

81-82. Allow me to tell you that I have formerly rejected the offer of that best of Brahmarshis, the celestial sage Asita, who had often asked Satyavati in marriage. O king, I have only one word to say on behalf of this maiden as her father. The only strong objection in this matter is the fact of a rival in a co-wife's son.

83. O chastiser of foes, he is not safe, even he be an Asura or a Gandharva, who has a in you. He will never live long if you grow angry.

84. O king, this is the only objection in the marriage. There is no other. O chastiser of foes, know, this is all I have to say in the matter of bestowal (of Satyavati)"

Vaishampayana said :

85. O descendant of the Bharata race, having been thus addressed, the son of Ganga (Devavrata) replied to him in the hearing of all the chiefs and potentates for the sake of his father.

86. O foremost of truthful men, listen to the vow I take today. There is none born or will be born who will have the courage to take to take such a vow.

87. I shall do what you demand. The son that will be born of this maiden will be our king.

88. O best of the Bharata race, having been thus addressed (by Bhishma), the chief of the fishermen, desirous of achieving the difficult

matter of making his daughter's son king, thus spoke to him.

The Fisherman said :

89. "O virtuous-minded man, you have come here as the full manager of your greatly glorious father. But also the sole manager on my behalf in the matter of the bestowal of this girl.

90. O Gentle Sir, there is something else to be said and something else to be done. O chastiser of foes, those that have daughter must say what I say.

91. O devotee of the religion of truth, the pledge that you have taken in the midst of these chiefs for the sake of Satyavati is worthy of you.

92. I have not the least doubt that it will never be violated by you. But I have great doubt in respect of your sons.

Vaishampayana said :

93. O king, the devotee of religion of truth,(Devavrata), knowing the scruple of the fisherman and being moved by the desire of doing good to his father then said.

94. O chief of the fishermen, O best of chiefs, hear what I say for the sake of my father before all these chiefs and potentates.

95. O chiefs and potentates, I relinquished my right to the throne a few moments before. I shall now settle the doubt that has arisen in respect to my sons.

96. O fisherman, from this day I adopt the vow of Brahmacharya. If I die sonless, still I shall ascend to the rejoins of the everlasting bliss.

Vaishampayana said :

97. Having heard those words, the hair of the fisherman stood erect in delight and he said, "I bestowed my daughter."

98. Thereupon the Apsaras, the celestial and the various classes of Rishis, began to pour down flowers from the firmament (upon the head of Devavrata) and they all exclaimed . "This man is Bhishma (the terrible.)"

99. He (Bhishma) them for the sake of his father, addressed the illustrious (lady) thus, "O mother, ascend this chariot and let us go to our home."

Vaishampayana said :

100. Having said this, Bhishma made the beautiful maiden ascend his car. Then coming to Hastinapur, he told Shantanu all that had happened.

101. All the assembled chiefs and potentates applauded him jointly and individually for his great act. They exclaimed, "He is (really) Bhishma."

102. Having heard the great deed performed by his son Bhishma, Shantanu gave that illustrious man the boon of dying at will.

103. He said, "O my sinless son! death will have no effect untill you wish to live. Death can influence you only after your permission.

CHAPTER 101**(SAMBHAVA PARVA)-Continued****History of Chitrangada****Vaishampayana said :**

1. O king, after the conclusion of the marriage, the king Shantanu installed that beautiful lady in his household.

2. Thereupon, the wise Shantanu begot on his wife Satyawati a very powerful hero, named Chitrangada, the best of men.

3. The powerful king begot on Satyawati another son, named Vichitravirya, who became a mighty bow-man; and he became king after his father.

4. Before that best of men, Vichitravirya, had attained the majority, his father succumbed to the inevitable influence of Time.

5. When Shantanu went to heaven, Bhishma, who was always obedient to Satyawati, installed that chastiser of foes, Chitrangada on the throne.

6. Chitrangada also defeated all the kings of the world by his prowess. He could not find equal of him among men.

7. Seeing him defeat men, Asuras and even the celestial, the powerful king of the Gandharvas, who bore the same name with him, came to him foe a fight.

8-9. Between that foremost of the Kurus and the powerful Gandharva Chief, a fearful combat

took place on the field of Kūrukshetra. The combat lasted for three long years on the banks of the Sarasvati. In that fierce encounter, which was covered with showers of weapons, the best of the Kurus was killed, by the Gandharva through his greater prowess or power of Maya (illusion).

10. Having killed that best of men, the chastiser of foes, Chitrangada, the Gandharva went to heaven.

11. When that best of men, the greatly powerful prince, was killed, the son of Shantanu performed all his obsequies.

12. Thereupon, he installed the mighty armed boy Vichitravirya, still in his minority, on the throne of the Kuru kingdom.

13. Vichitravirya, ever obedient to Bhishma, ruled the kingdom of his father and grand-sires.

14. He adopted the son of Shantanu, Bhishma, learned in the Shastras of religion and law. He too protected him very virtuously.

CHAPTER 102**(SAMBHAVA PARVA)-Continued****History of Vichitravirya,****Vaishampayana said :**

1. O descendant of the Kuru race, Chitrangada, having been killed and his brother being minor, Bhishma, ever obedient to Satyawati, ruled over the kingdom.

2. When that best of all intelligent men, Bhishma, saw that his brother Vichitravirya, had attained majority (youth), he thought of marrying him.

3. O king, he heard that three daughters of the king of Kashi, all equal to the Apsaras in beauty, would be married at a Sayamvara.

4. Thereupon, that best of car-warriors, that chastiser of foes, that Lord (Bhishma), riding on a single car, went at the command of his mother to the city of Varanasi (Kashi).

5. There the son of Shantanu, Bhishma, saw that many kings and potentates had come from all directions. He also saw those three maidens.

When the kings were being mentioned by name, Meanwhile there arrived Bhishma alone

who had already become an old man. On seeing him, all the extremely beautiful young girls became agitated thinking him to be an old man. Those kings of mean character gathered together over there started talking among themselves and deriding him thus : He has already become an old person. Wrinkles have spread all over his body. The hair on his head has become white. Despite of these signs how came he has arrived here? He is really shameless and by proving his vow untrue, what will he tell the people here. Truly the fact that Bhishma is a calibrate has been spread in vain all the world over.

Vaishampayana said : O Bharata, hearing the words of those kings Bhishma became angry.

6. Bhishma, the lord, chose himself those maidens (for his brother).

7. O king, taking those maidens on his chariot, the best of warriors, Bhishma, spoke to the (assembled) kings in a voice like the thunder of the clouds.

8-9. The wise have said that after inviting accomplished man, a maiden may be bestowed on him decked with ornaments and accompanied with valuable presents as much as lie in the power of the bestower to give. Others may bestow their daughters by accepting a couple of kine. Some again may bestow their daughters by taking a fixed sum and some again take away maidens by force. Some marry with the consent of the maidens and some by dragging them into consent. Some by obtaining their parents' consent, some again obtain wives as presents.

10-12. The learned men praise the eighth form of marriage, but the Svayamvara is highly spoken by the kings. But the sages have said that the wife taken by force amidst an assemblage of kings after defeating them is to be highly prized. Therefore, O kings, I carry away these maidens by force. Try with all your strength to defeat me or be defeated.

13-14. O kings, I stand here, resolved to fight. Having said this to the kings and the king of Kashi, the greatly powerful. Kuru prince took up those maidens on his car. Having thus taken them on his car and having challenged them (the chiefs) to fight, he sped his chariot away.

15. Thereupon all the kings stood up in anger; they slapped their arms and bit their mother lips.

16. Their great hurry in casting off their ornaments and putting on their armours produced a loud uproar.

17-21. O Janamejaya, the ornaments and armours resembled like the meteoric flashes in the sky. With their brows contracted and eyes red in anger, they moved in impatience, their ornaments and armours dangling with their agitated steps. The charioteers soon brought handsome cars, yoked with fine horses. Those heroes, armed with all kinds of weapons then got on those cars. They pursued the retreating chief of the Kurus. O descendant of the Bharata race, then occurred that wonderful fight. That hair-stirring battle in which innumerable kings were on one side and only one was on the other.

22-25. The kings hurled at their foe ten thousands arrows at the same time. Bhishma, however, stopped their memberless arrows before they could fall upon him by a counter shower of his own arrows as numerous as the down of the body. Thereupon, the kings surrounded him on all sides and rained upon him a shower of arrows like masses of clouds showering on the mountains. He (Bhishma), stopping that shower of arrows by his own, wounded each of the kings with three arrows. O king, the kings wounded Bhishma each with five arrows.

26-35. But he stopped the attacking kings each with two arrows. The battle became so fierce with the dense shower of arrows that it looked like the battle between the Devas and the Danavas. And even brave men were struck with fear to look at it. (Bhishma) cut off by his arrows flag staffs, armours and human heads by hundreds and thousands on the field of battle. Such was his prowess and extraordinary lightness of hand, such was the skill with which he protected himself, that the fighting car-warriors, though his enemies, loudly applauded him. That foremost of all experts in arms (Bhishma), having defeated all the kings in battle and having taken the maidens with him, went towards the capital of the Bharatas. O king, then the great car-warrior king, Shalva, challenged from behind the son of

Shantanu, Bhishma, to a combat. Desirous of securing the maidens, he came upon Bhishma like a powerful leader of elephants, rushing upon another of its kinds and tearing with its tusk its opponent's thigh at the sight of a female. That mighty armed king Shalva cried in wrath to Bhishma, "Stay, Stay." Then the best of men, Bhishma that destroyer of hostile army, provoked by his words, flamed up in anger like a blazing fire. Bow in hand, his brow borrowed into wrinkles, he stopped his car in obedience to the Kshatriya usage and stayed there in expectation of the enemy.

36. The great car-warrior stopped his car for Shalva and all the kings, also stood there to see him stop. They wished to see the coming combat between Bhishma and Shalva.

37. The two (heroes) then began to show their prowess on each other like two roaring bulls of great strength fighting at the sight of a cow.

38. The best of men, king Shalva, covered the son of Shantanu, Bhishma, with hundreds and thousands of swift-winged arrows.

39. The kings, seeing that Shalva was covering Bhishma at the very outset of the combat with innumerable arrows, were much astonished and they all cried "Blessed, Blessed."

40. Seeing him very light-handed in battle, all the kings applauded in delight the king of men, Shalva.

41. Hearing these shouts of the Kshatriyas, the subjugator of hostile towns, the son of Shantanu, Bhishma, exclaimed, "Stay, Stay."

42. He (Bhishma) commanded his charioteer in anger, saying, "Lead the car where the king (Shalva) is. I shall instantly kill him as Garuda kills a serpent."

43. O king, the Kuru prince then attached the Varuna weapon to his bow-string and he wounded with it the four steeds of king Shalva.

44. O best of Kings, the Kuru prince, warding off with his weapons those of his foe, killed king Shalva's charioteer.

45-49. The best of men, the son of Shantanu, Bhishma, for the sake of the maidens, killed the excellent steed (of his adversary) by the Aindra weapon. He then defeated that best of kings, (Shalva), but allowed him to escape with his life.

O best of the Bharata race, thereupon, Shalva went away to his own kingdom. Having returned to his capital, he virtuously ruled over his people; and O subjugator of hostile towns, the kings also who came to the Svaymvara returned to their own capitals. After defeating the kings, the best of all wielders of arms, Bhishma, went with the maidens to Hastinapur, where was that king of the Kurus, Vichitravirya, who ruled the world.

50-51. Vichitravirya, who ruled the world virtuously like his father the Kuru prince and the best of all monarchs Shantanu. O king, within a very short time, he (Bhishma) passed many forests, rivers, hills and woods with various trees. The son of the ocean-going river (Ganga) of immeasurable prowess in battle, killing numberless men, but having no scar on his own body.

52-53. Bhishma brought the daughters of the king of Kashi. As tenderly, as if they were his own daughter-in-law, sisters or daughters. Bringing them as his daughters, he presented them to the Kurus.

54. That mighty armed hero wishing his brother's welfare brought those greatly accomplished maidens and then offered them to his brother.

55-56. Bhishma gave to Vichitravirya the maidens who were brought by his prowess. The virtuous man (Bhishma), having achieved this extraordinary deed according to kingly custom, began to make preparations for his brother's marriage. Having consulted with Satyawati everything about the wedding was settled by Bhishma; but the eldest daughter of the king of Kashi, softly smiling, spoke thus -

57. "I have chosen in my heart the king of Saubha as my husband. He too has in his heart accepted me as his wife. This is also agreeable to my father.

58. I would have also chosen Shalva in the Svayamvara as my husband. You are learned in the precepts of virtue. Knowing all this do, what you think proper."

59. Thus addressed by that maiden before the Brahmanas, the heroic Bhishma began to reflect what should be done.

60. The greatly virtuous man, after consulting with the Brahmanas, learned in the Vedas, allowed the eldest daughter of the king of Kashi, Amba, to do what she liked.

61. Bhishma then bestowed (the two princess) Ambika and Ambalika on his younger brother Vichitravirya according to the ordained rites.

62. After having married them, Vichitravirya, though he was virtuous-minded, became lustful from his prime of youth.

63. They were both of tall stature; their heads, were covered with black curly hair, their finger nails were red and high; they had beautiful rising breasts and hips.

64. The beautiful and amiable damsels, endued with every auspicious mark, considered their husband Vichitravirya in every war worthy of them; and they loved and respected him.

65. He (Vichitravirya) too, endued as he was with the beauty of the Ashvinis and the prowess of the celestial, could steal the hearts of all women.

66. That king of the world, Vichitravirya, enjoyed with his wives uninterruptedly for seven years and he was then attacked by consumption, though he was still in the prime of youth.

67. His friends and relatives tried to effect a cure in consultation with the physicians, but (in spite of all their efforts), the Kuru prince went to the abode of Yama like a setting son.

68-69. The virtuous-minded son of Ganga (Bhishma) became plunged in anxiety and grief. Bhishma with all the other chief Kurus, in consultation with Satyawati, then caused the obsequies of (the deceased) Vichitravirya to be performed by learned priests.

CHAPTER 103

(SAMBHAVA PARVA)-Continued

Conversation between Bhishma and Satyawati

Vaishampayana said :

1-3. The unfortunate and miserable Satyawati, plunged in grief for her son, performed with her

daughters-in-law, the obsequial rites of her son. The amiable lady then consoled her two daughters-in-law and the foremost of all wielders of arms Bhishma; Then turning her mind on virtue and on the paternal and maternal lines, the illustrious lady thus addressed the son of Ganga. "The funeral cake, the achievements and the perpetuation of the Kuru dynasty and of the line of the illustrious and virtuous Shantanu all depend upon you.

4. As the attainment of heaven is certain from good deeds, as long life is certain from truth, so virtue is certainly inseparable from you.

5. O virtuous man, you are well acquainted with the precepts of virtue, both in abstract and in detail. You are learned in the various Shrutis and in all the branches of the Vedas.

6. I know you are like Indra and Angiras in firmness, in virtuous, in preserving family-customs and in the presence of mind.

7. Therefore, O best of virtuous men, greatly relying on you, I shall appoint you to do a certain act. Hearing it, you should do it.

8-10. O descendant of Bharata race, the wives of your brother, the beautiful daughters of the king of Kashi, both possessing beauty and youth, are desirous of offspring. O best of men, my son and your brother, endued with great prowess and dear to you, has gone to heaven when he was a boy. O mighty-armed hero, therefore, beget at my perpetuation of our dynasty. You should perform this virtuous act.

11. "Install yourself on the throne of the kingdom and rule the domain of the Bharatas. Marry wife according to the rites. Do not sink your ancestors in hell."

Vaishampayana said :

12. Thus addressed by his mother, relatives and friends, the chastiser of foes, the virtuous-minded (Bhishma) said the following comfortable to the dictates of virtues.

13-14. "O mother, what you say is certainly sanctioned by religion. But you know my vow as regards begetting children. O mother Satyawati, you know also what took place in connection with thy bestowal. I now repeat the pledge I once gave.

15. I can renounce the three worlds, I can renounce the kingdom of heaven or anything that may be greater than the both, but I can never renounce truth.

16. Earth may renounce her scent, water may renounce its moisture, light may renounce its attribute of exhibiting forms, the wind may renounce its attribute of being perceivable by the touch.

17. The sun may renounce its glory, comet its heat, the sky its sound, moon its cool rays.

18. The slayer of Vitra (Indra) may renounce his prowess and the king of justice his impartiality, but I cannot renounce truth."

19-21. Having been thus addressed by her son, endued with great effulgence, mother Satyavati, then replied to Bhishma, "O hero whose strength is truth, I know you are devoted to truth. If you like, you can create another three worlds out of your great energy. I know what was your vow on my account. But taking into your consideration the emergency, bear the burden of duty you own towards your ancestors.

22. "O chastiser of foes, act in a way so that virtue is not destroyed and so that the thread of our race is not broken and our friends and relatives may not grieve."

23. Having been thus again and again urged by his miserable and son-bereaved mother (Satyavati), with words inconsistent with virtue, Bhishma said -

24. "O queen, turn your eyes on virtue. Do not destroy us all. The violation of truth in Kshatriyas is never praised in the scriptures.

25. O queen, I shall tell you the everlasting usage of the Kshatriyas, to which recourse may be had in order to prevent the line of Shantanu being extinct.

26. Hearing it, consider what should be done, in consultation with the priests and those wise men who know what practices are allowable in the time of emergency and distress. Forget not the ordinary course of social conduct."

CHAPTER 104

(SAMBHAVA PARVA)-Continued

Conversation between Bhishma and Satyavati

Bhishma said :

1-2. The king Haihayas was killed by (Parashu) Rama, the son of Jamadagni, with his battle axe from his anger at the death of his father. Cutting off one thousand arms of Arjuna (Haihayas), he achieved a most difficult feat in the world.

3-4. He set out on his car to conquer the world; and taking up his bow, he hurled his mighty weapons to exterminate the Kshatriyas. In olden time the illustrious descendant of the Bhrigu race, exterminated the Kshatriya race for twenty one times with his swift arrows.

5-6. When the earth was thus in olden time made Kshatriya-less by that great Rishi, the Kshatriya women raised children by the Brahmanas, learned in the Vedas. They went to the Brahmanas not lustfully, but from virtuous motives. It is said in the Vedas that the son so raised belongs to him that had married the mother.

7. Having established Dharma in mind those Brahmanas reached there. In this world we have seen rebirth of Kshatriyas.

8. Thus it was that the Kshatriya race was again brought into existence all over the world. There is an old history in connection with this matter and I shall narrate it to you.

9-10. There was in the time of yore, a wise Rishi, named Utathya. He had a wife, name Mamata whom he dearly loved. One day Utathya's younger brother, the priest of the celestial, the greatly effulgent Brihaspati, proposed to Mamata.

11. Mamata said to her Devara (husband's younger brother), that best of eloquent men, "I am pregnant by your elder brother; therefore you should not seek me now.

12-13. O illustrious Brihaspati, the child, who is now in my womb, has studied there the Vedas with six Angas. Your seed is also

infallible. How is it possible for two children to live there at the same time? Therefore, you should not desire me to-day."

14. Having been thus addressed by her, Brihaspati, though greatly intelligent, could not suppress his desire.

21. (Slokas 14 to 21 are not translated for obvious reasons.)

24. From the curse of the Rishi Brihaspati, Utathy's son, as illustrious and as effulgent as Brihaspati, was born blind; and he was named Dirghatamas. The born-blind, Veda-knowing and greatly wise Rishi obtained for his wife by his learning a young and handsome Brahmana maiden, named Pradveshi.

25-26. He begot on her Gautama and other sons in order to keep up the illustrious line of Utathya's race. But Gautama and others were all covetous and fools. The virtuous-minded, high souled and learned in the Vedas and Vedangas. (Dirghatamas) learnt from Surabhi's son the practices of the cow race and he began publicly to commit the vice.

27-28. The excellent Rishis, the dwellers of the same hermitage, became indignant to see him transgress all propriety. They said, "This man transgresses all propriety. He deserves not to live in the hermitage. We shall all renounce this sinful wretch."

29. They said many things else regarding the Rishi Dirghatams. His wife also, having (already) obtained sons, was not pleased with him.

Pradveshi said :

30-31. The husband then addressing his wife Pradveshi said, "Why are you dissatisfied with me?" The husband is called Bhatri, because he supports his wife; he is called Pati, because he protects her, but you are neither to me. O great ascetic, as you are blind from your birth, it is I who have supported you and your children. But I shall do it no longer.

Bhishma said :

32. Having heard her words, the Rishi became angry and he said to his wife Pradveshi and her sons "Take me to the Kshatriyas (kings) and you will then be rich."

Pradveshi said :

33. O Brahmana, I do not desire to possess the wealth, earned by you, which would always be the cause of misery. O best of Brahmanas, do what you like; I shall not support you as I did before.

Dirghatamas said :

34-37. From this day I make this rule among men that every woman shall stick to one husband only all through her life. Whether the husband is dead, or whether he is alive, she must not have connection with another man. She, who will have it, will be considered as fallen. A woman without a husband will always be liable to be sinful. Even if she is wealthy, she will not be able to enjoy it truly. Calumny and evil report will always follow her.

Bhishma said :

38. Having heard these words, the Brahmana lady became exceedingly angry and said, "O sons, throw him into the Ganges."

39-40. Her avaricious and foolish sons, Gautama and his brothers, exclaimed, "Why should we support this blind old man?" Thus thinking, those wicked men tied him on a raft and threw him into the Ganges. They then returned home.

41-42. The Brahmana, drifting along the stream on that raft, passed through the territories of many kings. One day a king, named Bali, learned in all the precepts of religion, saw him (the blind Rishi) drifting along the stream and approaching near him.

43-44. O best of the Bharata race, the virtuous-minded Bali, whose strength was truth, knowing who he was, took him up (from the stream) for the purpose of raising up offspring. He said.

"O illustrious man, I have to raise up a few sons on my wife. Therefore, beget on her some virtuous and wise sons."

45. Thus addressed, the greatly effulgent Rishi said to him, "Be it so." Thereupon, that king sent his wife Sudeshna to him.

46-47. That lady, knowing him to be blind and old, did not go to him. She sent to him her

old nurse. The virtuous-minded Rishi begot on that Shudra woman eleven sons.

48. O descendant of the Bharata race, seeing all those sons, Kakshivata being their eldest, who studied all the Vedas, the king one day asked the Rishi, "Are these sons mine?"

49. The great Rishi said to him, "No, they are mine. I have begotten Kakshivata and others on a Shudra woman.

50. Your queen, Sudeshna, finding me old and blind, the foolish woman, insulted me (by not coming herself) and sent her nurse to me.

51. He (the king) then gratified the excellent Rishi and sent his wife, Sudeshna, again to him.

52. Dhirghatama touched that lady's body and told her, "You will give birth to sons, as effulgent as the sun.

53. Namely, Anga, Vanga, Kalinga Pundra and Sunga. Five countries will be named on earth after their names.

54-55. From Anga a country will be called Anga, from Banga one Banga, from Kalinga one Kalinga, from Pundra one Pundra and from Suhma one Sahma. It was thus the line of Bali was perpetuated by the Rishi.

56. It was thus that many virtuous, greatly energetic and exceedingly strong bow-men, Kshatriyas, were born from the Brahmanas. Hearing this, O mother, do as you like in this matter.

CHAPTER 105

(SAMBHAVA PARVA)-Continued

Advice of Satyavati

Bhishma said :

1-2. O mother, listen to me, I shall point out the means by which the Bharata dynasty may be perpetuated. Let an accomplished Brahmana be invited with the offer of wealth; let him beget offspring on the wives of Vichitravirya.

Vaishampayana said :

3. Then Satyavati thus spoke to Bhishma, smiling softly and speaking in bashful voice.

Satyavati said :

4. O descendant of the Bharata race, what you say is true. From my confidence in you, I

shall now point my confidence in you, I shall now point out the means of perpetuating our dynasty.

5. You shall not be able to reject it, learned as you are in the practices permitted in the time of distress. You are Virtue, you are Truth.

6. Therefore, hearing what I say, do what is proper. My father was a virtuous man and for virtue's sake he had kept a boat (for crossing people.)

7-8. In the prime of my youth, I went one day to ply that boat. It so happened that the great and wise Rishi Parashara, the foremost of all virtuous men, came on my boat for crossing the Yamuna. As I was taking him across the river, that best of Rishis became full of desire and began to address me in soft words.

9. O descendant of Bharata, I was afraid of my father, but I was also greatly afraid of the Rishi's curse. Therefore, having got from him a great boon, I could not refuse his request.

10-11. O descendant of the Bharata race, he overpowered me, a mere girl, by his great effulgence and he also enveloped the region with a thick fog. There was in my body a revolting odour of fish before, but the Rishi dispelled it and gave me my this fragrance.

12. The Rishi told me, "After bringing forth this child on the island of this river, you will remain a virgin."

13. The son of Parashara, thus born of me in my maiden-hood, has become great ascetic, named Dvaipayana.

14. That illustrious Rishi, having divided by his ascetic power the Vedas into four parts, has become known on earth as Vyasa and for his black colour as Krishna.

15. He is truthful, free from passions and a great ascetic who has destroyed all his sins; he went away with his great father as soon as he was born.

16. Asked by me and also by you, that Rishi of incomparable effulgence will surely beget excellent offspring on the wives of your brother.

17. He told me, "Mother, think of me (mentally call me) when you will be in difficulty. O mighty-armed Bhishma, if you wish, I can now think of him."

18. O Bhishma if you are willing and if you appoint him, I am sure that great ascetic will beget children on the wives of Vichitravirya.

Vaishampayana said :

19-20. When the great Rishi was the mentioned, Bhishma with joined hands said. "That man is truly intelligent who fixes his eyes judiciously on Dharma, Artha and Kama and who, after reflecting with patience, acts in such a way as virtue (Dharma) may lead to future virtue, profit (Artha) to future profit and pleasure (Kama) to future pleasure. Therefore, that which has been said by you and that which, besides being beneficial to us is consistent with virtue, is certainly the best advice and it has my full approval."

Vaishampayana said :

21-26. O descendant of the Kuru race, when Bhishma said this, Kali (Satyavati) thought of the Rishi Krishna Dvaipayana. Dvaipayana, who was then interpreting the Vedas, came at once to his mother without any body knowing it, as soon as he found that he had been thought of. She (Satyavati), having welcomed her son in all due form, embraced him with her arms and bathed him with her breast milk. The daughter of the fisherman (Satyavati) shed much tears to see her son after a long time.

27. Having seen her weep, the great Rishi, Vyasa, her eldest son, washed her (face) with cool water; and bowing to his mother, he said -

28. "O mother, I have come to fulfill your wishes. Therefore, O virtuous lady, command me without delay. I shall accomplish what you desire."

29. The priest (of the Bharatas) then worshipped the great Rishi in the proper form and the Rishi accepted the offerings of the worship with uttering the usual Mantras.

30. Being pleased with the due worship with the proper Mantras, he took his seat. His mother, Satyavati, seeing him conformably seated, asked his welfare and made the usual enquiries.

31-35. She then said, "O Kavi, (learned man), the sons derive their birth from both the father and the mother. There is no doubt that their proprietors are both the father and the mother. You are my eldest son according to the ordi-

nances. O Brahmarshi, Vichitravirya was my youngest son. As he was the brother of Bhishma by father's side, so you are by the mother's side. This is my opinion, I do not know what is your opinion, I do not know what is your opinion. This Bhishma, the son of Shantanu, who is devoted to truth, does not, for the sake of truth, wish to beget children or to rule the kingdom.

36-38. "Therefore, O sinless one, for the sake of the affection you bear for your brother (Vichitravirya), for the sake of perpetuating the dynasty of Shantanu, for the sake of Bhishma and my request. For the sake of the kindness you bear for all creatures, for the sake of the protection of people and for the sake of the liberality of your heart you should do what I say. Your younger brother has left two young wives, like the daughters of the celestial. They possess beauty and youth and they wish to have sons from the desire of getting virtue. O son, therefore, beget on them sons worthy of our dynasty and for the continuance of our line."

Vyasa said :

39-41. O (mother) Satyavati, you know what is virtue, both as regards this world and the next. O lady of great wisdom, your mind is also fixed on virtue. Therefore, making virtue my motive, I shall, at your command, do what you desire, knowing (as I do) that this practice is conformable to the true and eternal religion. I shall produce for my brother sons that will be like Yama and Varuna.

42. Therefore, let the ladies observe the vow I indicate for one full year. They will be then purified. No woman must come to me without having observed a rigid vow.

Satyavati said :

43-44. Take such steps as the ladies may conceive today. The people perish in a kingdom where there is anarchy. Sacrifices and other holy acts are destroyed, the rains and the celestial disappear from that place.

45. O Lord, how can a kingdom be protected without a king? Therefore, see that the ladies conceive. Bhishma will watch over the children in their womb.

Vyasa said :

46. If I am to produce sons for my brother so unseasonably then let the ladies tolerate my ugliness. That will be to them a great penance.

47. If the princess of Kosalya (Ambika) can bear my strong odour, my ugly and grim visage, my attire and body, she will then conceive an excellent son.

Vaishampayana said :

48-50. Having thus spoken to Satyawati, the greatly effulgent Vyasa said to her, "Let the princess of Kosalya adorned with ornaments wait for me in her bed room in clear attire. (so saying) he (immediately) disappeared. Satyawati then went to her daughter-in-law and in private, spoke to her these words of beneficial and virtuous import, "O princess of Kosalya, hear what I say. It is consistent with virtue.

51-53. On account of my bad fate, the Bharata dynasty has become extinct. Seeing me grieved and the extinction of his paternal line. The wise Bhishma, with the desire of perpetuating our race has made to me a suggestion. But, O daughter, its accomplishment depends on you. Accomplish it and restore the lost line of the Bharatas. O beautiful girl, bring forth a son as effulgent as the king of the celestial. He will bear the heavy burden of our this hereditary kingdom.

54. She (Satyawati,) having succeeded somehow in getting the consent of that virtuous lady to her proposal which was consistent to religion, fed Brahmanas, Devarshis and guests.

CHAPTER 106

(SAMBHAVA PARVA)-Continued

The birth of Vichitravirya son's

Vaishampayana said :

1. When her daughter-in-law performed her purifying bath after her season, Satyawati led her to a luxurious bed-room and spoke to her thus -

2. "O princess of Kosalya, your husband has an elder brother who will today come to you. Wait for him without falling asleep."

3. Having heard these words of her mother-in-law, the amiable lady, as she lay on her bed in

her bed-room, began to think of Bhishma and other great Kuru chiefs.

4. Then the truthful Rishi, who had given his promise as regards Ambika first, came to her bed-room while the lamp was burning.

5. Seeing his dark visage, his matted locks of copper colour, his blazing eyes and his grim beard, the lady closed her eyes in fear.

6. But he (the Rishi), in order to accomplish his mother's desire, united with her. The daughter of the king of Kashi was not able to open her eyes from fear.

7. When he came out, the mother asked the son, "Will the princess have an accomplished son?"

8-9. Hearing his mother's words, the son of Satyawati, the self-controlled and greatly wise Vyasa said, "The son that will be brought forth by the princess, will be equal to ten thousand elephants in strength. He will be greatly fortunate, greatly powerful and vastly intelligent. The noble prince will have one thousand sons.

10-14. "But for the fault of his mother, he will be blind." Having heard these words of his son, the mother said, "O great ascetic, how can one who is blind be a king, worthy of the Kurus? How can one who is blind can protect his relatives and friends and increase the glory of his fathers and continue the dynasty? Therefore, you should give another king to the Kuru race."

15. Having promised this, the illustrious (Vyasa) went away. In due time the princess of Kosalya gave birth to a blind son. O chastiser of foes, after securing the consent of her daughter-in-law, Satyawati soon after again summoned Vyasa as she did before. Vyasa came according to his promise and went to the second wife (Ambalika) of his brother in proper form. But she became pale and discoloured with fear on seeing the Rishi.

16. O descendant of the Bharata race, seeing her pale and discoloured with fear and afflicted with grief.

17. The son of Satyawati, Vyasa, spoke to her thus, "As you have become pale by seeing me ugly, so your son will be also pale in complexion.

18-19. O beautiful featured lady, the name of your son will be accordingly Pandu, (pale.)" Having said this, the excellent and illustrious Rishi came out and met her mother who asked

him about the child. He told her that the child will be pale.

20. His mother (Satyavati hearing this) begged again for another son. The Rishi replied to his mother by saying, "Be it so."

21. The lady (Ambalika) gave birth to a son in due time. He was of pale complexion, very effulgent and endued with all auspicious marks.

22. This son afterwards begot those mighty bow-men, the five Pandavas. (Sometime after), when her eldest daughter-in-law was again in her season, she was asked by (Satyavati) to go to Vyasa.

23. But she, endued with the beauty of a daughter of the celestial, remembering the grim visage and strong odour of the great Rishi, did not act according to the request of the lady (Satyavati) out of fear.

24. Having decked a maid-servant like an Apsara with her ornaments. The daughter of the king of Kashi sent her to Krishna (Vyasa).

25. She rose up and saluted him as the Rishi came. After having waited upon him respectfully, she took her seat near him when asked.

26-27. O king, the Rishi of rigid vows was greatly pleased with her. When he rose (to go away) he said, "O amiable girl, you shall no longer remain a maid-servant. Your son will be greatly fortunate, virtuous and the foremost of all intelligent men on earth."

28. The son of Krishna Dvaipayana thus born was known by the name of Vidura. He was thus the brother of the illustrious Dhritarashtra and Pandu.

29. The God of Justice was thus born as Vidura in consequence of the curse of the Rishi Mandavya. He was free from desire and anger.

30-31. When Krishna Dvaipayana was met by his mother as before, he told her, how he had been deceived by the eldest of the princesses and how he had begotten a son on a Shudra woman. Having said this, he disappeared in her sight.

32. Thus were begotten on the field (wives) of Vichitravirya by Dvaipayana three sons, as effulgent as the celestial children, the expanders of the Kuru race.

CHAPTER 107

(SAMBHAVA PARVA)-Continued

History of Animandavya

Janamejaya said :

1. What did Dharma (the god of justice) for which he was cursed? Who was the Brahmana Rishi, for whose curse the god had to be born in the womb of Shudra woman?

Vaishampayana said :

2. There was a certain Brahmana, who was known as Mandavya. He was learned in all the precepts of virtue; he was devoted to truth and asceticism.

3. The great ascetic sat at the entrance of his hermitage, as a great Yogi with his arms upraised in the observance of the vow of silence.

4. As he passed years together (in that state), one day (some) robbers came to his hermitage with stolen properties.

5-8. O best of the Bharata race, they were pursued by many guards-men. O best of the Kuru race, the thieves, entering that hermitage, hid their booty there. Before the force (guards-men) came up, they too hid themselves in fear. But as soon as they had concealed themselves, the guards in pursuit came to the spot. O king, the pursuers of the thieves saw the ascetic sitting in that state; and they asked him, "O excellent Brahmana, which way the thieves have gone? O Brahmana, point them to us, so that we may follow them without loss of time."

9. O king, having been thus addressed by the guards, the ascetic did not say a word in reply, good or bad.

10. Thereupon, the officers of the king, in searching that hermitage, found the thieves with the stolen properties concealed there.

11. The suspicion of the guards fell upon the Rishi; they seized him with the thieves and brought him before the king.

12. The king sentenced him along with the thieves. The guards, acting in ignorance, put the great Rishi also on the Shula (an instrument of death).

13. Having put them (the thieves) and the Rishi on the Shula, they returned to the king with the stolen property they had recovered.

14. Though the virtuous-minded Brahmana Rishi remained for many years on the Shula without food, yet he did not die.

15-16. The illustrious man, who was in deep Tapa, at the point of the Shula, kept up his life and brought other Rishis there by his ascetic power. O descendant of the Bharata race, they came in the night in the forms of birds; and seeing him engaged in Tapa (ascetic meditation), though fixed on the Shula, they were extremely aggrieved. Having shown themselves in their own forms, they asked that excellent Brahmana -

17. "O Brahmana, we desire to hear what is your sin for which you suffer this torture of being placed at the point of the Shula."

CHAPTER 108

(SAMBHAVA PARVA)-Continued

History of Animandavya

Vaishampayana said :

1. Thereupon, that best of Rishis thus replied to the ascetics, "Whom shall I blame? None is to blame."

2. O king, the guards, having seen him after many days in that state, told the king all that had happened.

3. Having heard their words, the king after consulting with his ministers, gratified that excellent Rishi fixed on the Shula.

The king said :

4. O best of Rishis, I have offended you out of ignorance. I beseech you, pardon me. You should not be angry with me.

Vaishampayana said :

5-6. Having been thus addressed by the king, the Rishi was gratified. Having thus gratified him, the king took down the Shula and tried to draw it out from him but he was unable to do it.

7. The Rishi in that state with Shula practised the austere penances and he thus conquered by his asceticism many regions difficult to be obtained.

8-10. Therefore, he was called on earth Animandavya. That great truth-knowing Brahmana (one day) went to Dharma (the god of justice). Seeing the god seated on his seat, the

lord (Rishi) asked him reproachingly, "What is the sinful act which has been committed unconsciously by me. For which I am suffering from this punishment? Tell me without delay and then see my ascetic power."

Dharma said :

11. O ascetic, a little insect was once pierced by you with a blade of grass; you now receive the fruit of your action.

Animandavya said :

12-13. You have inflicted upon me a great punishment for a little fault. Therefore O Dharma, you will be born as a man in the womb of a Shudra woman. I establish this rule today on earth in respect of the consequences of one's act that no sin will be committed in any act done by a man below the age of fourteen years. When committed only above that age, it will be sin."

Vaishampayana said :

14. Being cursed by that illustrious man for this fault, Dharma was born as Vidura in the womb of a Shudra woman.

15. He (Vidura) was learned in Dharma and Artha; he was free from avarice and anger; he was fore-seeing, tranquil in mind and ever engaged in doing good to the Kurus.

CHAPTER 109

(SAMBHAVA PARVA)-Continued

Coronation of Pandu

Vaishampayana said :

1. On the birth of these three sons (Dhritarashtra, Pandu and Vidura), Kurujangala, Kurukshetra and the Kurus grew in prosperity.

2. The land gave abundant harvests and the crops were juicy. The clouds showered rains at proper time and the trees became full of fruits and flowers.

3. The beasts of burdens were happy and the deer and the birds were exceedingly glad. The flowers became fragrant and the fruits became sweet.

4. The cities were filled with merchants and artisans; the people became brave, learned, honest and happy.

5. There were no thieves, there was none who was sinful. It seemed that Satyayuga had come over all parts of the kingdom.

6. The people were devoted to virtuous acts, sacrifices and the vow of the truth. Bearing love and affection for one another, they grew in prosperity.

7. They were free from pride, anger and covetousness; they took delight in sports which were perfectly innocent.

9. The holy city (Hastinapur) like the wide ocean, full of hundreds of palaces and mansions, possessing gates and arches and looking like dark clouds, appeared like the celestial capital of Indra. The people sported in great delight in the rivers, lakes, tanks, beautiful groves and woods.

10. The Southern Kurus, in virtuous rivalry with the Northern Kurus, walked with the Devarshis and Charanas.

11. None was there miserly and there was no woman who was a widow in that delightful country whose prosperity was thus increased by the Kurus.

12. The wells were full of water, the groves abounded with trees, the houses of Brahmanas were full of wealth and the whole kingdom was full of prosperity.

13. O king, thus virtuously ruled by Bhishma, the kingdom was adorned with hundreds of sacrificial stakes.

14. The wheel of virtue being thus set in motion by Bhishma, the country was full of increased population, people coming from other countries.

15. The citizens and the people were all filled with hope on seeing the achievements and behaviour of the youthful princes.

16. O king, in the house of the chief Kurus and in those of the people, "Give" "Eat" were the words that were constantly heard.

17. Dhritarashtra, Pandu and Vidura were brought up from their birth by Bhishma, as if they were his own sons.

18. They passed through the usual rites of their order; they engaged themselves in study and vows; they grew up into youths, expert in athletic sports and labour.

19. They became expert in archery, learned in the Veda, skillful in club-fight and in using sword and shield. They were experts in horsemanship and in the management of elephants; they were learned in the science of morality.

20. They were acquainted with history, Puranas and with many other branches of learning. They were well-acquainted with the mystery of the Vedas and the Vedangas. The knowledge they acquired was versatile and deep.

21. The greatly powerful Pandu excelled all men in the science of archery. The king Dhritarashtra excelled all men in personal strength.

22. O king, there was none in the three worlds, who excelled Vidura in his devotion towards religion and virtue and in his knowledge of the science of morality.

23. On seeing the restoration of the extinct dynasty of Shantanu, the following saying became current over all countries.

25. "Amongst the mothers of heroes, the daughter of the king of Kashi; among all countries, Kurujangalas; among all virtuous men, Bhishma; and among all cities, Hastinapur, are the foremost. Dhritarashtra did not get the kingdom, because he was blind; and Vidura also did not get it, because he was born of a Shudra woman, therefore Pandu became king.

26. One day the foremost of all statesmen, the learned in all the moral precepts, the son of Ganga (Bhishma), spoke to Vidura thus.

CHAPTER 110

(SAMBHAVA PARVA)-Continued

Marriage of Dhritarashtra

Bhishma said :

1. This our famous dynasty, endued with every virtue and accomplishment, has all along ruled over all other kings on earth.

2-3. It was perpetuated by many virtuous-minded and virtuously inclined kings. Satyawati, the illustrious Krishna (Dvaipayana) and myself, have raised you up in order that this our great dynasty may not be extinct.

4. It is certainly your duty and mine to take such steps as our this dynasty may expand as the sea.

5. I have heard that the princess of the Yadavas, the daughter of Suvala and the princess of Madra, are worthy of being allied to our dynasty.

6. O sons, all these maidens are the best of Kshatriyas; they are beautiful and of noble birth; they are eminently fit for alliance with our family.

7. O foremost of intelligent men, Vidura, I think we should choose them for the perpetuation of our race. Tell me what you think.

Vidura said :

8. You are our father, you are our mother, you are our great preceptor. You yourself do what you think proper for the welfare of this dynasty.

Vaishampayana said :

9-11. He (Bhishma) heard from the Brahmanas that the daughter of Subala, Gandhari, had received a boon by worshipping the destroyer of eyes of Bhaga, the boon-giving deity Hara (Shibi). The amiable, Gandhari would get one hundred sons. Having heard this, the grandsire of the Kurus, Bhishma. Sent messengers to the king of Gandhara. O descendant of the Bharata race, (king) Suvala hesitated on account of the blindness (of the bridegroom).

12. But taking into consideration the noble blood, the fame and the conduct of the Kurus, he bestowed the virtuous Gandhari on Dhritarashtra.

13-16. O descendant of the Bharata race, having heard of the blindness of Dhritarashtra and that her parents had consented to bestow her (Gandhari) upon him. O king, ever-devoted to her husband, (Gandhari) bandaged her own eyes with cloth, gathered into many folds, out of her desire that she would not be wanting in respect and love for her husband. Thereupon, the son of the king of Gandhara, Shakuni bringing his beautiful and young and well-behaved sister to the Kurus, formally gave her to Dhritarashtra.

17. The nuptials were solemnised with the permission of Bhishma. The hero (Shakuni),

giving away his sister with (many valuable) robes, returned to his own capital, after being duly worshipped by Bhishma.

18. O descendant of the Bharata race, the beautiful Gandhari pleased all the Kurus by her behaviour and respectful attentions.

19. She, ever-devoted to her husband, pleased her superiors by her good conduct and vow-observing as she was, she never referred to other men even in words.

CHAPTER 111

(SAMBHAVA PARVA)-Continued

Acquirement of Indra's weapon

Vaishampayana said :

1. There was a chief among the Yadus, named Shura, who was the father of Vasudeva. His daughter was named Pritha, she was matchless in beauty on earth.

2-3. O descendant of the Bharata race, that truthful man (Shura) gave his first born child to the son of his paternal aunt, his childless cousin and favour seeking friend, the high-souled Kuntibhoja, according to a promise given before.

4-5. She (Pritha) was appointed as her (adoptive) father's house to look after the hospitality to the Brahmanas and guests. One day by careful attentions she gratified the terrible Brahmana of rigid vows, known by the name of Durvasa, learned in the mystery of religion.

6. Anticipating the future difficulty of her getting sons, he (Durvasa) taught her a Mantra for invoking any of the celestial (she liked for growing her children). The Rishi then said to her.

7. "Through the effulgence of those celestial whom you will invoke by this Mantra, offspring will be certainly begotten on you".

8. Having been thus told by the Brahmana, (Durvasa) the illustrious Kunti (Pritha), being curious, invoked in her maidenhood the god Arka (Sun).

9. She immediately saw (before her) that effulgent deity (Sun), that beholder of everything in the world. Seeing the wonderful sight, that maiden of fruitless feature was very much surprised.

10. The deity Vivasvata (Sun), coming to her said, "O black-eyed lady, here I am. Tell me what I can do for you."

Kunti said :

11. O slayer of foes, a certain Brahmana gave me this science (Mantra). O Lord, I have invoked you, only to see the efficacy of the Mantra.

12. For my this fault, I bow down my head to you to ask for your grace. A woman, however guilty, deserves protection."

The Sun said :

13. I know Durvasa has given you this boon. Cast off your fears and allow me your embrace.

14. O amiable girl, my approach is infallible; it must be fruitful. O timid maiden, if my coming be for nothing, it will be certainly a transgression of yours."

Vaishampayana said :

15. Vivasvata thus spoke to her many things to allay her fears. O descendant of the Bharata race, the illustrious and beautiful girl, as she was a maid.

16. Did not grant his request from modesty and from the fear of her relatives. O best of the Bharata race, Arka again addressed her thus.

17. "O princess, there will be no sin in gratifying me." Having said this to the daughter of Kuntibhoja, that illustrious deity.

18-19. That illuminator of the universe, Tapana (Sun) received her embraces. Thereupon was born a hero, known all over the world by the name of Karna, the foremost of all wielders of arms, encased in a natural armour, blessed with good fortune and endued with celestial beauty and all auspicious marks and with a face brightened by ear-rings.

20. The greatly effulgent Tapana, then giving Pritha her maiden-hood, again went to heaven.

21. The princess of the Vrishni race (Pritha) became affected with sorrow to see the birth of the child. She intently reflected on the course she should adopt.

22. She resolved to conceal her frailty from the fear of her friends and relatives. Kunti threw her that powerful son into water.

23. The illustrious husband of Radha took up that child thrown into the water. That son of Suta, (the husband of Radha), with his wife brought him up as their son.

24. They gave that son the name of Vasusena, because he was born with wealth, (a natural armour and ear-rings).

25. He grew up very strong and became expert in all weapons. Possessed of great energy, he worshipped the Sun until his back was scorched by its rays.

26. When he was thus engaged in his worship, there was nothing on earth that the heroic and intelligent Vasusena would not give to Brahmanas.

27. Indra, assuming the form of a Brahmana, came to him for alms. Ever engaged to do good to Arjuna, he asked for the armour.

28. Taking off the natural armour from his body, Karna with joined hands gave it to Indra in the form of a Brahmana.

29. The king of the celestial received the gift and he was exceedingly pleased with his liberality. The lord of the celestials gave him a weapon, saying.

30. "Among the celestial, the Asuras, the Gandharvas, the Nagas and the Rakshasas, whoever you will desire to conquer he will certainly be killed by this weapon.

31. The son of Surya was known by the name of Vasushena, but after his cutting off his natural armour, he was called Karna (cutter).

CHAPTER 112

(SAMBHAVA PARVA)-Continued

marriage of Kunti

Vaishampayana said :

1. The daughter of Kuntibhoja, Pritha, had large eyes; she was endued with beauty and every accomplishment; she was of rigid vows, devoted to virtue; and she possessed every good quality.

2. But through the maiden was effulgent and possessed beauty and all womanly qualifications and youth, yet no king sought for her hand.

3. O best of kings, thereupon, the king Kuntibhoja invited all the monarchs and offered her in a Svyamvara.

4. The intelligent Kunti saw that best of kings, the foremost of the Bharata race, Pandu, in the assembly of the kings.

5. Proud as the lion, broad-chested, bull-eyed, greatly strong, like sun outshining all the kings in splendour.

6-7. He (Pandu) looked among the kings as the second Indra. In the assembly that best of men, Pandu, having seen the maiden of faultless feature, the amiable daughter of Kuntibhoja, became very much agitated in mind.

8-9. Kunti advanced in modesty, quivering with emotion and placed the nuptial garland round the neck of the king (Pandu). Finding that Kunti had chosen Pandu, the other kings returned to their kingdoms on elephants, on horses and cars on which they had come. O king, her father then performed the nuptial rites in due form.

10. The descendant of Kuru (Pandu) and the daughter of Kuntibhoja (Kunti) blessed with great and good fortune, formed a couple like Indra and Sachi.

11-13. O king, Kuntibhoja, after the marriage of Kunti presented the bridegroom with much wealth. O best of the Kuru race, the king (Kuntibhoja) then sent him (Pandu) to his own capital. Accompanied by a large force, bearing various kinds of banners and pennons and eulogised and blessed by many Brahmanas and great Rishis. The descendant of Kuru, king Pandu, reached his own capital and that lord (Pandu) established his wife Kunti there.

CHAPTER 113

(SAMBHAVA PARVA)-Continued

Conquest of Pandu

Vaishampayana said :

1. Some time after, the son of Shantanu, the intelligent Bhishma, thought of marrying Pandu to a second wife.

2. Accompanied by the aged ministers Brahmanas and great Rishis and with a force of the four kinds he went to the capital of the king of Madra.

3. That best of Valhikas (the king of Madra), having heard of his coming, went out to receive him with all honour; and that king (Bhishma) also entered his capital.

4. The king of Madra, having given him a white seat, water for washing his feet and Arghya, asked the reason of his coming.

5. The supporter of the Kurus' honour, Bhishma replied to the king of Madra, "O chastiser of foes, know that I have come for a maiden.

6. We have heard that you have an illustrious and chaste sister, named Madri. I chose that illustrious maiden for Pandu.

7. O king, you are in every way worthy of alliance with us. We also are worthy of you. O king of Madra, considering all this, accept us in the proper from."

8. Having been thus addressed by Bhishma, the king of Madra replied, "To my mind there is no other better bridegroom than one of your family.

9. But there is a custom in our family ever observed by all the best of our kings. Be it good or bad, I can not transgress it.

10. It (this custom) is well known and there is no doubt that it is also known to you. O excellent man, therefore, it is not proper for you to say "Bestow your sister."

11. O hero, it is our family custom to receive tribute. Therefore, I cannot give you any assurance in the matter of your request."

12. The king Bhishma thus replied to the king of Madra, "O king, this is a great virtue; the self created (Brahma) has himself said it.

13. Your ancestors have observed this custom. There is no fault to be found with it. O Salya, it is well known that this custom has the approbation of the wise."

14-15. Having said this, that greatly effulgent son of Ganga (Bhishma) gave Salya much gold, both coined and uncoined, precious stones of various colors, elephants, horses and cars, much cloth and many ornaments, many gems, pearls and corals.

16. Salya receive all these wealth in delightful health and gave away his sister decked with ornaments, to that lion of the Kuru race.

17. The son of ocean going Ganga, intelligent Bhishma, taking Madri with him, returned to the capital, named after the elephant (Hastinapur).

18. The king Pandu, on an auspicious day and at the time indicated by the wise accepted the hands of Madri in due form.

19. After the completion of the marriage, that king, the descendant of the Kuru race, established his beautiful wife in handsome mansions.

20. O king of kings, that best of kings (Pandu) then give himself up to enjoyments with his two wives, Kunti and Madri, at will and at pleasure.

21. O king, when thirty days had passed away that Kuru king, the lord Pandu, started from his capital to conquer the world.

22-24. After saluting and bowing to Bhishma and other elders and bidding adieu to Dhritarashtra and other best of the Kurus, receiving their permission and performing all auspicious rites, the king (Pandu) set out on his great campaign blessed by all around and accompanied by a great army of elephants, horses and cars. That celestial like king was desirous of conquering the whole earth.

25. Pandu marched against the enemies with such strong forces (as narrated above). Going to the east, that best of men, that spreader of Kuru fame, Pandu, defeated the Dasharnas.

26-27. Pandu then with his army of innumerable elephants, cavalry, infantry and charioteers and various colored banners. Marched against Dirgha, the king of Magadha, who being proud of his strength, had offended many kings. Attacking him in his capital, Rajgriha, he killed him.

28. Taking possession of his treasury and many beasts of burden Pandu, went to Mithila and conquered the Videha in battle.

29. O best of men, he then conquered Kashi, Sumha and Pundra; and by the strength of his prowess he spread the fame of the Kurus.

30. The kings were burnt by the far reaching flames, represented by his arrows and the splendour of his weapons, of the great fire represented by that chastiser of foes, Pandu.

31. Pandu defeated with his army the kings with their forces; he kept them engaged in the works of the Kurus.

32. Having been thus defeated by him, all the kings of the world recognised him as the only hero on earth as Indra is among the celestial.

33. All the kings of the world bowed to him with joined hands and they waited upon him with presents of various kinds of gems and wealth.

34-35. Precious stones, pearls, corals, much gold and silver, the jewels of cows and horses, elephants and cars. Asses, camels, buffaloes, goats and sheep, blankets and beautiful birds and carpets made of the skin of Ranku. Having taken them all, the king of Hastinapur.

36. Pandu, returned to his own capital Hastinapur to the great delight of all his subjects and citizens.

37. O the lion of kings, the fame of Shantanu and that of Bharata, was about to be extinct, but it was now revived by Pandu.

38. They, who robbed the Kurus before of both territory and wealth, were now forced by Pandu, the lion of Hastinapur, to pay tributes."

39. Thus said in joyful heart the kings with their ministers and with the citizens and people.

40-42. All the Kurus with Bhishma at their head went out to receive him when he neared Hastinapur. They saw in delight the attendants of the king (Pandu), laden with much wealth; the train of various conveyances, of elephants, horses, cars, kine, camels and other animals laden with all kinds of wealth was so long that they could not find its end.

43. Then the dweller of Kausalya's joy, (Pandu), worshipped the feet of his father (uncle) Bhishma and then saluted the citizens and others as each deserved.

44. Bhishma also shed tears of joy and embraced his son who had returned victorious after subjugating many kingdoms of others.

45. And he (Pandu), instilling joy into the hearts of his people, entered Hastinapur in a flourish of hundreds of trumpets and bugles.

CHAPTER 114

(SAMBHAVA PARVA)-Continued

marriage of Vidura,

Vaishampayana said :

1. He (Pandu), at the command of Dhritarashtra, offered the wealth acquired by the prowess of his arms of Bhishma, to Satyawati and to their mother (Kausalya).

2. Pandu sent a portion of the wealth to Vidura. The virtuous minded man (Pandu) gratified his friends and relatives with (the presents of) wealth.

3. The descendant of Bharata, (Pandu) gratified Satyawati, Bhishma and the illustrious and amiable princess of Kausalya with the wealth, acquired by his prowess of arms.

4. Kausalya, in embracing her son of matchless prowess became as glad as Sachi on embracing Jayanta (her son).

5. Dhritarashtra performed with the wealth acquired by that hero five great sacrifices, in which offerings were made to the Brahmanas by hundreds and thousands and in which so much wealth was spent as would have been sufficient for one hundred Horse sacrifices.

6. O best of the Bharata race, some time after, Pandu, who had mastered over his senses, retired into a forest with (his wives) Kunti and Madri.

7. He left his excellent palace and its luxurious bed. He lived always in the forest, being ever engaged in hunting.

8. He lived in a delightful and hilly region over grown with huge Sala trees on the southern slope of the Himalayas where he roamed freely.

9. The handsome Pandu roamed in the forest with Kunti and Madri like Airavata with two female elephants.

10-11. The dwellers of (that) forest regarded the heroic Bharata prince with his two wives, (Pandu), armed with swords arrows and bows and encased in beautiful armour, as a god wandering amongst them. The people were busy in supplying every object of pleasure and enjoyment to him in his retirement at the command of Dhritarashtra.

12. The son of the river (Bhishma) heard that king Devaka had a daughter, young and beautiful, born in a Shudra wife.

13. The best of the Bharata race (Bhishma) brought her from her father's abode and he married her to the high minded Vidura.

14. The descendant of Kuru, Vidura, begot on her children as gentle and accomplished as he himself was.

CHAPTER 115

(SAMBHAVA PARVA)-Continued

Birth of Gandhari's sons

Vaishampayana said :

1. O Janamejaya, one hundred sons of Dhritarashtra were born in the womb of Gandhari. Besides these one hundred sons, one more was born by a Vaishya wife.

2. Pandu had by (his wives) Kunti and Madri five sons, all great car warriors, who were all begotten by celestial for the perpetuation of the (Kuru) dynasty.

Janamejaya said :

3. O best of the twice born, why did Gandhari give birth to one hundred sons? In how many years (they were born)? What was their period of life?

4. How did Dhritarashtra beget a son on a Vaishya wife? How did Dhritarashtra behave towards his loving, obedient and virtuous wife, Gandhari?

5. How were born the five sons of Pandu, those great car warriors, through cursed by the high-souled man (the Rishi in the form of deer)?

6. O ascetic, tell me all this in detail. I am not satiated with hearing the accounts of my friends and relatives.

Vaishampayana said :

7. One day Gandhari gratified Dvaipayana who came hungry and fatigued. Vyasa granted her a boon.

8. (Namely) that she should have one hundred sons like her husband. Sometime after she conceived by Dhritarashtra.

9-10. She bore the burden in her womb for two years without being delivered; she was, therefore, much afflicted with grief. She heard that a son was born to Kunti, as effulgent as the morning sun.

12. Being sorry that in her case the time of bearing the child in the womb was too long and being deprived of reason by grief, she stuck her womb with violence without the knowledge of Dhritarashtra. Thereupon was brought forth a hard mass of flesh like an iron ball.

13. She bore in her womb for two years. To seeing hard mass of flesh, she decided to throw it. Dvaipayana, knowing it, soon came to her.

14. The best of ascetics (Vyasa) saw that mass of flesh and asked the daughter of Subala, "What have you done?" And she (Gandhari) told her real feeling to the great Rishi.

Gandhari said :

15-16. Having heard that Kunti had first given birth to a son, as effulgent as the sun. I struck at my womb in grief. You granted me the boon that I should get one hundred sons. But a ball of flesh has come out in the place of one hundred sons.

Vyasa said :

17-19. O daughter of Subala, it is even so. My words can never be futile. I have not spoken an untruth even in jest, why then will my words be futile! Let one hundred jars, filled with ghee, be brought in the proper way; let them be placed at a concealed place and let cool water be sprinkled on this ball of flesh.

Vaishampayana said :

20. The ball of flesh, being thus sprinkled with water, became divided into hundred parts. They separately became hundred parts, each about the size of the thumb.

21. O king, that ball of flesh in time became gradually one hundred and one separate parts.

22. These were then placed into the jars, filled with ghee and they were placed at a concealed spot and were carefully watched.

23. The illustrious (Vyasa) then said to the daughter of Subala that she should open the covers of the jars after full two years.

24. Having said this and having made these arrangements, the illustrious and wise Vyasa went to the Himalayas mountains to perform his penances.

25. King Duryodhana was then in time born from them (the parts of the fleshy ball). According to the order of birth, Yudhisthira was the eldest.

26-28. The news of Duryodhana's birth was carried to Bhishma and the wise Vidura. On the day when haughty Duryodhana was born, on that very day was born mighty armed and greatly

powerful Bhima. O king, as soon as that son of Dhritarashtra (Duryodhana) was born, he roared and brayed like an ass. Hearing that sound, the arsons vultures, jackals and crows spontaneously cried.

29-30. Strong wind began to blow and fires regard in every direction. Thereupon, the frightened king Dhritarashtra summoning many Brahmanas, Bhishma, Vidura and other friends, relatives and Kurus, said -

31. "The eldest of the princes, Yudhisthira is the perpetuator of your race. He has acquired the kingdom by virtue of his birth. We have nothing to say to this.

32. "But will my son be able to become king after him? Tell me what is right and lawful.

33. O descendant of the Bharata race, jackals and other carnivorous animals began to howl ominously from all sides.

34-36. O king, seeing these frightful ominous signs, the assembled Brahmanas and the high minded Vidura said, "O king, O best of men, when these fearful ominous signs are seen at the birth of your eldest son. It is evident he will be exterminator of your race. The prosperity of the race depends upon his abandonment. There must be great calamity in keeping him.

38. O king, if you abandon him, there still remain ninety nine sons of yours. O descendant of the Bharata race, if you desire the good of your dynasty, abandon him.

39-40. Do good to the world and to your own race by abandoning him. It is said that an individuals should be abandoned for the sake of the family; a family should be abandoned for the sake of a village; a village should be abandoned for the sake of a country and the world should be abandoned for the sake of the soul." Having been thus addressed by Vidura and the Brahmanas, the king, out of affection (for the son) did not act accordingly.

41-44. O king, there were born within a month one hundred sons of Dhritarashtra and also a daughter above and over that one hundred. When Gandhari was effected with her advanced pregnancy, a Vaishya maid servant was engaged

to attended upon Dhritarashtra. O king, during that year, was begotten on her by Dhritarashtra an illustrious and greatly intelligent son, who was afterwards named Yuyutsu, also called Karana. Thus were begotten by the wise Dhritarashtra one hundred sons, who were all heroes and (thus also was born) greatly powerful Yuyutsu born at a Vaishya woman.

CHAPTER 116

(SAMBHAVA PARVA)-Continued

Birth of Dushala

Janamejaya said :

1. You have told me from the beginning all about the birth of Dhritarashtra's one hundred sons, the result of the boon granted by the Rishi, but you have not told me (the particular of the birth) of the daughter.

2-3. O sinless one, you have said that over and above one hundred sons, there was another son, named Yuyutsu, born of a Vaishya woman and also a daughter by Gandhari. The daughter of the king of Gandhara would get one hundred sons. O illustrious man, so said the great Rishi Vyasa of immeasurable effulgence. How do you then tell me that a daughter was born (over and above the hundred)?

4-5. The ball of flesh was divided by the great Rishi into only one hundred parts and the daughter of Subala (Gandhari) did not conceive at any other time. How then was born Dushala? O Brahmana Rishi, tell me this; my curiosity is very great.

Vaishampayana said :

6-10. O descendant of Pandu, your question is just. I shall tell you how it happened. The great ascetic, the illustrious Rishi himself, sprinkled that ball of flesh with cool water and begin to divide it into hundred parts, O king, as it was being divided into parts, the nurse began to take them up and put them one by one into the jars filled with ghee. In the meanwhile the beautiful and chaste Gandhari of rigid vows, feeling the affection for a daughter. Reflected in her mind, there is no doubt that I shall have one hundred sons. The Rishi had said this and it cannot be otherwise. If a daughter is born to me over and

above my one hundred sons, I shall be exceedingly happy.

11. My husband may then go to those worlds that the possession of a daughter's sons confers on a man.

12-15. Every woman feels a very great affection for her son-in-law. If, therefore, I get a daughter over and above my one hundred sons, then surrounded by sons and daughter's sons, I shall feel myself supremely happy. If I have truly performed penances, if I have ever given in charity, if I have ever performed Homa, if ever I have respected my superiors, lets a daughter be born to me." All this time that best of Rishis, the illustrious Krishna Dvaipayana himself was dividing that ball of flesh. Counting full one hundred parts, he said to the daughter of Subala (Gandhari).

16. "Here are your one hundred sons, I did not speak to you anything that was not true. Here is a part over and above one hundred which will give you a daughter's son. From this will be born an amiable and fortunate daughter, as you have desired."

17-18. Then that great ascetic, bringing another jar filled with ghee, placed the part into it for the purpose of daughter, O descendant of the Bharata race, thus have I narrated to you all about the birth of Dushala. O sinless one, tell me what more am I to narrate.

CHAPTER 117

(SAMBHAVA PARVA)-Continued

Narration of the names of Dhritarashtra's sons

Janamejaya said :

1. O Lord, tell me the names of all the sons of Dhritarashtra beginning from the eldest, according to the order of their births.

Vaishampayana said :

2-15. (They are) Duryodhana, Yuyutsu, Dushasana, Dusaha, Dushala, Durmukha, Vivingshati, Vikarna, Jalasandha, Sulochana, Vinda, Anuvinda, Durdharsha, Subahu, Dushpradharshana, Durmarashana, Durmukha, Dushkarna, Karna, Chitra, Upachitra, Chitraksha,

Charu, Chitrangada, Dhritarashtra, Durmadā, Dushpraharsha, Vivitsu, Vikata, Sama, Urnanabha, Padmanabha, Nanda, Upananda, Senapati, Sushena, Kundodara, Mandra, Chitrabahu, Chitravarmana, Suvarmana, Durvirochana, Ayobahu, Mahabahu, Chitrachapa, Sukundala, Bhimavega, Bhimabala, Balaki, Balavardhana, Ugrayudha, Bhimashara, Kanakaya, Drindahyudha, Drindavarmana, Drindakshetra, Somakirti, Anudara, Jarasandha, Drindasandha, Satyasandha, Sahasravaka, Ugrashrava, Ugrasena, Kshemamurti, Aparajita, Panditaka, Vishalaksha, Duradhara, Drindahasta, Suhasta, Vatavega, Suvarcha, Adityaketu, Bahvashi, Nagadatta, Anuyayi, Nishangi, Kavachi, Dandi, Dandadhara, Dhanurgraha, Ugra, Bhimaratha, Virabahu, Alolupa, Abhaya, Raudrakarma, Drindaratha, Anadhrishya, Kundabhaidi, Viravi, Dirghalochana, Dirghubahu, Mahabahu, Vyudhoru, Kanakadhvaja, Kundaja and Chitraksha. He (Dhritarashtra) had also a daughter, named Dushala, above and over these one hundred sons. The names of all the sons according to the order of their births.

16. They were all heroes and Atirathas, they were all learned in the science of war. They were all well acquainted with the Vedas and experts in using all kinds of weapons.

17-18. O king, worthy wives were selected for them at the proper time and after due examinations by king Dhritarashtra. O best of the Bharata race, king Dhritarashtra bestowed Dushala at the proper time and with due rites on Jayadratha.

CHAPTER 118

(SAMBHAVA PARVA)-Continued

Curse of the deer on Pandu

Janamejaya said :

1. O utterer of Brahma, you have recited the excellent account of the extraordinary births of the sons of Dhritarashtra on earth, the result of the Rishi grace.

2. O Brahmana, you have also told me their names according to their order of birth. I have heard all this from you. (Now) tell me all about the Pandavas.

3. While reciting the incarnations of the celestial, the Asuras and beings of other classes on earth, you said that the illustrious men, the Pandavas, as powerful as the king of the celestial, were all incarnate portions of the celestial themselves.

4. I desire to hear all about those beings of extraordinary achievements, beginning from the moments of their births. O Vaishampayana, narrate to me all their achievements.

Vaishampayana said :

5. O king, one day Pandu, while roaming in that great forest abounding in deer and other fierce animals, saw a large deer, the leader of its herd, coupling with its mate.

6. Seeing them, Pandu pierced both with five of his sharp and swift arrows, winged with golden feathers.

7. O king, it was a greatly effulgent ascetic, the son of a Rishi (in the form of that deer) this effulgent man was with his wife who was a deer.

8. Wounded by Pandu while with the mate, he fell down on the ground in a moment and uttered cries that were human. He began to weep bitterly.

The deer said :

9-10. Even men, who are slaves of lust and anger, who are devoid of reason and who are ever sinful, never commit such a cruel act. Man's individual judgment does not prevail against the ordinance; the ordinance (always) prevails against individual judgment. The wise men never sanction anything discountenanced by the ordinance.

11. O descendant of the Bharata race you are born in a dynasty that has ever been virtuous. How is it that you have lost your reason, over powered by passion.

Pandu said :

12. O deer, kings behave in the matter of killing the animals of your species (deer) as they do in the matter of killing their foes. Therefore, you should not, reprove me out of ignorance.

13. Animals of your species are killed by open or covert means. This is the practice of kings. Then why do you reprove me?

14-15. The Rishi Agastya, while engaged in a (great) sacrifice, hunted, he deer in the great forest and offered every one of them to the celestial. Agastya performed the Homa with the fat of the deer. You have been killed according to such precedents. Why then do you reprove me?

The deer said :

16. Man do not throw their arrows even at their enemies when they are unprepared. There is a time for doing it; to kill at such a time is not censurable.

Pandu said :

17. It is well known that men kill deer by various means, without (the least) regard whether they are prepared or unprepared; O deer, you should not, therefore, reprove me.

The deer said :

18. O king, I do not blame you, because you have killed a deer, or because you have done me an injury. Instead of doing such a cruel act, you should have waited till the completion of my intercourse.

19. The intercourse is agreeable to all creatures; it is productive of good to all. What man of learning is there who kills a deer engage in intercourse in the forest?

20. O king, I was joyfully engaged in intercourse with this mate to beget offspring. You have made my that effort futile.

21. O great king, being born in the Puru dynasty, ever famous for its pure acts and being a descendant of the Kuru race, you should not have committed such an act.

22. O descendant of the Bharata race, this act is yours is extremely cruel, it deserves universal excretion, it is infamous and sinful and will certainly lead (you) to hell.

23. You are well acquainted with the pleasure of intercourse; you are also learned in the Shastras and the precepts of religion. You are like a celestial, you should not have committed such an act, unworthy of heaven.

24. O best of kings, your duty is to chastise those who act cruelly, who are engaged in sinful practices and who are devoid of the precepts of religion (Dharma, Artha and Kama.)

25-26. O best of men, O king, what have I done that you have killed me? I am a Rishi who lives on fruits and roots though in the form of a deer! I live in the forest always being disposed to peace. As you have killed me, I shall certainly curse you.

27. Cruel as you have been to a couple, death shall certainly overtake you as soon as you will feel the influence of desire.

28-29. I am an ascetic Rishi, named Kindama. I was engaged in intercourse with this deer out of shame of men. Assuming the form of a deer I roam in the deep forest in company with other female deer. The sin of killing a Brahmana, (however), will not be yours, for you have done it not knowing me (to be Brahmana).

30. As you have killed me in the form of a deer when I was full of desire, so you, O foolish man, will certainly meet with the fate that has befallen me.

31. When you will go to your dear one, full of desire as was the case with me, you will, at that time, certainly go to the land of the dead.

32. Your wife with whom you will join at your last moments will also go with you with reverence and affection to the ever unavoidable land of the dead.

33. As I have been plunged into grief when I was happy, so you will also be afflicted with grief when in happiness.

Vaishampayana said :

34. Having said this, the deer, affected with grief, gave up his life; and Pandu also was plunged in grief in a moment.

CHAPTER 119

(SAMBHAVA PARVA)-Continued

Story of Pandu

Vaishampayana said :

1. After the death of the deer, the king (Pandu) like a friend (of his) wept bitterly with his wives, being much afflicted with grief.

Pandu said :

2. The wicked men, though born in virtuous families, being illuded with passions, become overwhelmed with misery as the fruit of their own acts.

3. I have heard that my father, though begotten by a virtuous man, died when he was still a youth, only because a slave of lust.

4. In the field of that lustful king, I was begotten by Krishna Dvaipayana of truthfull speech who was like Brahma himself.

5. (Being the son of such a man) with my heart, devoted to sin I lead wandering life in pursuit of deer. The gods have all forsaken me.

6. I shall now seek for salvation; my heart is a great slave of passion. The great impediments to salvation is the desire to beget children. I shall now adopt Brahmacharya, following the example of my father.

7-8. I shall certainly bring my passions under complete control by severe asceticism. Forsaking my wives and other relatives and shaving my head, I shall alone wander over the earth, begging my food from the lords of the forests (tree). Forsaking every object of affection and aversion and covering my body with dust, I shall make the shelter of trees and deserted houses my home.

9. I shall never yield to the influence of sorrow or joy; I shall regard praise and blame in the same light; I shall not seek benedictions or bows. I shall be in peace with all; I shall not accept gifts.

10. I shall not mock any one; I shall not contract my brow at any body; I shall be ever cheerful; and I shall be devoted to the good of all creatures.

11. I shall not harm any of the four orders of the creation, either mobile or immobile. I shall treat them all equally, as if they are my own children.

12. I shall daily beg my food from only five or ten families. If it is impossible to get food thus, I shall remain fasting I shall rather go with little food then to ask a man twice.

13-14. If I do not obtain food after completing my round of seven or ten houses, I shall not enlarge my round out of covetousness. Whether I obtain or fail to obtain alms, I shall remain a great ascetic equally unmoved.

15-16. The cutting off my one arm with an axe and the smearing of the other with sandal, both will be equally regarded by me as the same.

I shall not desire good from one or evil from the other. I shall not be pleased with life or displeased with death. I shall neither wish to live or fear to die.

17-18. Washing my heart of all sins, I shall certainly transcend those sacred rites productive of happiness that men perform at inauspicious moments. I shall also abstain from all acts of Dharma and Artha and from all those acts those that lead to the gratification of senses.

19. Being freed from all sins and snares of the world, I shall be as free as the wind.

20. Acting always in this way and treading in the path of fearlessness, I shall at last lay down my life.

21. I am destitute of the power of begetting children. I shall not certainly deviate from the line of duty, in order to tread in the vile path of the world which is full of misery.

22. Whether respected or disrespected by the world, that man, who, being desireless, becomes full of desire, behaves like a dog.

Vaishampayana said :

23. The king, having said this in sorrow, signed and looking at (his wives) Kunti and Madri said -

24-25. After gratifying all, tell the princess of Koshala, Vidura, the king with all his friends mother Satyawati, Bhishma, the royal priests, the high-souled, Soma drinking Brahmans of rigid vows and those old men who live under our protection that 'Pandu has retired into a forest'.

26. Having heard these words of their husband who had fixed his mind to retire into a forest, both Kunti and Madri addressed him in these proper words.

27. "O best of the Bharata race, there are many other Ashramas (modes of life) in which you can perform with us, your lawfully wedded wives, great asceticism.

28. In which you can obtain the salvation of your body, you may obtain heaven as your reward. As the great fruit (of your action) you can certainly become the lord of heaven.

29. We shall also perform great asceticism with our husband, controlling our passions and abandoning all desires and pleasures.

30. O greatly learned man, if you abandon us, we shall then certainly give up our lives to day.

Pandu said :

31. If your this determination be conformable to virtue, then I shall with you both follow the imperishable path of my father.

32. Abandoning the luxuries of village and towns, robed in barks of trees and living on fruits and roots and practicing the severest asceticism, I shall roam in the great forest.

33. Bathing in the morning and in the evening, I shall perform the Homa. I shall reduce my body by eating sparingly; I shall wear rags and skins; I shall carry matted hair on my head.

34. Exposing myself to heat and cold and disregarding hunger and thirst, I shall reduce my body by performing most difficult asceticism. I shall live on fruits, ripe or unripe; I shall be in contemplation; I shall worship the Pitris and the celestial with speech and with the fruit of the forest.

35. I shall not see the dwellers of cities or the dwellers of forest. I shall not even harm them (the dwellers of forest), not to speak of the dwellers of villages.

36-37. I shall thus perform the severest practices of Vanaprastha, performing the severer ones gradually, till lay down my body.

Vaishampayana said :

38-39. Having said this to his wives, the descendant of Kuru, the king (Pandu), gave his jewel of the diadem, his necklace of precious gold, his bracelets, his car rings, his valuable robes and the ornaments of the ladies to the Brahmanas. He then said -

40-41. "Going to Hastinapur, inform all that Pandu, the descendant of Kuru, has retired into the forest with his wives, abandoning wealth, desires, happiness and sexual appetite." The assembled followers and attendants.

42. Hearing these and other sorrowful words of that lion of the Bharata race, bewailed in grief and cried, "Alas! O!"

43. They shed hot tears to leave the king. They left that forest and went to Hastinapur, taking all the wealth with them.

44. Going to the city, they told the illustrious king all that had happened and they gave him all the wealth.

45. Having heard all that had happened in the great forest, the best of men, king Dhritrashtra, wept for Pandu.

46. He derived no pleasure in the comforts of his beds, seats and luxuries. Afflicted with the loss of his brother, he continually brooded over it.

47. The descendant of Kuru, the royal prince (Pandu), living on fruits and roots went with his two wives to the Nagashata mountains.

48. He then went to Chaitraratha and then to Kalakuta. Crossing the Himalayas, he went to Gandhamadana.

49-50. Protected by Mahabhutas, Siddhas and great Rishis, that great king lived sometimes on the plain and sometimes on the hills. He then went to the lake Indradyumna; and then crossing the Hansakuta, the great king performed his penances on the mountain with hundred peaks.

CHAPTER 120

(SAMBHAVA PARVA)-Continued

Colloquy between Pandu and Pritha

Vaishampayana said :

1. That greatly powerful man (Pandu; was there engaged in the best of asceticism) and he soon became the favorite of all the Siddhas and Charanas.

2. O descendant of the Bharata race, he was devoted to the service of his preceptors; he was free from vanity; he was self controlled and master over his passions. The powerful man went to heaven by his own prowess.

3. He became the brother of some and the friend of others, the others again treated him as their own son.

4. O best of the Bharata race, after a long time Pandu acquired those great and sinless ascetic merits, by which he became like a Brahmarshi.

5. On a new moon day the Rishis of rigid vows assembled together and were about to start with the desire of seeing Brahma.

6. Seeing the Rishis about to start, Pandu said, "O best of eloquent men, tell me where you are going."

The Rishi said :

7. There will be a great assemblage of high-souled celestial Rishis and Pitris in the abode of Brahma. We shall go there; we are desirous of seeing the self created (Brahma).

Vaishampayana said :

8-9. Pandu suddenly rose with the desire of going with the Rishis and reaching the heaven. When he was about to start with his two wives in a northerly direction from the mountains with the hundred peaks, the ascetics addressed him thus.

10-11. "In our northward march, ascending the king of mountains, higher and higher we have seen many delightful and inaccessible regions, on the breast of the hill. (We have seen) the retreats of the celestial, Gandharvas and Apsaras, with hundreds of places resounding with the sweet note of celestial music.

(We have seen) the gardens of Kubera, laid out on even and uneven grounds.

12. (We have seen) the banks of great rivers and mountain caverns. There are regions (on that mountain) everlastingly covered with snow and devoid of birds and beasts and trees.

13. There are some places, where are very dangerous caves that they are perfectly inaccessible and unfit for habitation. Not to speak of other creatures, even birds can not cross them.

14. 'The only thing that can go there is air and only beings, Siddhas and great Rishis. O best of the Bharata race, these princesses are unaccustomed to hardship; how will they ascend those heights of the king of mountains? Therefore, do not come with us.'

Pandu said :

15-16. O greatly fortunate ones, it is said that there is no heaven for a sonless. I am sonless. I speak to you in sorrow. O great ascetics, I am sorry, because I have not been able to free myself from the debt I owe to my forefathers.

17. In the dissolution of my body, my ancestors are sure to perish. Men are born in this world with four debts.

18-19. (The name of debts) namely the debts due to the ancestors, the celestial, the Rishis and other men. They must be discharged with virtue. It has been established by the learned men that no

regions of bliss exist for those who neglect to pay in due time these debts. The celestial are paid (gratified) by sacrifices, the Rishis by study and meditation.

20-21. The Pitris by begetting children and performing Shraddha and the other men by humanity and kindness. I have virtuously discharged my debts to the celestial, Rishis and other men. But there are those (Pitris) who are sure to perish at the dissolution of my body. O ascetics, I am not as yet free from the debt I owe to my ancestors.

22. The best of men were born to beget children to discharge that debt. As I was begotten by the great Rishi on the field of my father, so should children be begotten on my soil (wives).

The Rishis said :

23-24. O virtuous minded man, O king, there is progeny for you that will be sinless, greatly fortunate and like the celestial themselves. We see this with our prophetic eyes. O best of kings, therefore, accomplish the purposes of the celestial by your acts.

25. The intelligent man who acts with deliberation always obtains good fruits. Therefore, O king, you should exert yourself. The fruits you will obtain is visible. You will surely obtain accomplished and agreeable sons.

Vaishampayana said :

26-27. Having heard these words of the ascetics and remembering the loss of his procreative power owing to the curse of the deer, Pandu began to reflect. He told his lawfully wedded wife, illustrious Kunti, in private, "Try to raise offspring at this emergency."

28-29. O Kunti, the wise expounders of the eternal religion say that son is the source of virtuous fame in the three worlds. Sacrifices, gifts in charity, ascetic penances and carefully observed vows, do not free a sonless man from his sins.

30. O lady of sweet smiles, knowing all this, I am certain that sonless as I am, I shall not obtain the regions of felicity.

31. O timid lady, as I was formerly addicted to cruel acts and led a vicious life, I have lost my power of procreation by the curse of the deer.

32. O Pritha, the religious books mention of six kinds of sons who are both heirs and kinsmen

and six kinds more who are not heirs, but kinsmen. I shall speak of them; listen to me.

33-34. (They are), Aurasa (the son begotten by one's own self on his own wife), Pranita (the son begotten on one's own wife by an accomplished person), Parikrita (the son begotten on one's wife by a man for a pecuniary consideration), Paunarbhava (the son begotten on a wife after her husband's death), Kanin (the son born in the maidenhood), Kunda (the son born of a women who had intercourse with four persons), Datta (the son given by another), Krita (the son bought from another), Upakrita (the son coming to one out of gratitude), Sayang upagata the son coming himself to give him away, Sahoda (the son born of a pregnant bride), Hina Yonidhrita (the son born of a wife of a lower caste.)

35. On the failure of getting offspring of the first class, the mother should try to get the offspring of the next class and so on. At the time of emergency (failure of offspring), men raise up sons by their accomplished younger brothers.

36. O Pritha, the self created Manu has said that men, failing to obtain son of their own, might raise up excellent virtue giving sons by others.

37. As I am destitute of the power of procreation, I command you to raise illustrious offspring by some men equal or superior to me.

38. O Kunti, hear the history of that wife of a hero, the daughter of Saradandayana, who raised offspring at the command of her lord.

39. O Kunti, after the bath when her season came, she went in the night to a place where four roads met. Worshipping a Brahmana who was crowned with ascetic success, she poured libations in the fire of Pungsavana.

40. After performing this, she lived with him; and thus were begotten on her three sons, Duryaya being the eldest.

41. O greatly fortunate lady, like her you too at my command raise offspring by some Brahmana who is superior to me in ascetic merits.

CHAPTER 121

(SAMBHAVA PARVA)-Continued

History of Vyushitashva

Vaishampayana said :

1. O great king, having been thus assessed Kunti replied to her heroic lord, king Pandu, the best of the Kurus.

Kunti said :

2. O virtuous one, you should not say so to me. O lotus eyed one, I am your lawfully wedded wife, ever devoted to you.

3. O mighty armed descendant of the Bharata race, you should in righteousness beget on me greatly powerful children.

4. O best of men, I shall go to heaven with you. O descendant of Kuru, embrace me to beget offspring.

5. I shall not certainly, even in imagination, accept any other man except you in my embrace. Who is there in this world who could be superior to you?

6. O virtuous minded man, O large eyed one, hear the (following) Pauranika narrative which was heard by me and which I shall now narrate to you.

7. "In ancient times there was a king known by the name of Vyushitashva, the expander of the Puru dynasty, who was exceedingly virtuous.

8. In the sacrifice which that virtuous and mighty armed man performed, the celestial with Indra and Devarshis came.

9-10. In the sacrifice of the illustrious royal sage Vyushitashva, Indra was so intoxicated with Soma drink and the Brahmanas with Dakshina (offerings) that the celestial and the Brahmana Rishis performed everything of it themselves. O king, thereupon Vyushitashva began to shine over all creatures.

11-12. O king, thereupon Vyushitashva began to shine over all creatures like the sun after the season of frost. O best of kings, he conquered all the monarchs of the east, west, north and south and he exacted tribute from them all.

13-15. O king, he was endued with the strength of ten elephants. Vyushitashva did all this in his great Horse sacrifice. O best of the

Kurus, the men, learned in the Puranas, sing this verse in order to increase the fame of that king of men, Vyushitashva. Vyushitashva has conquered the whole earth as far as sea. He protects all classes of his subjects as a father protects his own sons. He performed many sacrifices and gave away much wealth to the Brahmanas.

16. Collecting jewels and precious stones, he performed afterwards great sacrifices. Extracting a large quantity of Soma juice, he performed (the great sacrifice) Soma Sanstha.

17. O king, his beloved wife was the daughter of Kakshivana, named Bhadra, unrivalled on earth for her beauty.

18-19. We have heard, they deeply loved each other. He was seldom separated from his wife. Intercourse with her brought in consumption and he soon died sinking like the sun in its glory. She became, afflicted with great grief at her husband's death.

20. O best of men, O king, hear how Bhadra, being childless and afflicted with grief, bewailed for her husband. I shall recount it.

Bhadra said :

21. O greatly learned man in religious precepts, women serve no purpose when their husband is dead. She who lives without her husband lives a miserable life.

22-23. O best of Kshatriyas, death is preferable to one whom has her husband. I wish to follow the way you have gone. Be kind towards me and take me with you. I am unable in your absence to bear life for a moment. O kind to me and take me soon away.

24. O best of men, I shall follow you over even and uneven ground. Going with you, I shall never return again.

25. O king, I shall follow you as a shadow. I shall be always obedient to you. O best of kings, I shall ever remain engaged in doing your favourite works.

26. O king, O lotus eyed, from this day the heart sucking affliction will always overwhelm me for your death.

27. Unfortunate am I! some loving couple had no doubt been separated by me in my former life. From this I am separated from you.

28. O king, she, who lives even for a moment after being separated from her husband that sinful woman, lives in great misery and in hell.

29-30. Some loving couple must have been separated by me in my former birth; from that sin, acquired in my former body. O king, I now suffer this great pain in consequence of your separation from me. O king, from this day I shall lie on Kusha grass.

31. I shall abstain from every luxury, being ever desirous of seeing you. O best of men, show yourself to me. O king of men, O lord, command your wretched and bitterly weeping wife, plunged in great misery.

Kunti said :

32. It was thus she bewailed again and again embracing the corpse (of her husband). She was then addressed by an invisible voice.

The Voice said :

33. O Bhadra, rise up and leave this place. I grant you this boon. O lady of sweet smiles, I shall beget offspring on you.

34. O beautiful featured lady, lie down with me on your bed on the eighth or the fourteenth day of the moon after the bath of your season.

Kunti said :

35. Having been thus addressed by the invisible voice, the chaste lady (Bhadra), desirous of offspring, did as she was directed.

36. O best of the Bharatas, O excellent descendant of the Bharata race, that lady gave birth of three Shalvas and four Madras by that corpse."

37. O best of the Bharatas, you too like him beget offspring by your ascetic power.

CHAPTER 122

(SAMBHAVA PARVA)-Continued

Raising up of Kunti's children

Vaishampayana said :

1. Having been thus addressed, the king (Pandu), learned in the precepts of religious spoke these words of virtuous import to that lady (his wife).

Pandu said :

2. O Kunti, what you have said is true. Vyushitashva of old did exactly as you said; he was like a celestial.

3. But I shall tell you the religious precepts which the illustrious Rishis, learned in the precepts of virtue, said in the Puranas.

4. O beautiful featured lady, O lady of sweet smiles, women were not formerly kept within the house. They used to go about freely and enjoyed as they liked.

5. O fortunate lady, O beautiful one, they had promiscuous intercourse from their maidenhood and they were not regarded sinful, for it was the custom of the age.

6. That very usage of the olden time is up to date followed by birds and beasts and they are free from anger and passions (for this promiscuous intercourse).

7. O lady of tapering things, the practice, being sanctioned by presidents, is praised by great Rishis; it is still regarded with respect by the Northern Kurus.

8. O lady of sweet smiles, this eternal usage, very favourable to the women, had the sanction of antiquity; the present practice has been established only very lately. Hear, I shall narrate to you in detail who established it and why.

9. We have heard that there was a great Rishi, named Uddalaka. He had a son, known by the name of Svetaketu, who was also a Rishi.

10. O lotus eyed one, the present virtuous practice was established by that Svetaketu in anger. I shall tell you why he did it.

11. One day, in the time of yore, in the very presence of Shvetakatu's father, a Brahmana came and taking his (Shvetaketu's) mother by the hand said, "Let us go".

12. Having seen his mother taken away as if by force, the son of the Rishi grew angry and became very much affected with sorrow.

13. Seeing him angry, his father told Svetaketu, "O child, do not be angry. This is an eternal usage.

14. The women of all the orders on earth are free. O son, men, in this matter as regards their respective orders, act as kine."

15. The son of the Rishi, Svetaketu, disapproved of this usage and he established the following practice on earth as regards men and women.

16. O greatly illustrious lady, we have heard that the present practice among men and women, dates from that day but not among other animals.

Svetaketu said :

17. The wife, not adhering to her husband, will be sinful from this date; she will commit as great and painful sin as the killing of an embryo.

18. The men who will go to other women neglecting a chaste and loving wife who has from her maidenhood observed a vow of purity, will commit the same sin.

19. The woman, who being commanded by her husband to raise offspring, will refuse to do it, will commit also the same sin.

Pandu said :

20. O timid lady, it was thus established by force in olden time the present virtuous usage by Uddalaka's son Shvetaketu.

21. O lady of the tapering thighs, we have heard that Madayanti, being appointed by (her husband) Saudasa, went to Rishi Vasishtha to raise up offspring.

22. That lady obtained from him a son, named Asmaka. She did this, moved by the desire of doing good to her husband.

23. O louts-eyed one, O timid girl, you know our birth, begotten by Krishna Dvaipayana, in order to expand the Kuru race.

24. O faultless one, seeing all these precedents, you should do my bidding which is not inconsistent with virtue.

25-26. O princess, O devoted wife, the men learned in the precepts of virtue, said that a wife in her season must seek her husband, though she may be free at other times.

27-28. The wise have said that this was the ancient practice. But, O princess, men, learned in the Vedas, have declared that whether the act be sinful or sinless, it is the duty of the wife to do what her husband commands.

29-30. O lady of faultless features, especially I who am deprived of the power of procreation, having yet become desirous of seeing son, should more to be obeyed by you. O amiable girl, joining my palms furnished with rosy fingers like lotus-leaves, I place my hand on your head to propitiate you.

31. O lady of beautiful hair, you should raise accomplished sons at my command by the help of same Brahmanas possessed of great ascetic merits. O lady of beautiful hips, by your doing this, I shall go to the way reserved for those that are blessed with sons.

Vaishampayana said :

32. Having been thus addressed by that subjugator of hostile cities, Pandu, the beautiful Kunti, ever engaged in doing good to her husband, thus replied -

33-34. O lord, I was engaged in my girlhood at my father's house in attending upon all guests. I attentively served the Brahmanas of rigid vows. I gratified with all attentions that Brahmana, known as Durvasa, who had all his passions under control and who was acquainted with all the mysteries of religion.

35. Pleased with the attention with which waited upon him, that illustrious (Brahmana) gave me a boon in the form of a Mantra. He told me -

36. "Any of the celestial, whom you will call by this (Mantra), will be obedient to you, whether he likes it or not.

37. O princes, by each of their favour, you shall have offspring." O descendant of the Bharata race, this was told to me by him at my father's house.

38. O king, the words, uttered by the Brahmana, can never be false; the time has come when they may yield fruits. Commanded by you, I can call the celestial.

39. By that Mantra to rise up good offspring. O royal sage, O foremost of truthful men, tell me which of the celestial I shall call. Know, I wait your commands in this matter.

Pandu said :

40. O beautiful lady, O amiable one try to do

it today in the proper form. Call Dharma (the god of justice), for he is the most virtuous in the world.

41-43. O beautiful lady, Dharma will ever be able to pollute us with sin and people will also consider that what we do is never sinful. There is no doubt the son thus begotten will be virtuous among the Kurus. Begotten by Dharma, his mind will never be in sin. Therefore, O lady of sweets smiles,, keeping virtue before your eyes and observing all vows, call Dharma by the help of your solicitations and incantations.

Vaishampayana said :

44. That best of women, (Kunti), having been thus addressed, said - "Be it so". She then went round him (for seven times) and resolved to do his bidding.

CHAPTER 123

(SAMBHAVA PARVA)-Continued

Birth of the Pandavas

Vaishampayana said :

1. O Janamejaya, when Gandhari was pregnant for a year, it was then that Kunti called the eternal Dharma for offspring.

2. That lady (Kunti) offered adorations to Dharma and repeated in the proper form the Mantra, formerly given to her by Durvasa.

3. The deity Dharma, being overpowered by the Mantra, came on his car resplendent as the sun to the place where Kunti was seated.

4. Smiling he said to her, "O Kunti, what am I to give you?" Kunti also smilingly said, "You must give me offspring."

5. She was united with Dharma in his Yoga (spiritual) form and that beautiful lady obtained a son devoted to the good of all creatures.

6-7. She gave birth to an excellent son, who became afterwards greatly famous, at the eighth Muhurata called Abhijit of the hour of noon of that very auspicious day of the eight month, the fifth of the white fort-night, when the star Jyeshtha in conjunction with moon was in ascendant. As soon as the child was born, an invisible voice said -

8. "This (child) will be the west of men and the foremost of all the virtuous. He will be truthful and (also) greatly powerful; he will be the ruler of the earth.

9. This eldest son of Pandu will be known as Yudhisthira: he will be a famous king, known all over the three worlds.

10. He will be endued with splendour, fame and vows. Having obtained this virtuous son, Pandu again told her.

11. "The wise say that Kshatriyas are the foremost in strength: therefore, ask for a son of great strength" having been thus addressed, she invoked Vayu.

12. Thereupon the greatly strong Vayu came to her riding on a deer, (and he asked), "O Kunti, what am I to give you? Tell me what is in your mind."

13. Smiling in bashfulness, she said, "O best of celestial, give me a son, who is strong, who is huge and how is capable of humbling the pride of everybody."

14-18. By him was born Bhima, endued with great strength: and on the birth of this greatly strong man, an invisible voice said, "This child will be foremost of all endued with strength." O descendant of the Bharata race, the following extraordinary incident happened as soon as Bhima was born. Falling from his mother's lap on the mountain, he broke into fragments the stone on which he fell. Kunti suddenly rose up from the fear of a tiger, forgetting that the child lay asleep on her lap. As she rose, the child, whose body was as hard as the thunder-bolt fell on the stone and broke it into a hundred pieces. Seeing the breaking of the stone, Pandu became very much astonished.

19. O best of the Bharatas, the day on which Bhima was born, on that very day, the king of the world, Duryodhana, was also born.

20. On the birth of Bhima, Pandu again began to reflect, "How can I obtain a very superior son who will be the best of men?"

21. This world depends on Daiva (Destiny) and Purushartha (exertion). But Destiny is gained in time by the grace of Providence.

22-24. We have heard that Indra is the foremost (among the celestial) and the king of the Devas. He is endued with immeasurable might,

energy, Prowess and glory. Gratifying him by my asceticism, I shall obtain a greatly powerful son. The son that he will give me will be superior to all. He will be capable of defeating the inhabitants of earth and those who are not of this earth. I shall, therefore practice severest asceticism with heart, deed and speech."

25. Thereupon the descendant of Kuru, the great king Pandu, after consulting with the great Rishis, commanded Kunti to observe an auspicious vow for one full year.

26-27. That mighty-armed man (Pandu), himself stood upon his one leg and began to perform the severest asceticism and penances. He practiced severe austerities from morning to evening with his mind deep in meditation in order to gratify the lord of the celestial. It was after a long time that Indra appeared.

Indra said :

28. I shall give you a son who will be famous all over the three worlds.

29-32. Who will promote the welfare of the Brahmanas, kine and all honest men. The son that I shall give you will be the chastiser of the wicked and the delight of his friends and relations. He will be the foremost of all and the slayer of all foes.

33. Having been thus addressed by the illustrious Indra, the virtuous Kuru king (Pandu), remembering the words of the king of the celestial said to Kunti, O fortunate one, your vow has been successful. The king of the celestial is gratified. He is willing to give you a son such as you desire to have (who will be) of superior human achievements and great fame (how will be) a chastiser of enemies and a greatly wise man, (who will possess) a great son, (who will be) invincible battle, (who will be) as effulgent as the sun (who will be) very handsome and endued with all the Kshatriya splendour.

34. O lady of beautiful thighs, O lady of sweet smiles, raise up a son. Call the lord of the celestial, I have gratified him.

Vaishampayana said :

35. Having been thus addressed, the illustrious Kunti invoked Indra. The lord of the celestial came begot Arjuna.

36. As soon as the prince was born, an invisible voice filled the whole sky with a loud and deep roar.

37. Addressing Kunti, it said a distinct voice in the hearing of every creature dwelling in that hermitage,

38-39. "O Kunti, (this child) will be equal to Kartavirya and Shiva in prowess he will be invincible like Indra himself. He will spread your fame everywhere. As Vishnu enhanced Aditi's joy, so Arjuna (this child) like Vishnu will enhance your joy.

40. He will maintain the Lakshmi(goddess of prosperity) of the Kuru dynasty by subjugating Madra, the Somakas with the Kurus, Chedi, Kashi and Karusha.

41. Agni will be greatly gratified with the fat of all creatures which will be burnt in the Khandava (forest) through the strength of arms of this (hero).

42. This greatly powerful hero with his brothers will conquer all the weak kings and perform three great horse-sacrifices.

43. O Kunti, he will be equal to the son of Jamadagni (Parashurama)and Vishnu in prowess. He will be the foremost of all men endued with great strength he will be greatly famous.

44-45. He will gratify in battle the great god Shankara (Shiva) and he will receive from him a weapon, named Pashupata, which will he give to him with Pleasure. By command of Indra, your this mighty-armed son will kill those Daityas, called Nivatkvachas, who are enemies of the celestial.

46. He will also acquire all kinds of celestial weapons and this best of men will retrieve the lost fortunes of his race."

47-48. Kunti heard these extraordinary words in her lying-in-room. Having heard these words, so loudly uttered, the ascetics, dwelling on that mountain with hundred peaks and the celestial with Indra sitting on their cars, became exceedingly happy.

49. The sounds of drums of drums rose in the sky and made a great noise; and the whole place was covered with the showers of flowers.

50-51. The various tribes of celestial assembled to adore Partha (Arjuna). The sons of Kadru, the son of Vinata, the Gandharvas. The

seven great Rishis, namely, Bharadvaja, Kashyapa, Gautama, Vishvamisra, Jamadagni, Vasishtha and the illustrious Atri, who illuminated the world when the sun was lost came there.

52. Marichi, Angira, Pulastya, Pulaha Kratu, the Prajapati Daksha, the Gandharvas and the Apsaras, all came there.

53. The Apsara ladies, decked with celestial garlands and every ornament and attired in fine robes, began to dance chanting the Praises of Vibhatsa (Arjuna).

54. The great Rishis began to utter the propitiatory Mantras every where and handsome Tumburu began to sing.

55-59. Bhimasena, Ugrasena, Urnayus, Anagha, Gopati, Dhritarashtra, Suryavarcha, Yugapa, Trinapa, Krashni, Nandi, Chitraratha, Shalishira, Parjanya, Kali, Narada, Ritva, Brihattva, Brihaka, Karala, Brahmachari, Vahuguna, Suvarna, Vishvavasu, Bhumanyu, Suchandra, Sharu. the celebrated tribes of Haha and Huhu, gifted with sweet melody of voice, O king all these celestial and Gandharvas came there.

60-67. Many famous Apsaras of large eyes, decked in every ornament, came there in joy to dance and sing.

Anuchana, Anavadhya, Gunamukha, Gunavara, Adrika, Soma, Mishrakeshi, Alambusha, Marichi, Suchika, Vidyutparna, Tilottama, Ambika, Lakshana, Kshema, Subahu, Supriya, Vapu, Pundarika, Sugandha, Surasa, Pramathini, Kamyas and Sharadvati, all danced there together. Mainaka, Sahajanya, Karnika, Punjikasthala. Ritusthala, Ghritachi, Vishvachi, Purvachitti, Umlocha, Pramlocha and Urvashi, these large eyed dancing girls of heaven all came there and sang in chorus. Dhatri, Aryama, Mitra, Varuna, Angsha, Bhaga. Indra, Vivasvana, Pusha, Tvashta, Savita, Parjanya, alias Vishnu, these twelve Adityas glorified the son of Pandu remaining in the sky.

68-69. Mrigavyadha, Sarpa, illustrious Niriti. Ajaikapada, Ahiburdhnya, Pinaki, Dahana, Ishvara, Kapali, Sthanu and the illustrious Bhaga, these eleven Rudras also came there.

70. The Ashvinis, the eight Vasus, the mighty Maruts, the Vishvadevas and the Saddhyas also came there.

71-72. Karkotaka, Vasuki, Kashyapa, Kunda and the great Naga Takshaka, those mighty and wrathful Nagas possessed of ascetic merits and other Nagas also came there.

73. Tarkshya, Arishtanemi, Garuda, Asitadhvaja, Aruna and Aruni of the race of Vinata also came there.

74. Only the great Rishis, who were crowned with ascetic success, saw those celestial and others seated on their cars or standing on the mountain peaks. The others could not see them.

75. Those excellent Rishis were astonished to see that wonderful sight and their love and affection for Pandu's sons were enhanced.

76. The illustrious Pandu, desirous of getting more sons, wished to speak again to his lawful wife, but Kunti addressed him thus -

77. "The learned men do not sanction a fourth delivery (conception) even in an emergency. The woman who holds intercourse with four different men is called Svairini; with five she becomes a harlot.

78. O learned man, well-acquainted as you are with the scriptures, why being tempted by the desire of offspring, do you ask me again, forgetting the ordinance."

CHAPTER 124

(SAMBHAVA PARVA)-Continued

Birth of the Pandavas

Vaishampayana said :

1. After the birth of sons of Kunti and that of the sons of Dhritarashtra, the daughter of the king of Madra privately spoke to Pandu thus.

2-3. O chastiser of foes I can have on complaint, if you do not favourably look at me. O sinless one, I have no complaint that though I am by birth superior (to Kunti), yet I am inferior to her in status. O descendant of Kuru, O king, I do not grieve, hearing that Gandhari has obtained one hundred sons.

4. This is my great grief (however) that though we are both equal, you should have sons by Kunti alone.

5. If the princess Kunti so provide that I should have offspring, she would do me a great favour and she will also do you good.

6. Kunti is my rival and therefore, I feel a delicacy in soliciting any favour from her. if you are favourably inclined towards me, ask her to grant me my desire.

Pandu said :

7. O Madri, I have often, reflected over this matter in my own mind. But I hesitated to tell you, not knowing whether you would like it or not.

8. Now that I know your mind, I shall certainly try to do it. I think, being asked by me, she (Kunti) will not refuse.

Vaishampayana said :

9-10. Thereupon Pandu again spoke to Kunti in private; (he said), "O blessed lady, great me some more offspring for the good of my race and of the whole world. Provide that I myself, my ancestors and you also, may always have the funeral cake.

11. In order to gain fame, do this difficult work for me. Indra, through he has obtained the sovereignty of the celestial, performs sacrifices for fame alone.

12. O handsome lady, Brahmanas, learned in Mantras, after having acquired ascetic merits most difficult to be achieved, still go to their preceptors for fame.

13. All the royal sages and Brahmanas, Possessed of ascetic wealth, have achieved the most difficult of feats for fame alone.

14. O blameless one, rescue Madri with a raft of offspring; and achieve imperishable fame by making her a mother of children."

15. Having been thus addressed, Kunti said to Madri, "Think of some celestial, from whom you will certainly get offspring."

16. Thereupon, Madri reflecting sometime, thought of the twin Asvinis. They came to her without delay and begot offspring on her.

17. Namely Nakula and Sahadeva, matchless in beauty on earth. On the birth of that twin, the invisible voice said.

18. "There virtuous and accomplished sons will transcend in energy and beauty even the twin Asvinis themselves. Possessed of great energy and beauty, they illuminated the whole region.

19. The inhabitants (Rishi) of the mountain with the hundred parks, uttering blessings on them and performing the first rites of birth, named them.

20. The eldest of the Kunti's sons was called Yudhishthira, the second was named Bhimasena and the third was named Arjuna.

21. The first birth of the twins among Madri's sons was named Nakula and the next one Sahadeva. The Brahmanas with much pleasure named them thus.

22. Those best of Kurus, the sons of Pandu, looked like five years old boys when they were only one year of age.

23-25. Seeing his sons endued with celestial beauty and extraordinary strength, with super abundant energy, prowess and largeness of mind, Pandu. The king, became exceedingly glad obtaining such sons. To all the Rishis, inhabitants of the mountain with the hundred peaks. And to their wives, they became great favourites. Sometime after, Pandu again requested Kunti for Madri.

26. In private, when the faithful Pritha replied to him thus, "Having given her the Mantra only for once, she has got two sons. I have been deceived by her.

27-29. I fear she will surpass me in the number of her children. This is the way of all wicked women, fool I was, I did not know that by invoking the twin gods, I might get two sons all at once. Do not command me again, I ask from you this boon". Thus were born to Pandu five sons, begotten by the celestial and endued with great strength. They achieved great fame and expanded the Kuru race. They were all as handsome as Soma and bore all the auspicious marks on their person.

30-31. They were proud as lions; they were great bowmen; their necks were like those of lions and they were capable of going to the place frequented by lions. These kings of men endure with the prowess of the celestial daily grew up. Seeing them and their virtuous growth with years, the great Rishis, dwelling on the Himalaya mountains, were filled with astonishment and wonder.

32. These five (Pandavas) and the hundred (sons of Dhritarashtra), the extenders of the Kuru race, grew up rapidly like an assembly of lotuses in a lake.

CHAPTER 125

(SAMBHAVA PARVA)-Continued

Death of Pandu

Vaishampayana said :

1. Seeing his five handsome sons before him in the great forest on the charming mountain slope, Pandu left that the old strength of his arms had come back.

2. One day in the season of spring which maddens all creatures, the king (Pandu) with his wife (Madri) roamed in the woods where every tree was blossomed.

3-4. He saw Palashas, Tilakas, Mangoes, Champakas, Paribhadraakas and Karnikaras Kesharas, Atimuktas. There were also many other trees bent down with the weight of their flowers and fruits. There were many lakes overgrown with lotuses. Seeing all this, Pandu felt the influence of (the god of) love in his mind.

5-6. In a delightful heart he roamed there like a celestial, followed by (his wife) Madri, who was robed in a semi-transparent cloth.

7. The king could not suppress his desire on seeing his lotus eyed wife and he was completely overcome by it in that solitude of the wood.

8. The king then sized her by force, but Madri, trembling in fear, resisted him to the best of her power.

9-10. He (the king) was then overcome by desire; he did not remember the course (of the Rishi); he embraced Madri by force. O descendant of Kuru, unrestrained by the fear of curse and impelled by fate, the king, being overpowered by passion, forcibly sought the embraces of his wife, as if to put an end to his life.

11. His reason, being clouded by the destroyer himself, after intoxicating his senses was itself lost with his life.

12. The descendant of Kuru, virtuous minded Pandu succumbed to the inevitable influence of Time while united with his wife.

13. Then Madri, embracing the senseless (dead) king, began repeatedly to utter words of lament.

14. Kunti with her sons and the sons of Madri, the Pandavas, came there where the king lay in that state.

15. O king, Madri then crying piteously said to Kunti, "Come here alone and let the children stay there."

16. Having heard her these words, Kunti bade the children to remain there came running and crying, "Woe to me!"

17. Seeing both Pandu and Madri lying prostrate on the ground, she bewailed in grief and affliction, saying -

18. "Thus self controlled hero was always watched by me with care. How did he embrace you, knowing the curse of the Rishi."

19. O Madri, this king ought to have been protected by you; but why did you tempt the king in solitude?

20. He was always melancholy, thinking the curse of the Rishi. How did he become marry with you in solitude?

21. "O princess of Valhika, greater fortunate you are than I. You have seen the face of the king in gladness and joy."

Madri said :

22. Sister, with tears in my eyes, I resisted the king, but he could not control himself, as if he was bent upon making the Rishi's curse true.

Kunti said :

23-24. I am the eldest of his wedded wives; the chief religious merit is mine. O Madri, therefore, prevent me not from what must come to pass. I must follow our lord to the region of the dead. Rise up, give me the body and you rear the children.

Madri said :

25. I am still clasping our lord and here not allowed him to go away. Therefore, I shall follow him. I am not as yet satiated you are my eldest sister, give me permission (to go).

26. This best of the Bharata race came to me with the desire of having intercourse. His desire was not satiated, should I not go to the region of the Yama to gratify him?

27. O revered sister, if I survive you, it is certain I shall not be able to rear up your and my own children (with equality) and thus sin will touch me.

28. O Kunti, you will be able to bring up my sons as if they are yours. The king, in seeking me with desire, has gone to the region of the dead.

29. Therefore, my body should be burned with that of the king. O revered abater, do not refuse me your permission to what is agreeable to me.

30. You will certainly bring up the children carefully. It would be doing the greatest good to me. I do not find anything more to tell you.

Vaishampayana said :

31. Having said this, the daughter of the king of Madra, the lawfully wedded wife of that best of men Pandu, ascended the funeral pyre of her lord.

CHAPTER 126

(SAMBHAVA PARVA)-Continued

Speech of the Rishis

Vaishampayana said :

1. The Rishis, who were all celestial like and wise in council, seeing the death of Pandu, consulted with one another.

The Rishis said :

2. The high souled and the illustrious (Pandu), abandoning his sovereignty and kingdom, came here to practice asceticism and received the protection of the ascetics.

3. The king Pandu has gone to heaven, leaving his wife and infant sons as a trust in our hands.

4. It is now our duty to go to his kingdom with these his sons, his body (unburnt portion) and his wife.

Vaishampayana said :

5-6. Thus consulting with one another those god like Rishis of magnanimous hearts and of ascetic success resolved to go to the city of Hastinapur with the sons of Pandu in their front and to place them in the hands of Dhritarashtra and Bhishma.

7. The ascetics started at that very moment, taking with them the boys, the two bodies and Kunti.

8. The affectionate mother, Kunti, though she had all along led a most comfortable life, now regarded the long journey as being very short.

9. Arriving at Kurujangala within a very short time, the illustrious Kunti presented herself at the principal gate.

10. The ascetics told the gate keepers "Go, inform the king." They went in a moment to the royal court and informed the king.

11. The citizens of Hastinapur were filled with wonder on hearing that thousands of Charānas and Rishis had arrived at their city.

12. It was soon after sunrise that the citizens all came with their wives and children, placing them in front, to see these ascetics.

13. Seated on thousands of cars and conveyances, thousands of Kshatriyas and Brahmanas came out with their wives.

14. The crowd of Vaishyas and Shudras was also very large. The vast crowd was very peaceful, because every one of them one of them was then inclined to piety.

15. The son of Shantanu, Bhishma, Somadatta or Balhika, the royal sage (Dhritarashtra) with the prophetic eyes and Vidura himself.

16. The venerable Satyawati, the illustrious princess of Kausalya and Gandhari surrounded by their maids, all came out to the royal gate.

17. The hundred sons of Dhritarashtra, with Duryodhana at their head, all decked with various ornaments, also came out.

18. Seeing the great Rishis, the Kauravas with their priests bowed down their heads in salutations and they all took their seats before them (Rishis).

19. All the citizens also, bowing down their heads touching the ground in solutions, took their seats.

20-21. O lord, Bhishma, seeing that vast crowd perfectly still, duly worshipped those ascetics by offering them water to wash their feet and the customary Arghya. He then spoke to them about the sovereignty and kingdom. Thereupon, the eldest of the ascetics with matted

locks and skin cloth stood up. And with the concurrence of other great Rishis, he spoke thus.

22. "The descendant of Kuru, the king, named Pandu, after abandoning pleasure and luxury, went to the mountain with the thousand peaks.

23. He observed there the vow of Brahmacharya, but for some incutable purpose of the celestials, this his eldest son, Yudhisthira, was born, begotten by Dharma himself.

24. Then that high souled monarch was given another greatly powerful son by Vayu. This is that foremost of mighty men, who is called Bhishma.

25. This other son, begotten on Kunti by Indra, is Dhananjaya (Arjuna), whose achievements will humble all bow men in the world.

26. Look at these (two) best of men, the great bowmen, the twin boys, who were begotten by Ashvinis on Madri.

27. The almost extinct race of his forefathers was thus revived by the illustrious Pandu, leading in piety the life of a recluse.

28. The birth, growth and the Vedic studies of these sons of Pandu will no doubt give you much pleasure.

29. Steadily adhering to the path of the virtuous and the wise and leaving behind him these children, Pandu has gone to the land of the Pitris.

30. Seeing him placed on the funeral pyre and about to be burnt down, his wife Madri entered the fire, thus sacrificing her life.

31. She has thus gone with him to the land of Pati (reserved for chaste wives). Perform now those rites that should be performed for them.

32. These are their bodies (unburnt portions); here also are their sons, the chastisers of foes, with their mother; let them be received in due honour.

33. After the completion of the first funeral rites, let the virtuous Pandu, the supporter of the dignity of the Kuru race, gain the Pitrimedha (the blissful region of the Pitris).

Vaishampayana said :

34. Having said this to the Kurus, the ascetics with the Rishi Guhyakas instantly disappeared in the very sight of the Kurus.

35. Seeing the Rishis disappear in their sight like the cities of the Gandharva (vapoury figures appearing and disappearing in the sky) the citizens was filled with wonder and astonishment and returned of their homes.

CHAPTER 127

(SAMBHAVA PARVA)-Continued

Cremation of Pandu

Dhritarashtra said :

1. O Vidura, perform the funeral ceremonies of that lion of kings, Pandu and also of Madri in all proper form.

2-3. For the good of their souls, distribute cattle, cloths, gems and all kinds of wealth and give every one as much as he asks. Make arrangements also for Kunti's performance of the last rites of Madri in such a way as will please her. Let Madri's body be so carefully covered that neither the sun nor the wind may see it.

4. Do not lament for the sinless Pandu; he was a worthy king and has left behind him five sons like the celestial children.

Vaishampayana said :

5. O descendant of the Bharata race, Vidura said, "Be it so" and he with Bhishma performed the funeral ceremony of Pandu on a sacred spot.

6. O king, without loss of time the priests went out of the city carrying with them, the last fire for Pandu the fragrant and blazing sacred fire, fed with ghee.

7-9. Friends, relatives and adherents, wrapping it up with cloth, decked the body of the king with the flowers of the season and sprinkled over it various perfumes. They decked the hearse also with garlands and rich hangings. Then placing the bodies of the king and the queen on the excellent heir, decked out so brightly, they caused it to be carried on the shoulders of men.

10. With the white umbrella held, over the hearse, with waving yak tails, with sounds of various musical instruments, the whole scene looked bright and grand.

11. Many hundreds of men began to distribute gems among the crowd at the time of the funeral ceremony of Pandu.

12. While umbrellas, large yak tails and beautiful robes were then brought for the dead Kaurava.

13-14. The priests clad in white, walked in the van of the procession, pouring libations of ghee on the sacred fire, blazing in an ornamental vessel. Thousands of Brahmanas, Kshatriyas Vaishyas and followed the king, weeping in grief.

The Citizen said :

15. O king, where do you go, leaving us behind and making us miserable and wretched forever?

16-17. Bhishma, Vidura and the sons of Pandu all wept aloud. They at last came to a charming and holy wood on the banks of the Gangas. There they laid down the hearse on which the truthful, the lion hearted and the pious king and his wife lay.

18-20. They then besmeared the bodies with all kinds of perfumes; they brought water in may golden vessels and washed his body. They then again smeared at with white sandal. They then dressed it in a white dress made of national fabrics and smeared it with Kalaguru mixed with Tungarasa (sort of perfume).

21. With the new dress on, the king appeared like a living man, as if he was only sleeping on a costly bed.

22-23. When the other funeral ceremonies were over, the Kauravas, with the direction of their priests, set fire to the bodies on the king and that of Madri which had been besmeared with ghee and decked with ornaments; and they burnt them with the fragrant Sandal woods which was besmeared with Tungapadma and other perfumes.

24. Seeing the bodies in flame, Kausalya cried out, "O my son, O my son" and she fell senseless on the ground.

25. Seeing her prostrate on the ground the citizens and the people wept in grief or the affection they for the king.

26. The beast and birds bewailed with men at the lamentations of Kunti.

27. Then the son of Shantanu, Bhishma, the high-souled Vidura and all the other Kurus became disconsolate in grief and sorrow.

28-29. Then Bhishma, Vidura, the king (Dhritarashtra), with the Pandavas and all the

Kuru ladies, performed his (Pandu's) water ceremony. All Pandavas grieved for his father. Bhishma, Vidura and other relatives all are grieved. All of them performed the water ceremony.

30. When the water ceremony was over, the people, themselves filled with grief, began to console the bereaved sons of Pandu.

31-32. The Pandavas slept on the ground with their friends and relatives. O king, seeing this the Brahmanas and other citizens also gave their bed. Young and old, all men grieved with the sons of Pandu and passed twelve days in mourning.

CHAPTER 128

(SAMBHAVA PARVA)-Continued

Bhima's drinking of Ambrosia

Vaishampayana said :

1. Then Bhishma, the king (Dhritarashtra) and Kunti with their friends, celebrated the Shraddha of Pandu and offered the ambrosial Pinda.

2. They feasted the Kurus and also many thousands of Brahmanas, whom they gave many gems and much wealth with many villages.

3. Thus being cleansed to Hastinapur with those best of the Bharata race, the sons of Pandu.

4. All the citizens and the people bewailed for that best of the Bharata race (Pandu), as if they had lost their own relative.

5. After the completion of the Shraddha Vyasa, seeing all the people plunged in grief, spoke to his bereaved and greatly afflicted mother (Satyawati) thus,

6. "The days of happiness are gone; the days of misery have come. Sin begins to increase day by day; the world has lost its youth.

7. The fearful Time, endued with many Mayas, full of various faults and loss of all virtuous acts, will now come.

8. By the evil doings of the Kurus the world will be destroyed; (therefore) go into the forest of asceticism, devoting yourself to Yoga meditation.

9. Do not be able witness of the terrible annihilation of your own race. Saying "Be it so," she entered the inner apartments and addressed her daughters-in-law thus.

10. "O Ambika, I have heard that inconsequence of the evil deeds of your grandsons, this Bharata dynasty with its subjects will perish.

11. If you give me permission, I shall go to the forest with Kausalya, so grieved at the loss of her son."

12. O descendant of the Bharata race, having said this to Ambika and taking the permission of Bhishma, Satyawati of excellent vows went to the forest with her daughter-in-law.

13. O best of the Bharata race, she performed severe asceticism. O great king, she then gave up her body and obtained heaven.

14. Then the sons of king Pandu, after performing all the purifying rites mentioned in the Vedas, began to grow up in a royal style in the house of their father.

15. They played in great joy with the sons of Dhritarashtra; and they excelled them all in the boyish sports with their superior strength.

16. In speed, in striking the object aimed at, in eating, in scattering dust, Bhimasena beat all the sons of Dhritarashtra.

17-19. O king, that son of Pandu (Bhima), when they were all engaged in sports, pulled them by the hair and made them fight with one another, laughing all the while. Vrikodara (Bhima) easily defeated those one hundred and one (Dhritarashtra's) sons of great energy, as if they were but one instead of one hundred and one. He sized them by the hair and throwing them down, he dragged them along the ground; some breaking their knees, some their heads and some their shoulders.

20. When playing in the water, he sometimes seized ten of them by his arms and drowned them in the water. He left them off only when they were almost dead.

21. When they got upon a tree together fruits, Bhima shook the tree by striking it with his feet.

22. Being shaken and whirled by that shock, down came with all speed the princes with the fruits.

23. In speed, in pugilistic encounters, or in speed, the princes could not excel Bhima in any way.

24. Bhima thus prided himself by tormenting the sons of Dhritarashtra out of boyish pranks. In fact he had no ill will towards them.

25. Seeing these extraordinary exhibitions of strength by Bhima, the mighty armed eldest son of Dhritarashtra (Duryodhana), the conceived hostility towards him.

26. The wicked and unrighteous (Duryodhana), through ignorance and ambition (of possessing wealth), inclined to commit acts of sin.

27. (He thought), the son of Kunti, this Vrikodara (Bhima, this second Pandava, is the foremost in strength, I must destroy him by artifice.

28. The greatly strong and powerful Bhima challenges one hundred of us in pride.

29-30. Therefore, when he will be asleep in the gardens of the palace, we shall throw him into the Ganges. Afterwards confining his eldest brother Yudhisthira and his younger brother (Arjuna), I shall reign sole king over the earth." Duryodhana, having determined to do this wicked act, watched for an opportunity to injure Bhima.

31. O descendant of Bharata, he built for the purpose of water sport an extraordinary and beautiful palace.

32. With many rooms filled with all sorts of luxuries, decorated with hangings of broad cloth and with banners flying from its top.

33. O descendant of Bharata, its name was "water sport house" and it was situated in the country named Pramanakota.

34. The cooks, expert in wicked acts, kept there ready various kinds of viands (drinkable, likeable, chewable and suckable).

35. When all was ready, they gave information to the son of Dhritarashtra (Duryodhana.) Thereupon the wicked minded Duryodhana said to the Pandavas.

36. "Let us all brothers go to the banks of the Ganges, adorned with gardens and wood, there to sport in the water.

37-39. Yudhisthira replied by saying, "Let it be so." The Kurus with the Pandavas, mounted on cars resembling cities and on excellent native elephants, left the town. Arriving at that garden

and wood, they dismissed their attendants. They surveyed the beauty of the garden and the wood; and then those heroes, all the brothers, entered the palace as lions enter the mountain caves.

40-42. On entering the palace they saw that its windows looked very graceful; and its artificial water fountains were splendid. The architects had handsomely plastered the walls and the ceilings and the painters had painted them beautifully. There were tanks of pure water in which blossomed thousands of lotuses. Their banks were decked with various flowers whose fragrance filled the atmosphere and the grounds, were all over covered with the season flowers.

43. On entering the palace, all the Kurus and the Pandavas sat down and began to enjoy the luxurious things provided for them.

44-45. They then began to play and exchange morsels of food with one another. The wicked Duryodhana had mixed some virulent poison with the food of Bhimasena with the desire of making away with him.

46-48. That wicked youth, whose heart was a razor, but whose tongue was ambrosia, rose like a (loving) brother and friend. The wicked man himself fed (Bhima) with a large quantity of it. Bhima too ate it, knowing that there was nothing wrong. Thereupon Duryodhana felt himself very happy in his mind; that worst of men thought that he had compassed his end.

49. They then, all the Pandavas and the Kurus, were joyfully engaged in sporting in the water.

50-52. At the end of the spot, they dressed themselves with white garments and decked themselves with various ornaments. In the evening the heroes, the supporters of the Kuru honour, felt themselves fatigued from the sport in the water and they resolved to rest in the pleasure house. Having made others exercise in the water; the powerful Bhima felt himself very much tired and occupying a large space he lay down on the ground.

53. He was fatigued and he was under the influence of the poison. The cool air spread the poison all over his body and the son of Pandu (Bhima) became senseless.

54. Duryodhana then himself bound Bhima with the cords of creepers and he then pushed from the land that dead like hero into the water.

55-56. The senseless Pandava (Bhima) sunk into the water and fell on the Naga boys in the abode of the Nagas. Thereupon, thousands of Nagas, endued with virulently poisonous fangs, began to bite Bhima.

57. Having been thus bitten, the virulent vegetable poison in his body was neutralised by the snake poison.

58. The serpents had bitten all over his body except his chest, the skin of which was so tough that their fangs could not penetrate it.

59-60. The son of Kunti (Bhima), having regained his consciousness, burst open the cords and he then pressed them (snakes) all under the ground. Some fled in boar and the rest, that escaped death from Bhima's hands, went and spoke to Vasuki, the king of the snakes, equal to Indra.

61. "O king of snakes, a certain man, bound with the cords of creepers, sank into water. Perhaps he drank poison, for he was insensible.

62. Finding him insensible, we began to bite him, but he soon regained his senses and burst open the cords. He then began to press up to the ground. You should inquire who is this greatly powerful man."

63-66. Thereupon, Vasuki, asked by the inferior Nagas, went there. And saw mighty armed Bhima of fearful deeds. There was a chief of the snakes, named Arka; he was the grandfather of the father of Pritha (Kunti); he saw the grandson of his grandson and embraced him. The greatly illustrious Vasuki was much pleased. The king of the snakes said, "What should we do to please him? Let him be given gems and wealth in profusion."

67. Having been thus addressed, the Naga (Arka) thus replied to Vasuki, "O king of the snakes, when you are pleased with him, he required no amassing of wealth.

68. When you are pleased, let this greatly powerful prince drink (of the vessel of) Rasa (ambrosia), in which vessel there is the strength of one thousand elephants.

69. Let this prince drink of it as much as he can." Vasuki replied to the Naga (Arka) "Be it so."

70. Thereupon, purifying himself carefully, the Pandava Bhima sat facing the east and began

to drink the Rasa. The Nagas performed auspicious rites.

71. At one breath that powerful man (Bhima) quaffed off a whole vessel; thus (one after the other) that son of Pandu quaffed off eight successive jars.

72. Thereupon, that chastiser of foes, that mighty armed Bhimasena lay down in happiness on a celestial bed given by the Nagas.

CHAPTER 129

(SAMBHAVA PARVA)-Continued

Return of Bhima

Vaishampayana said :

1. Here the Pandavas and the Kurus, after finishing their sports and pleasure, returned to Hastinapur without Bhima.

2-3. Some on horses, some on elephants and some preferring cars and other conveyances. They said, "Bhima must have gone before us." The wicked Duryodhana was glad not to see Bhima; and we entered the city with his brothers (in joy).

4. The virtuous minded Yudhisthira, himself being unacquainted with vice and wickedness considered others to be as honest as he himself was.

5. The son of Pritha, (Yudhisthira), full of filial love, went to his mother, Kunti and making obeisance to her he said, "Has Bhima come here?"

6-7. O good mother, I do not see him here. Where has he gone? We sought for him long in the gardens and the woods. But we did not find Vrikodara any where. We thought in our mind that he had preceded us.

8. O illustrious lady, we have come here, our hearts being great anxiety. Coming here, where has he gone? Have you sent him any where?

9. O illustrious lady, O great one, tell me, I am full of doubts respecting the mighty hero, Bhima.

10-11. He was asleep and has not come, I believe Bhima is killed." Having been thus addressed by the intelligent son of Dharma (Yudhisthira), Kunti. Cried out "Alas! alas!" She then said to Yudhisthira in alarm, O son, I have not seen Bhima; he has not come to me.

12-13. Go soon with your brothers and make a careful search for him." Having said this in sorrowful heart to her eldest son. Kunti summoned Khattwa (Vidura) and spoke to him thus, "O illustrious Khattwa, I do not see Bhimasena. Where is he gone!

14. The others with all their brothers have returned from the gardens; only my mighty armed Bhima has not come.

15. He is always in the evil look of Duryodhana. The Kurus are all wicked, narrow minded, covetous for sovereignty and impudent.

16. They might have killed him in anger. Therefore, my mind is affected with anxiety and my heart burns.

Vidura said :

17. O blessed lady, do not say so. Protect the others (your sons) from the Kurus. It abused, the wicked minded (Duryodhana) may kill the rest (of your sons).

18. The great Rishi say that your sons would be long lived. (Therefore) that son (Bhima) will surely return and gladden your heart.

Vaishampayana said :

19. Having said this, the learned Vidura went (back) to his house. Kunti with her sons lived in her house in (great) anxiety.

20. The Pandava (Bhima) awoke from his sleep on the eight days and he left himself strong beyond measure by digesting that Rasa (ambrosia).

21. Seeing the Pandava (Bhima) awake the snakes consoled and cheered him and they spoke to him thus.

22. "O mighty armed hero, the strength giving Rasa (liquor) which you have drunk will give you the strength of ten thousand elephants and you will be invincible in battle.

23. O best of the Kuru race, bathe in this sacred and auspicious water and return home. Your brothers are disconsolate for your absence.

24-25. Thereupon the mighty armed (hero) became purified by a bath and decked himself with white garments and with white flowery garlands. He ate the Paramanya offered to him by the powerful Nagas. Then being adored and

blessed by the Naga hero, the Pandava (Bhima), decked with various celestial ornaments, rose from the nether regions.

26-28. That chastiser of foes (Bhima) rose from the abode of the Nagas in delightful heart. The lotus eyed (hero), being upraised by the Nagas from the water, was placed in the self same gardens, where he had been sporting. They then vanished in his own sight.

29. The powerful Bhima, the son of Kunti, being thus arisen, ran to his mother with all speed.

30. Saluting her and his eldest brother, that chastiser of foes smelt the heads of his younger brothers.

31. He was embraced by his mother and by every one of those best of men. In filial love for one another they then exclaimed, "What joy! What great joy!"

32. Every thing about the villainy of Duryodhana was told to his brothers by the greatly powerful Bhima.

33. The Pandava (Bhima) told them in detail all about the lucky and unlucky incidents that befell him in the region of the Nagas.

34. Thereupon, king Yudhishthira spoke to Bhima these words of great import, "Keep your silence. Do not speak it out to any one in any way.

35. O sons of Kunti, you should protect one another with great care from this day." having said this, the mighty armed Dharmaraja Yudhishthira.

36. With all his brothers, became very vigilant from that day. And the virtuous minded Vidura gave the sons of Pritha (the Pandavas) good counsels.

37. Some time after, Duryodhana again mixed (with Bhima's food) poison which was fresh, virulent, fearful, hair stirring and deadly.

38. The son of the Vaishya women (their cousin Yuyutsu), being desirous of doing good to the sons of Pritha, informed them of it; but Vrikodara (Bhima) ate it and digested it.

39. Through that poison was greatly virulent, though it was intended for killing Bhima, it produced no effects on Bhima; he digested it.

40. Thereupon, Duryodhana, Karna and the son of Subala (Shakuni) adopted numerous other means to kill that Pandava (Bhima).

41. The Pandavas, though they were aware of all this, did express no indignation as advised by Vidura.

42-43. King Dhritrashtra to search Kripacharya born of race of Gautama, who was originated from arrows for giving the education of their Kumar's engaged in playing and were impertinent. Accepting them as a preceptor they handed over Kumar's of Kuru race to him. They started the teaching of Dhanurveda (archery).

CHAPTER 130

(SAMBHAVA PARVA)-Continued

Birth of Kripa

Janamejaya said :

1. O Brahmana, you should relate to me the account of the birth of Kripa. How did he spring from a clump of heath? Whence did he obtain his weapons?

Vaishampayana said :

2-3. O great king, the great Rishi Gautama had a son, named Sharadvana. This son of Gautama was born with arrows. O chastiser of foes, he had not as much aptitude for the study of the Vedas, as he had for the study of the science of weapons.

4. As Brahmacharis acquire knowledge by austerities, so he acquired all his weapons by austerities.

5. That son of Gautama frightened the king of celestial by his aptitude for the science of weapons and austerities.

6. O descendant of Kuru, the king of the celestial summoned a celestial maiden named Janapadi and told her, "Destroy the penances (of Sharadvata).

7. She went to the charming hermitage of Sharadvata; and that damsel began there to tempt the son of Gautama (sitting) with bows and arrows.

8. Seeing that Apsara of matchless beauty on earth clad in a single cloth (roaming) alone in that wood, Gautama's eyes danced in delight.

9. Seeing her, his body shook all over with emotion and his bow and arrows slipped from his hands and fell on the ground.

10. But he was possessed of ascetic fortitude and strength of soul. The Rishi mastered patience to withstand the temptation.

11. But O king, his sudden mental agitation caused an unconscious emission of his vital fluid.

12-13. Leaving his bow and deer skin, the Rishi escaped from the Apsara and left the hermitage. His vital fluid fell upon a clump of heath. And having fallen on it, it was divided into two parts.

14-17. Whence sprang two children that were twins (son and a daughter). A soldier in attendance upon the king Shantanu, wandering in the forest in hunting, saw them. Seeing the bow, arrows and the deer skin, he thought they might be the sons of a Brahmana proficient in the science of arms. He took up those children along with the bow and arrows and showed the king what he had found. The king was filled with pity to see the twins. He took them home saying, "Let them be my children."

18. The best of men, bringing that twins Gautamas home, performed the usual rites and they (too) began to grow up.

19-20. Gautama also, leaving (his old hermitage), studied the science of weapons. That king gave them the name of Kripa and Kripi, because they were reared up by him out of kindness. Gautama came to know through his spiritual sight where they (his son and daughter) were.

21-22. He came there and represented every thing about his lineage. He taught him (Kripa) the four branches of the science of arms, various other branches of science, including all their mysteries and details. He (Kripa) soon became a great professor (of the science of arms).

23. The great car warriors, the sons of Dhritrashtra, the Pandavas, the Yadavas and the Vrishni and many other princes came to him and received from him lessons in the science of arms.

Vaishampayana said :

24-27. Being desirous of giving his grand sons a superior education, Bhishma was in search

of a preceptor, who was endued with energy and who was well-skilled in the science of arms. O best of the Bharata race, deciding that none who was not possessed of great intelligence, who was not illustrious, who was not a perfect master of the science of arms, who was not as powerful as the celestial, shall be the preceptor of the Kurus, the son of Ganga (Bhishma), placed the Pandavas and the Kurus under the tuition of the son of Bharadvaja, the wise Drona, learned in all the Vedas. Having been honoured according to the proper form by the illustrious Bhishma.

28. That foremost of all men skilled in arms, that illustrious man (Drona) was pleased with the reception given to him by great Bhishma and accepted them as his pupils.

29-30. Drona taught them the science of arms in all its branches. O king, the immeasurably powerful Pandavas and the Kurus became with in a very short time experts in the use of all kinds of weapons.

Janamejaya said :

31. O Brahmana, how was Drona born? How and whence did he acquire his arms? How and why he came to the Kurus? Whose son was that powerful man?

32. How was born his son Ashvathama, the foremost of all skilled in arms? I wish to hear all this. Narrate them in detail.

Vaishampayana said :

33-36. There lived at the source of the Ganges a great and high-souled Rishi who was known as Bharadvaja and he was always observing rigid vows. In the time of yore, Rishi Bharadvaja one day, intending to perform Agnihotra, went many other great Rishis to the Ganges to perform ablution. The Rishi was Ghritachi herself, the Apsara, young and beautiful, proud and voluptuous, rising from the water. As she rose, her cloth became loose and disordered. Seeing her cloth disordered, the Rishi became full of desire.

37. Mind of the wise Bharadvaja was attracted to her and his vital fluid was dropped. But he held it in a Drona (a vessel).

38. Thereupon, the wise Drona was born in that vessel. He studied all the Vedas and Vedangas.

39. The foremost of all wielders of arms, the greatly powerful Bharadvaja bestowed on the illustrious Agnivisha the weapon, called Agneya.

40. O best of the Bharata race, the Rishi, born of fire, gave that great fire, weapon to the son of Bharadvaja (Drona).

41. Bharadvaja had a friend, named Prishata who was a king. He had a son, born to him, named Drupada.

42. That best of Kshatriyas, that prince (Drupada) went very day to his (Bharadvaja's) hermitage and played and studied with Drona.

43. O king, when Prishata died, this mighty-armed Drupada became the king of the Northern Panchalas.

44. The illustrious Bharadvaja also (at this time) ascended heaven; thereupon, Drona continued to dwell (in the hermitage) engaged in ascetic austerities.

45-46. Being well-versed in the Vedas and Vedangas and having burnt all his sins by asceticism, the greatly illustrious Drona, obedient to the injunctions of his father and moved by the desire of offspring, married Kripi, the daughter of Sharadvana, ever engaged in Agnihotra, in piety and in penances.

47. The daughter of Gautama obtained a son, named Ashvathama; as soon as he was born, he neighed like the horse Uchaishrava.

48-49. Hearing this, an invisible being in the skies said, "As the voice of this child was like that of a horse and as it has been heard over a great distance. He will be known by the name of Ashvathama, (the horse voiced). The son of Bharadvaja was exceedingly glad by obtaining the son.

50-51. He continued to live there devoting himself to the study of the science of arms. He heard of that slayer of foes, that high-souled son of Jamadagni, that Brahmana, who was the foremost of all wielders of arms and who was versed in all kinds of knowledge. O king, he (Jamadagni) had expressed his desire of giving away all his wealth to the Brahmanas.

52. Having heard of Parashurama's knowledge of arms and of his celestial weapons and of his morality, he (Drona) set his heart upon them.

53. Thereupon, the mighty-armed and greatly ascetic (Drona), accompanied by his disciples who were all devoted to vows and asceticism, started for the Mahendra mountain.

54. On arriving at the Mahendra (mountain) the son of Bharadvaja, the great ascetic, saw the son of Bhṛigu, who was self-controlled, who was of great patience and who was the exterminator of his foes.

55. Then approaching with his disciples to the descendant of Bhṛigu, Drona told him his name and that he was born in the race of Angirasa.

56-58. Touching the ground with his head, he worshipped his (Parashurama's) feet. Seeing that the illustrious son of Jamadagni determined upon retiring into the forest after giving away all his wealth, the son of Bharadvaja (Drona) said, "I am born of Bharadvaja, but I am not born in any woman's womb. Know me to be an excellent Brahmana by name Drona. I have come to you with the desire of obtaining your wealth." The destroyer of all the Kshatriyas, that high-souled (Parashurama) thus replied to him.

59-60. "O best of the twice born, you are welcome. Tell me what you desire." Having been thus addressed by (Parashu) Rama, the son of Bharadvaja (Drona) said to that foremost of all smiters, Rama, who was desirous of giving away all his wealth, "O (Rishi) of multifarious vows, I ask your eternal wealth."

Rama said :

61-62. O ascetic, whatever gold and other wealth I had, I have already given them away to the Brahmanas. This lady earth, bounded by the sea and adorned with the garlands of towns and cities, I have given away to Kashyapa.

63. I have now left only my body and my valuable and various weapons and arms.

64. I am prepared to give you either my body or my weapons O Drona, tell me without delay what you like to have, I shall give it to you.

Drona said :

65. O descendant of Bhṛigu, you should give me all your arms and weapons, together with the mysterious knowledge of hurling and recalling them.

66. Saying "Be it so," the descendant of Bhṛigu gave away all his weapons to him (Drona) with the whole science of arms with its rules and regulations.

67. That excellent Brahmana (Drona) after receiving all of them and considering himself amply rewarded, went to (the country of) his friend Drupada in a delight-full heart.

CHAPTER 131

(SAMBHAVA PARVA)-Continued

Colloquy of Drona and Bhishma

Vaishampayana said :

1. O king, thereupon the mighty son of Bharadvaja (Drona), coming before Drupada, told that monarch, "Consider me as friend."

2. Having been thus joyfully addressed by his friend, the son of Bharadvaja (Drona), the king of Panchala could not bear those words.

3. The king intoxicated with the pride of wealth, contracted is brows in anger and with eyes red (in wrath) spoke to Drona thus.

4. "O Brahmana, your intelligence is hardly high of order. You address me all on a sudden as your friend.

5. O dull-minded man, great kings can never be friends with such luckless and indigent fellow as you.

6. We had friendship between us when we were both equally circumstances but time that wears out everything, wears out friendship also.

7. Friendship never remains in any one's heart in this world being worn-out time wears it out and anger also destroys it.

8. Do not therefor stick to our worn-out friendship. Do not think of it any longer. O best of Brahmanas, the friendship I entertained for you was for a particular purpose.

9. The poor cannot be the friend of the rich, the unlearned can not be the friend of the learned; the coward can not be the friend of the brave (heroes). How then do you desire the continuance of our old friendship!

10. Friendship or enmity, exists between two persons equally situated as to wealth or prowess.

The poor and the rich can neither be friends nor enemies of each other.

11. One of pure birth can never be a friend of one, who is lowly born; a car warrior cannot be a friend of one, who is not a car warrior. One who is not a king cannot have a king for his friend. How then do you desire the continuance of our old friendship?"

Vaishampayana said :

12. Thus addressed by Drupada, the powerful son of Bharadvaja, was filled with anger and reflecting for a moment. That wise man made up his mind as to his course of action with regard to the king of Panchala. He then went to the city of the foremost of the Kurus, named Hastinapur.

13-14. Arrived at Hastinapur, the excellent Brahmana, the son of Bhāradvaja, (Drona) lived in privacy in the house of the son of Gautama (Kripa).

15. His lordly son, at the intervals of Kripa's teachings, gave instructions to the sons of Pritha (Pandavas) on the use of arms. But none knew as yet Ashvathama's (real) prowess.

16-17. Thus he (Drona) lived there in privacy for sometime, when one day the (Kuru) princes all in a company came out of the city of Hastinapur. The princes began to play with a ball and when they were thus there playing, the ball fell into a well.

18. Thereupon, they tried their utmost to recover the ball (from the well). But with all their efforts they could not get up the ball.

19. Then they stared at one another, their faces flushed with blushes of shame. They were filled with great anxiety finding no means of recovering it.

20. They then saw near them a Brahmana of darkish colour, decrepit and lean, one who had performed his Sandhya and purified himself with Agnihotra.

21. Seeing that illustrious (Brahmana), the princes, who were despaired of the ball, immediately surrounded him.

22. The powerful Drona, seeing the princes unsuccessful in their attempts, smiled a little and being conscious of his own skill, he said -

23. "Shame on your Kshatriya prowess and shame also on your skill in arms! Being born in the race of Bharata, how is it that you cannot recover the ball!

24. "If you give me a dinner, I shall with these blades of glass bring up not only the ball you have lost, but also this ring which I now throw down."

25. Having said this, that chastiser of foes, Drona took off his ring and threw it into that dry well. Thereupon, the son of Kunti, Yudhisthira, spoke to Drona thus -

Yudhisthira said :

26. O Brahmana, ask from us with the permission of Kripa that which would last you for life. Having been thus addressed, (Drona) smiling replied to the princes,

Drona said :

27-28. I shall by my Mantras invest this handful of Ishikas (long glass) with the virtue of weapons. Behold their virtues that no other weapons possess. I shall piece the ball with one of these blades and then pierce that blade with another and that another with a third and thus making a chain, I shall bring it up.

Vaishampayana said :

29-30. Then Drona did exactly what he had said. The princes were all amazed and their eyes expanded with delight. Regarding what they saw as very extraordinary, they said -

The princes said :

31. "O best of the twice born, raise up the ring without delay.

Vaishampayana said :

32-33. Then the greatly illustrious Drona, taking a bow with an arrow pierced the ring with it and brought it up. Raising up from the well that ring, pierced with the arrow, he gave it to the astonished princes. Then princes too, seeing the ring thus recovered, said -

The princes said :

34. O Brahmana, we bow to you. No one else possesses such skill. We early desire to know who you are and what we can do for you."

35. Having been thus addressed, Drona spoke thus to the princes.

Drona said :

36. Go to Bhishma and describe to him my likeness and skill. That greatly powerful man will be able to recognise me.

Vaishampayana said :

37. Saying "Be it so," the princes went to Bhishma and told him all that the Brahmana had said and done. Hearing from the princes everything, Bhishma (at once) recognised Drona and thought that he would be the best preceptor (for the princes.)

38-39. That foremost of all wielders of weapons, Bhishma, went to him in person and welcoming him respectfully, brought him over to the palace and asked him the reason of his arrival. Thereupon Drona told him all.

Drona said :

40. Being desirous of learning the science of arms, I formerly went to the great Rishi Agnivesha for obtaining weapons from him.

41. I was engaged there in serving my preceptor and lived (with him) for a long time as an humble minded Brahmachari with matted locks on my head.

42. The prince of Panchala, the greatly powerful Yajnasena also lived there with the same motive (as that of mine).

43. There he became my friend and he always sought my welfare. He was beloved to me. O lord, he lived with me for many years.

44. O descendant of Kuru, we had studied together from our earliest days; he was my friend from boyhood; he always spoke and did what was agreeable to me.

45. O Bhishma he used to tell me these gratifying words, "O Drona, I am the favourite son of my illustrious father.

46-47. When my father (the king) would install me as the ruler of the Panchalas, it (the kingdom) shall be then enjoyed by you. O friend, this is my solemn promise. My kingdom, my wealth, my happiness all will be at your disposal." When his study of the science of arms was finished he went away after being duly worshipped by me.

48-50. I kept his words always in my mind. Some time after, in obedience to the injunction of my father and in the temptation of begetting offspring, I married the illustrious daughter of Gautama (Kripa) who had sort hair, who possessed great intelligence and observed many rigid vows and who was ever engaged in the

Agnihotra, sacrifices and austerities. She gave birth to a son, named Ashvathama, who was greatly powerful and as the sun.

51. As Bharadvaja, was pleased on obtaining me, so I was pleased to getting that son. One day Ashvathama began to cry on seeing some rich men's sons drink milk. I was so beside myself at this that I lost all knowledge of the points of heaven.

52-53. "Instead of asking him who had only a few kine, just sufficient for sacrificial proposes, I shall ask him who had many," thinking thus in my mind, O son of Ganga, I roamed over many countries.

54-56. Through I roved all over the country, yet I could not obtain a milch-cow and I returned unsuccessful. Thereupon some boys tempted him with Pistaudaka (water mixed with powdered rice). The child, drinking the Pistaudaka cried out, "O I have drunk milk." O descendant of Kuru, he began to dance in joy, being thus decided by his childish ignorance. Seeing him dance with joy amidst his playmates who were smiling at his simplicity, I was exceedingly touched. "Fie to the poor Drona, who does not try to earn wealth!

57-59. His son in the thirst for milk drinks Pistaudaka; in ignorance he dances, crying "I have drunk milk." Hearing these derisive words, I was quite beside myself! Then reproaching myself by myself, I began to reflect thus in my mind, "Cast off and censured by Brahmanas, I would not yet, from the desire of wealth, be any body's servant, which is ever sinful."

60. O Bhishma, thus resolved and remembering my former friendship for him (Drupada) I regarded myself very much blessed. I went joyfully to the Saumaka, taking my beloved son and wife me.

61. I joyfully heard that my beloved friend had been installed on the throne and remembered his words and companionship. O lord, I went to Drupada

62-63. Remembering my old friendship and said to him "O best of men, know me as your friend." I went to Drupada confidently as a friend should do.

64-65. But Drupada, laughing in derision, cast me off as if I were a vulgar fellow; and he said, "O Brahmana, your intelligence is hardly of high order. As coming to me on a sudden you say are my friend. O dull-minded man, great kings can never be friends with such luckless and indigent fellow like you.

66. We had friendship between us when we were both equally circumstance, but Time that wears out everything, wears out friendship also.

67. Friendship never remains in the world in any one's heart without being worn out. Time wears it out and anger also destroys it.

68. Do not, therefore, stick to that worn-out friendship. Do not think of it any longer. O best of Brahmanas, the friendship I entertained for you was for a particular.

69-72. The poor cannot be the friend of the rich; the unlearned can not be the friend of the learned; the coward cannot be the friend of the brave (heroes). How then do you desire the continuance of our old friendship? There may be either friendship or enmity between two persons equally situated as to wealth or prowess. The poor and the rich can neither be friends nor enemies of one another. One of pure birth can never be a friend of one who is lowly born; a car warrior can be a friend of one who is not a car-warrior; one who is not a king cannot have a king for his friend. I do not know you, I do not remember that I ever promised you my kingdom.

73-74. O Brahmana, I can give you food and shelter for one night." Having been thus addressed, I left his presence with my wife, vowing to do that which I shall certainly do without much delay. O Bhishma, thus insulted by Drupada I was filled with wrath.

75. I have come to the Kurus wishing to obtain accomplished pupils. To act according to your wishes, I now come to Hastinapur. Tell me what I am to do.

Vaishampayana said :

76. Having been thus addressed, Bhishma thus spoke to the son of Bharadvaja.

Bhishma said :

77. Unstring your bow and teach (these prices) the science of arms. Enjoy joyfully as much as you like every luxury in the Kuru abode.

78. Whatever wealth, kingdom and sovereignty the Kurus possess, you are the lord of all. All the Kurus are at your command.

79. O Brahmana, consider that to be already accomplished which is in your heart. O best of the twice born, as the fruit of our good luck we have obtained you.

CHAPTER 132

(SAMBHAVA PARVA)-Continued

Drona's examination his pupils

Vaishampayana said :

1. Thereupon that best of men, that greatly effulgent Drona, worshipped by Bhishma, took up his quarters in the house of the Kurus and was adored by them all.

2-3. When he had taken rest for a while, Bhishma, taking his grandsons, the Kurus, gave them to him as his pupils, making him their preceptor with the presents of various wealth. That lord (Bhishma) gave the son of Bharadvaja (Drona) a neat and tidy house, well filled with paddy and every kind of wealth.

4. That great bowman, Drona, in delightful heart, accepted the Kurus, the sons of Dhritarashtra and Pandu, as his pupils.

5. Having accepted them all as (his pupils), Drona called them apart and spoke, to them confidently thus -

Drona said :

6. "O sinless ones, I have a particular desire in my heart; promise me truly that you will accomplish it when you will become skilled in arms.

Vaishampayana said :

7. Hearing these words, the Kuru princes remained silent. O chastiser of foes, Arjuna, (however), vowed to accomplish it.

8. Drona then cheerfully clasped Arjuna to his bosom and repeatedly took the scent of his head and shed tears of joy.

9. The greatly powerful Drona taught the sons of Pandu (the use of) various weapons, both celestial and human.

10. O best of Bharata race, many other princes also flocked to that best of Brahmanas, Drona, to learn (the science of) arms.

11. The Vrishnis, the Andhakas and the princes from various countries and the son of Suta and Radha (Karna) made Drona their preceptor.

12. The son of Suta (Karna), being jealous of Partha (Arjuna), always defied him and being supported by Duryodhana disregarded the Pandavas.

13-14. That Pandava (Arjuna) from his eager desire to learn the science of arms always remained at the side of Drona and he excelled all in skill, in strength of arms and in perseverance, on account of his love for the science of arms.

15. Though he (Drona) gave equal instructions to all, yet Arjuna became the foremost of all in lightness and skill. Drona was convinced that none of his pupils would be able to equal that son of Indra.

16-17. Thus he gave instructions to all the princes in the (science of) arms. To keep them away for long, he gave them Kamandala (a vessel narrow mouth) for fetching water. But he gave his son a Kumbha (wide mounted vessel to fetch water), so that it may not take him, long (to fill it). When they were thus kept away, Drona instructed his son some superior methods of using arms. Arjuna came to know it.

18-20. Thereupon he filled his Kamandala with the Varuna weapon and came to his preceptor at the same time with his preceptor's son and thus the intelligent son of Pritha, that foremost of all the learned in arms, became in no way inferior to his preceptor's son. Arjuna took great deal of care in worshipping the preceptor; he had great devotion of his study of the science of arms, therefore, he became a great favourite of Drona.

21-22. Drona, seeing Falguni's (Arjuna) great devotion of arms, summoned the cook and told him in private, "Never give rice (food) to Arjuna in the dark and never told him also that I have asked you to do it."

23. On a certain day when Arjuna was taking his food, a wind arose and the burning lamp went out.

24. The effulgent son of Kunti, (Arjuna) continued eating the dark, his hand from habit going to his mouth.

25. Thinking this to be the result of the force of habit, the mighty armed son of Pandu practiced with his bow in the night.

26. O descendant of the Bharata race, bearing the twang of his bow string, in the night, Drona came to him and embracing him spoke to him thus -

Drona said :

27. I speak to you truly that I shall do to you that by which there will be no bowman in the world who will be equal to you.

Vaishampayana said :

28. Thereupon Drona taught Arjuna the art of fighting on horse back and on the back of the elephants, on car and on the ground.

29. Drona taught that Kaurava (Arjuna) how to fight with clubs, the sword, the lance, the spear and the dart. He taught him the use of many other weapons and how to fight with many men.

30. Hearing of his skill, thousands of kings and princes, desirous of learning the science of arms flocked (to him).

31. O great king, thereupon, Ekalavya, the son of Hiranyadhanu, king of the Nishadas, came to Drona.

32. That learned man in all the precepts of religion (Drona) did not accept him (the Nishada prince) as his pupil in archery, thinking that he was a Nishada and considering the interest of the princes.

33-34. O chastiser of foes, touching Drona's feet with his head, he went into a forest and made a clay statue of Drona. He began to worship it (the clay figure) as if were his real preceptor and before that figure he practiced the use of arms with the most rigid regularity.

35. In consequence of his exceptional reverence for his preceptor and of his devotion to his purpose, all the three processes of fixing arrows on the bow string, aiming and letting off became very easy to him.

36. O chastiser of foes, one day the Kuru and the Pandu princes with the permission of Drona all set out on their cars to a hunting excursion.

37. O king, a servant followed the Pandavas at his ease with the necessary things (for the hunt) and took a dog with him.

38. They wondered about the forest, intent on the purpose they had in view; the dog also wandered about alone and came to the Nishada (prince).

39. The dog seeing the Nishada of dark colour and of body besmeared with filth, with an attire of black skin and with matted hair on his head, began to bark aloud.

40. Thereupon he (the Nishada,) exhibiting lightness of hand, at once struck seven arrows into the mouth of the barking dog.

41. The dog, thus pierced in the mouth with the arrows, came back to the Pandavas and the Pandava heroes on seeing this were very much astonished.

42. Ashamed of their own skill, they praised the lightness of hand and precision of aim by auricular perception (of the Nishada Prince).

43. O king, they, thereupon, began to search in the forest for that unknown dweller of the wood. The Pandavas soon found him discharging ceaseless arrows from his bow.

44. Seeing that man of grim visage, a total stranger to them, they asked, "Who are you and whose son are you?"

The Ekalavya said :

45. O heroes, I am the son of the Nishada king, Hiranyadhanu. know me to be a pupil of Drona labouring to acquire the science of arms.

Vaishmpayana said :

46. The Pandavas, having made themselves acquainted with everything connected with him and returning (to Hastinapur) told Drona all about the wonderful feat of archery they had seen in the forest.

47. O king, the son of Kunti, Arjuna thinking of Ekalavya all the while, saw Drona in private and relying upon his preceptor's love for him he said -

Arjuna said :

48. "You have joyfully told me, embracing me to your blossom, no pupil of yours should be equal to me.

49. Why then there is a pupil of yours in the world (equal to me), the mighty son of the Nishada king?"

Vaishampayana said :

50. Thereupon Drona reflected for a moment and resolved upon the course he should adopt. He then took Savyasachi (Arjuna) with him and went to the Nishada (prince).

51. He saw Ekalavya with body besmeared with filth, with matted locks (on his head) with rags on and with a bow in his hand with which he was ceaselessly shooting arrows.

52. Seeing Drona coming towards him, Ekalavya also went a few steps forward and touched his feet and prostrated himself on the ground.

53. The son of Nishada worshipped Drona in the due form and represented himself as his pupil. He then stood before him with joined hands.

54. O king, thereupon Drona spoke thus to Ekalavya, "O hero, if you are really my pupil, give me my remuneration. Ekalavya was much pleased in hearing this and he said -

55. O illustrious one, what shall I give you, command me. O excellent Brahma knowing man, there is nothing that is not to be given to my preceptor."

56. He (Drona) said, "Give me as Dakshina your right thumb."

57-58. Ekalavya ever devoted to truth and desirous of keeping his promise, hearing the fearful words of Drona, at once cut off his right thumb with a cheerful face and unruffled heart and gave it to Drona.

59. Thereupon, O king, when the help of his other fingers, he found he had lost his former lightness of hand.

60. Arjuna became pleased and his fever (of jealous) was gone. "None will equal Arjuna," these words of Drona now became true.

61. Two of Drona's pupils became greatly expert in club fight, namely Duryodhana and Bhima, who were jealous of each other.

62. Ashvathama excelled all in the mysteries (of the science of arms). The twins (Nakula and Sahadeva) excelled every body in handling the sword.

63-64. Yudhisthira became the best of car warriors and Arjuna excelled every one in every respect. He surpassed all in intelligence, in the skill of using all weapons and in devotion to his

arms and his preceptor. He thus became the foremost of all car warriors.

65. Though the instructions (of Drona) were equal, (to all), yet the mighty Arjuna excelled all (the princes) and became an Athiratha a warrior capable of fighting with sixty thousands foes' all at once.

66. The wicked minded sons of Dhritarashtra became jealous of Bhima, for he was exceeding strong and of Arjuna, because he was accomplished.

67. O best of men, Drona became desirous of examining his pupils' knowledge in arms and he collected them all together, all (the princes) skilled in all the weapons.

68. He caused in artificial bird made by an artisan to be placed on the top of a tree without the knowledge of the princes for the purpose of using it as the target.

Drona said :

69. Take up quickly, all of you, your bows and six your arrows on the bowstring. Stand here aiming at that bird on the tree.

70. As soon as I give the order, cut off the bird's head. O sons, I shall give each of you a turn one after another.

Vaishampayana said :

71. The best of the descendant of Angirasa (Drona) first spoke to Yudhisthira thus, "O invincible one, aim with your arrow and shoot (the bird) as soon as I order."

72. The chastiser of foes, Yudhisthira, first took up the bow as ordered by his preceptor and stood aiming at the bird.

73. Yudhisthira who stood aiming at the bird, very next moment Drona said -

74. "O prince, behold that bird on the top of the tree." Yudhisthira replied to the preceptor, "O Sir, I see it." Very next moment Drona again said.

Drona said :

75. Do you see the tree, myself, your brothers and the bird?

76. That son of Kunti (Yudhisthira) said, " I see lord of the forest (tree), your self, my brothers and the bird." He said this again being asked (by Drona) again and again.

77. Drona, being displeased, reproachingly told him, "Stand back. It is not for you to strike at this aim."

78-79. Thereupon, the greatly illustrious (Drona) placed in the same position Duryodhana and other sons of Dhritarashtra and also Bhima and his other brothers and also all the princes that had come from other countries. He asked them one after another the same question, but they all replied as did Yudhisthira.

CHAPTER 133

(SAMBHAVA PARVA)-Continued

Rescue of Drona from the alligator

Vaishampayana said :

1. Drona smilingly, called Dhananjaya and said to him, " It is to be shot by you. Turn your eyes to it.

2. "You must shoot the aim as soon as I shall give order, O son, stand here for a moment with your bow and arrow."

3. Having been thus addressed Savyasachi (Arjuna), drawing the bow to a semi-circle, aimed at the bird and stood there as ordered by the preceptor.

4. Very next moment Drona asked him, "O Arjuna, do you see the bird, the tree and myself?"

5. O descendant of the Bharata race, Partha (Arjuna) replied to Drona, "I see only the bird. I do not see the tree or yourself."

6. The invincible Drona, being much pleased, spoke again a moment after to that great car-warrior, the son of Pandu, (Arjuna).

7. "If you see the bird, describe it to me." He (Arjuna) again replied, "I see the head of the bird, but I do not see its body."

8. Having been thus told by Arjuna, Drona was filled with delight and his hair stood on their end. He told Partha, "Shoot," and he instantly let fly (the arrow).

9. The Pandava (Arjuna) speedily struck off the head of the vulture with his sharp arrow and brought it to the ground.

10. As soon as this feat was performed, he (Drona) embraced the son of Pandu (Arjuna) and thought that Drupada with his friends were already vanquished in the battle.

11. O best of the Bharata race, some time after, the best of Angirasa (Drona) with his pupils went to the Ganges to bathe.

12. When Drona was bathing, a strong alligator, as it sent by Death himself, seized him at the thigh.

13. Though quite capable of freeing himself (from the mouth of the alligator), he (Drona) spoke to all his pupils in a hurry, "Kill this alligator and rescue me."

14. As soon as he uttered these words, Bibhatsa (Arjuna) struck the alligator under the water with five sharp and irresistible arrows.

15-17. The others (his pupils) stood confounded each at his place. Seeing this readiness of Arjuna, Drona considered that son of Pandu to be the foremost of all his pupils and he was exceedingly pleased. The alligator, being cut into pieces by the arrows of Partha. Released the thigh of the high-souled (Drona) and gave up his life. Thereupon the son of Bharadvaja, (Drona) thus addressed the illustrious car-warrior (Arjuna).

18. "O mighty armed, accept this superior and irresistible weapon, named Brahmashira, with its method of hurling and recalling it.

19. You most not use it against any human foe. If hurled at a foe of inferior power, it might burn the whole universe.

20. O son, it is said that this weapon heat not a superior in the three worlds. keep it therefore with great care and listen to what I say.

21. O hero, if ever any foe, if he is not human, comes to fight with you, may then use it against him to accomplish his death."

22. Bibhatsa (Arjuna) with joined hands promised to do as he was bidden and he received the great weapon. The preceptor then spoke to him again thus, "None will ever become a superior bowman to you. You will be invincible and greatly illustrious.

CHAPTER 134

(SAMBHAVA PARVA)-Continued

Tournament of weapons

Vaishampayana said :

1-2. O descendant of the Bharata, seeing the sons of Dhritarashtra and Pandu expert in arms, O king, Drona thus spoke to the king/Dhritarashtra,

in the presence of Kripa, Somadatta, Balhika, the wise son of Ganga (Bhishma). Vyasa and Vidura.

3. "O king, O best of the Kurus, your sons have completed their education. Let them with your permission show their proficiency." Thereupon the great king replied with a delightful heart.

Dhritarashtra said :

4-5. O best of Brahmanas, you have accomplished a great deed. O son of Bharadvaja, command me yourself as to the place and time, where and when and the manner in which, the trial may be held.

6. Grief for my blindness makes me envy those men who are blessed with sight and who will see my children's prowess in arms.

7. O Khattva (Vidura), do all that the respected preceptor says. O lover of virtue, I think nothing can be more agreeable to me than this.

8. Thereupon Vidura, giving the necessary assurance to the king, went out to do what he was bidden. The greatly learned son of Bharadvaja (Drona) measured a piece of (ground).

9-12. Which was void of trees and thickets and which was furnished with wells thickets and which was furnished with wells and springs. On this piece of land, that first of eloquent men, that hero (Drona), gave offerings to the gods according to the precepts of the Shastras, when all the people were assembled by proclamation on an auspicious day with an auspicious star in ascendance. O best of men, the artisans built a great auditorium by the order of the king; (they built) another for the (royal) ladies also according to the proper form. The citizens built many platforms and the wealthy men many spacious and high Sibikas.

13-14. When the (fixed) day came, the king accompanied by his ministers, with Bhishma and Kripa, the excellent preceptor, walking at the head (of the procession). Came to the auditorium of celestial beauty, made of pure gold and decked with strings of pearls and stones of Vaidurya gems.

15-17. The great fortunate Gandhari and Kunti and the other ladies of the royal household,

dressed in gorgeous attire and accompanied by their maids in waiting, joyfully ascended the platforms as celestial ladies ascended the Sumeru mountain. Brahmanas, Kshatriyas and the others of the four orders of caste hurriedly left the city and came running there with the desire of seeing the princes skill in arms and they were so angry that they assembled all there in a moment.

18. That vast crowd with the noise of blowing trumpets and beating drums and the sounds of many voices became like an agitated ocean.

19-20. Then the preceptor, clad in white attire, with white sacred thread, white locks, white bread, white garlands and white sandal-paste besmeared over his body, entered the arena with his son. It appeared as if the moon accompanied (the planet) Mars appeared in an unclouded sky.

21. The best of strong men, the hero (Drona), entering at the proper time, caused Brahmanas versed in Mantras to celebrate the auspicious rites.

22. After auspicious and sweet-sounding musical instruments had struck up as a propitiatory ceremony, men equipped with various weapons entered the arena.

23. Then the best of the Bharata race, (the princes), those mighty car-warriors, having girt up their lions, entered (the arena) equipped with bows, quivers and finger protectors.

24. With Yudhisthira, at their head, the greatly heroic princes, in the order of their age, began to show wonderful skill in their arms.

25. Some (spectators) lowered their heads out of fear of the falling arrows, while others not being afraid, looked on with wonder and astonishment.

26. Riding swift horses and managing them dextrously, the princess hit marks with arrows engraved with their respective names.

27. On seeing the prowess of the princes in using bows and arrows, the spectators thought they were seeing the city of Gandharva. They were all filled with amazement.

28. O descendant of Bharata, some hundreds and thousands of men, their eyes expanded with

wonder, all at once cried out "Well done! Well done!"

29. After repeatedly displaying their skill and dexterity in the use of bow and arrows, in the management of cars, in the fight on horseback and on the back of elephants.

30. They took up their swords and buckles and began to attack one another and to walk around the arena displaying various modes of sword's play.

31. They all saw their (great) agility, the beauty of the symmetry of their bodies, their grace, their calmness, the firmness of their grasp and the skill in the use of their swords and buckles.

32. Then Vrikodara (Bhima) and Suyodhana (Duryodhana) entered the (arena) with secret mental delight like two single peaked mountains.

33. Those mighty-armed heroes girt their lions and summoned all their strength; they roared like two infuriated elephants contending (for a female elephant).

34. Those two greatly strong (heroes) circled round the arena with faultless clubs and careered right and left in all the proper form.

35. Vidura described to Dhritarashtra and the mother of the Pandavas (Kunti) to Gandhari all the feats of the princes.

CHAPTER 135

(SAMBHAVA PARVA)-Continued

Trial of arms

Vaishampayana said :

1. On the appearance of the Kuru prince (Duryodhana) and the foremost of all strong men Bhima, the spectators were divided into two parties by their partiality swayed by the love (towards each of the contending heroes).

2. Some cried, "Behold the heroic Kuru prince; some cried, "Behold the heroic Bhima." Thus from these cries of the people rose a great uproar (in the arena).

3. On seeing the place become like a troubled ocean, the intelligent son of Bharadvaja, (Drona) spoke to his dear son Ashvathama.

Drona said :

4. "Stop these two mighty heroes, so expert in arms. Let not the anger of the assembled people be excited by this encounter between Bhima and Duryodhana.

Vaishampayana said :

5. Thereupon the two combatants, with uplifted clubs, resembling two swollen oceans agitated by the winds that blow at the time of the world's dissolution, were stopped by the son of the preceptor.

6. Then Drona entered the arena and sopping the musicians spoke thus in a voice deep as the roars of the clouds.

7. "Behold all of you now that Partha who is dearer to me than my own son, who is the master of all arms, who is the son of Indra himself and who is like the younger brother of Indra."

8-9. At the command of the preceptor, the youthful Falguni (Arjuna), equipped with finger protector, his quiver full of arrows, with his bow in hand and with a golden armour on, after having performed the propitiatory rites, appeared in the arena like an evening cold reflecting the rays of the setting sun and illumined by the hues of the rainbow and the flashes of lighting.

10. On this a great cry of joy rose from all parts of the arena and musical instruments were played and conches were blown.

11-13. All cried, "This is the handsome son of Kunti, the middle (third) son of Pandu. This is the son of Indra. This the protector of the Kuru race. This is the best of the all name learned in arms. This is the best of all cherisher of virtue. This is the foremost of all well conducted persons. This is their great repository of the knowledge of all (good) manners." Hearing these loud cries of the spectators, the tears of Kunti, mixing with the milk of her breast, drenched her bosom.

14. Having his ears filled with the uproar, the best of men, Dhritarashtra, asked Vidura with delight,

15. "O Khattwa, what is this great uproar, like that of the troubled sea, that rises in the arena all of sudden echoing the very heavens?"

Vidura said :

16. O great king, the son of Pritha and Pandu, Falguni (Arjuna), clad in armour; has entered, the arena; and therefore is this uproar.

Dhritarashtra said :

17. O high-souled man, I have indeed been blessed, favoured and protected by the three fire (sons) of Pritha (Kunti) who is like the sacred fuel.

Vaishampayana said :

18-19. When the spectators some what regained their equanimity, Bibhatsa (Arjuna) displayed before his preceptor his lightness in the use of arms. He created fire by the Agneya weapon, by the Varuna weapon he created water. He created winds by the Vayavya weapon and by the Parjanya weapon, he created the clouds.

20. He created land by the Bhima weapon and by the Parvata weapon he created the mountains. He made all this to disappear by the Antardhana weapon.

21. In a moment he appeared tall and in a moment short. He was now yoked in his car; he was in the next moment on the car itself; he was then again on the ground.

22. The favourite (pupil) of the preceptor (Arjuna) shot by his arrows various marks, some tender, some fine and some of thick composition.

23. He let fly at one time five arrows from his bow stung into the mouth of a moving iron boar as if they were but one arrow.

24. That greatly effulgent hero sent twenty one arrows into the hollow of a cow's horn hang upon a rope which was swinging to and fro.

25. O sinless one, in this manner he (Arjuna), walking round the arena, displayed his profound skill in the use of the sword, bow and club.

26-27. O descendant of the Bharata race, when the tournament was almost ended, when the excitement of the spectators cooled down and the sound of music stopped. There was heard at the gate the slapping of arms, betokening power and strength, like the roars of thunder.

28. "Are mountains splitting? Is the earth going to be rent asunder? Is the sky resounding with the roar of gathering clouds?"

29. O king, all the spectators in the arena thought thus and turned their eyes towards the gate.

30. Drona was surrounded by the five brothers, the sons of Pritha and looked like the moon surrounded by the five constellations.

31-32. That chastiser of foes, Duryodhana, with his one hundred haughty brothers and with Ashvathama, stood up in haste. That prince (Duryodhana) with his club in his hand, surrounded by his one hundred brothers with uplifted weapons, looked like Indra in the days of yore when he stood surrounded by the celestial at the time of the battle with the Danavas.

CHAPTER 136

(SAMBHAVA PARVA)-Continued

Coronation of Karna

Vaishampayana said :

1. When the spectators, with eyes expended with wonder, made way for that subjugator of hostile cities; Karna, he entered the spacious arena.

2. He was armed in his natural coat of armour, his face was brightened with his earrings, his bow was in his hand and his sword in his lions. he entered like a walking cliff.

3. The illustrious destroyer of enemies, the large eyed Karna was born of Pritha (Kunti) in her maidenhood. He was a portion of the hot beamed sun.

4. His power and energy were like those of lions, the bulls or the best of elephants. He was like the sun in splendour, moon in loveliness and fire in effulgence.

5. Being born of the sun, he was tall like a golden palm; he was a youth who could slay lions. He was handsome and possessed countless accomplishments.

6. The mighty armed (hero) looked all around the arena and bowed rather with indifference to Drona and Kripa.

7. The entire assembly of people remain emotionless and stared in steadfast gaze. They were filled with great curiosity and asked one another, "Who is he?"

8. That foremost of eloquent men, the son of the sun, (Karna) in a voice deep as the roars of clouds, addressed his unknown brother thus-

9. "O Partha, I shall perform feats before this assembly excelling all that you have done. Behold them and will be amazed."

10. O best of all eloquent men, when he had hardly finished his words, the spectators stood up all at once as if uplifted by some instrument.

11. O best of men, Duryodhana was delighted, while Bibhatsa (Arjuna) was filled with abashment and anger.

12. The greatly powerful Karna, ever fond of battle, displayed with the permission of Drona all that Partha had displayed before.

13. O descendant of Bharata, Duryodhana with his brothers thereupon embraced Karna with delight and spoke to him thus -

Duryodhana said :

14. "O mighty armed hero welcome to you! O man deserving of politeness, I have got you by good fortune. Command me and the Kuru kingdom at your pleasure.

Karna said :

15. When you have said this, I consider it as already accomplished. I only desire your friendship. O lord, I long for a single combat with Arjuna.

Duryodhana said :

16. Enjoy with me the good things of life. Be the benefactor of your friends. O oppressor of enemies, place your feet on the heads of all foes.

Vaishampayana said :

17. Thereupon Partha considered himself disgraced and spoke to Karna who stood amidst the (Kuru) brothers like a hill.

Arjuna said :

18. O Karna, the path which the unwelcome intruder and the uninvited talker comes to shall be yours.

Karna said :

19. This arena is meant for all; it is not for you alone. O Falguni, they are kings who are superior in power; Kshatriya Dharma depends on prowess alone.

20. O descendant of Bharata, what need is their of altercation which is the habit of the weak! Speak in arrows, until I cut off your head today in the presence of the preceptor.

Vaishampayana said :

21. The subduer of hostile cities, Partha, was embraced by his brothers and with the permission of Drona he advanced for the combat.

22. Thereupon, Karna was embraced by Duryodhana with his brothers. Taking up his bow and arrows he stood ready for fight.

23. The sky was covered in clouds emitting flashes of lightning and the coloured bow of Indra appeared shedding its effulgent rays. The clouds seemed to be laughing on account of the presence of white cranes that were then flying.

24. Seeing that Indra was thus showing his affection (towards Arjuna), the sun dispersed the clouds over his son.

25. Falguni (Arjuna) was invisible under cover of the clouds, but Karna was visible on account of the clouds being dispersed from him by the sun.

26. The sons of Dhritarashtra stood by Karna and the son of Bharadvaja, (Drona) Kripa and Bhishma stood by Partha.

27. The assembly was also divided into two parties, so were the ladies also. And on learning the affair the daughter of Bhoja, Kunti fainted away.

28. The learned in all the precepts of virtue, Vidura, revived the insensible Kunti by sprinkling over (her face) water mixed with sandal-paste.

29. O being revived she was seized with fear on seeing her two sons clad in armour, but she could do nothing.

30. When the two (heroes) were ready with their great bows raised up, the son of Sharadvana, Kripa, well versed in all the precepts of virtue and expert in the rules of duels, said -

Kripa said :

31-32. "This son of Pandu is the youngest child of Kunti. He is a Kuru and he will fight a duel with you. O mighty armed hero, you should also tell us the lineage of your father and mother and the royal line in which you are an ornament.

33. Knowing this, Partha will fight with you, or he will not fight (as he will think proper.) The sons of kings never fight a duel with men of inferior lineage.

Vaishampayana said :

34. Thus addressed, Karna's face was flushed with the blushes of shame and it looked

like the pale lotus torn and disfigured by the showers of rains.

Duryodhana said :

35. O preceptor, it is said in the Shastras that three classes of men can claim royalty, namely persons of noble birth, heroes and those that lead soldiers.

36. But if Falguni is unwilling to fight with one who is not a king, I install him (Karna) as the king of Anga.

Vaishampayana said :

37-38. When the cheers cease at that very moment the greatly powerful car-warrior Karna, seated on a golden seat, the (royal) umbrella over his head and yak tails waved by his side, was installed king of Anga by the Brahmanas, learned in the Mantras, in the proper form, with paddy, flowers, Ghata (water pots) and much fold.

39-40. O king, (Karna) said to the Kauravas (Duryodhana), "What shall I give you compared," your gift of a kingdom! O king O best of men, I shall do all you will command." Suyodhana (Duryodhana) replied, "I long for your friendship."

41. Having been thus addressed, Karna replied. "Be it so." They thereupon embraced each other in joy and felt great happiness.

CHAPTER 137

(SAMBHAVA PARVA)-Continued

Trial of arms

Vaishampayana said :

1. Thereupon Adhiratha (Karna's father), with his sheet loosely hanging down, trembling and perspiring, supporting himself on a staff, entered the arena.

2. Seeing him, Karna left his bow and impelled by filial regard bowed his head, wet with the water of his coronation.

3. The charioteer (Adhiratha) hurriedly covered his feet with the end of his sheet and addressed the successful Karna as his son.

4. He (Adhiratha) embraced him (Karna) and wetted his head with tears, his head which was still wet with the water sprinkled over it at his coronation as the king of Anga.

5. Seeing him (Adhiratha) the Pandavas considered him to be a son of a charioteer and Bhishma jeeringly said,

6. 'O Charioteer's son, you deserve no to be killed by Partha in the battle. You should better take up the whip (instead of the sword) which befits your race.

7. O worst of men, you are not worthy of enjoying the kingdom of Anga, as a dog deserves not the ghee placed before the sacrificial fire."

8. Thus addressed Karna looked at the sun in the sky and with slightly quivering lips he heaved a deep sigh.

9. Like a mad elephant the greatly strong Duryodhana rose in anger from among his brothers, who were like an assemblage of lotuses.

10. He said to that doer of fearful deeds, Bhimasena there present, "Vrikodara, you should not speak such words.

11. The strength is the cardinal virtue of the Kshatriyas; even a man of inferior birth deserve to be fought with. The sources of heroes and rivers are the same, both the always unknown.

12. The fore that covers the whole world rises from water. The Danava destroying thunder was made of Dadhichi's bone.

13. It is heard that the birth of the illustrious god Guha (Kartikya) is full of all mysteries. Some say he is the son of Agni, (some say) he is the son of Kirtika, (some again say) he is the son of Rudra and (other say) he is the son of Ganga.

14. It is also heard that those that were born Kshatriyas became Brahmanas. Vishvamitra and other attained to eternal Brahma.

15. The foremost of all wielders of arms, the preceptor (Drona), was born in a water vessel and the son of Gautama (Kripa) sprung from a clump of heath.

16. I know also about your own birth. Can a deer give birth to this tiger, as effulgent as the sun, born with a natural armour and ear-rings and possessing all auspicious mark?

17. This lord of men deserves the sovereignty of not only Anga but of the whole world, by the prowess of his arms and by my obedience to him.

18. If there is any one to whom all that I have done to him (Karna) has become intolerable, let

him ascend his car and bend his bow with the help of his feet."

19. Thereupon there arose a loud cheer among all the spectators, approving of Duryodhana's speech. At this time the sun went down.

20. Then king Duryodhana took Karna's hand and led him out of the arena lighted with countless lamps.

21. The Pandavas also with Drona, Kripa and Bhishma returned to their own homes. All the people also went the respective houses.

22. O descendant of the Bharata race, some of them named Arjuna), some Karna and some Duryodhana (as the victor of the day) as they went away.

23. Kunti also was much pleased out of her motherly love towards her son Karna, for he had various auspicious marks on his person and for he was installed as the king of Anga.

24. O king, Duryodhana, having obtained Karna, banished his fears arising out of Arjuna's proficiency in arms.

25. And that hero, (Karna), accomplished in arms also began to gratify Duryodhana with sweet speeches; and Yudhisthira was impressed with the belief that there was no warrior like Karna on earth.

CHAPTER 138

(SAMBHAVA PARVA)-Continued

Chastisement of Drupadas

Vaishampayana said :

1. Seeing the sons of Pandu and Dhritarashtra accomplished in arms, Drona thought that the time had come when he could demand the preceptor's Dakshina (remuneration).

2. O king, one day assembling his pupils together, the preceptor Drona asked his Dakshina from them all, saying -

3. "Seize the kind of Panchala, Drupada, in battle and bring him to me. That will be the most acceptable Dakshina to me".

4. Saying "Be it so," they all ascended their chariots with their arms and marched out with Drona in order to pay the remuneration to their preceptor.

5-7. Those best of man destroyed the Panchalas and went to the capital of the greatly powerful Drupada and attacked it. Duryodhana, Karna, greatly strong Yuyutsu, Dushasana, Vikarna, Jalasandha, Sulochana. These and many other princes of great prowess, all foremost of Kshatriyas, vied with one another to become foremost in the attack.

8. The princes, riding on first class chariots and followed by cavalry, entered the hostile capital and proceeded along its streets.

9. At this time the king of the Panchalas, seeing the great army and hearing its roar, soon came out of his palace with all his brothers.

10. The king Yajnasena (Drupada) was well armed, but he was assailed by them (Kurus) with a shower of arrows, all uttering their war cry.

11. The invincible warrior, Yajnasena, riding on his white chariot, attacked the Kurus and began to rain his fearful arrows.

Vaishampanya said :

12. Seeing the pride of the princes, Partha (Arjuna) spoke thus to the preceptor, that excellent Brahmana Drona.

13. "We shall display our power when they would finish theirs. They are not capable of killing the king of the Panchalas in the battle."

14. Having said this, that sinless son of Kunti (Arjuna) with his brothers waited outside the city at a distance of a mile.

15-16. Seeing the Kauravas, Drupada rushed forward and afflicted the Kuru army with a shower of arrows. Such was his lightness of motion on the field of battle that though he was fighting alone on a single chariot, the Kurus thought in fear that there was more than one Drupada.

17-18. The fearful arrows of Drupada fell on all sides and thousands of conches, trumpets and drums began to be sounded by the Panchalas in their houses. O great king, a terrible roar, like that of the lion, rose from the mighty Panchalas. The great sound of the twang of their bow-strings seemed to rend the very sky.

19-22. (Thereupon) Duryodhana, Vikarna, Subahu, Dirghalochana and Dushasana, becoming furious, began to shower arrows upon

the enemy. The mighty bow-man, the son of Prishata (Drupada), invincible in battle, though pierced with arrows. Instantly began to afflict the hostile army. O descendant of the Bharata race, careering over the field of battle like a fiery wheel, he smote with his arrows Duryodhana, Vikarna, even greatly powerful Karna and many other heroic princes and various other soldiers and slaked their thirst for battle.

23. Then the citizens showered upon the Kurus club, maces and other missiles, like cloud's showering rains.

24-26. O descendant of the Bharata race, young and old, all the citizens, hearing of the battle, rushed out and assailed the Kurus. They (Kurus) broke and fled, wailing towards the Pandavas; and the Pandavas, hearing their terrible wall. Ascended their cars after duly worshipping Drona. Then Arjuna, hastily asking Yudhishthira not to engage in the fight by saying "Don't fight".

27. At that time appointing the sons of Madri (Nakula and Sahadeva) as the protectors of his chariot wheels, rushed out. And Bhima, ever in the front, ran ahead with his club in his hand.

28. The sinless son of Kunti (Arjuna), thus accompanied by his brother, hearing the shouts of the enemy, advanced towards them, filling the whole region with the rattle of the wheels of his chariot.

29-30. As a Makara enters the sea, so the mighty-armed Yama-like Bhima with his club in his hand entered the Panchala ranks and roared as fiercely as the ocean in a tempest. Ever skillful in battle, Bhima, the son of Pritha, upraising his club, attacked the soldiers riding on elephants with the powers of his arms like the great destroyer himself.

31. Those huge animals like mountains, struck with Bhima's club, had their heads broken into pieces and they fell covered with blood, like cliffs loosened by thunder.

32-34. The Pandava, the elder of Arjuna, (Bhima) felled to the ground elephants and horses and cars by thousands and killed many foot soldiers and car-warriors. As a herdsman drives the cattle with his staff in the wood, so did Vrikodara drive before him the chariots and elephants (of the hostile force).

Vaishampayana said :

35-36. Falguni (Arjuna), eager to do the favourite work of the son of Bharadvaja, (Drona), felled the son of Prishata (Drupada) from his elephant, covering him with arrows. O king, like the fire at the end of a Yuga, he felled in the battle thousands of horses, car and elephants.

37-38. Thereupon all the Panchalas and the Shrinjyas, being thus attacked (by Arjuna), assailed Partha with a shower of weapons of various kinds.

39. They uttered from their mouths great shouts like the roars of lions and they desperately attacked the Pandava (Arjuna). The battle became fearful and furious to behold. Hearing their great leonine shouts, he (Arjuna) became filled with wrath.

40. Kirti (Arjuna) immediately assailed the Panchalas in the battle and covering them with a shower of arrows, he greatly confused them.

41. They, that saw the son of Kunti (at that time), could not mark any interval between his fixing the arrows on the bowstring and letting them off.

42-43. The whole place was filled with leonine shouts mixed with cheers of approval. Thereupon the king of the Panchalas, accompanied with Satyajit (his commander-in-chief). Rushed towards him with speed, as Indra did towards (the Danava) Shambara, Partha covered the Panchala king with a thick shower of arrows.

44. Thereupon arose a great uproar among the Panchala-host like the roar of a great lion when springing on the leader of a herd of elephants.

45-46. Seeing Arjuna rush towards the Panchala-king for slaying him, greatly powerful Satyajit attacked him. The two heroes (Arjuna and the Panchala-king) rushed upon each other like Indra upon Virochanas; and they broke each other's ranks.

47. Thereupon Parth "pierced Satyajit with ten keen arrows" at which feat the spectators were all amazed.

48-49. Thereupon the Panchala (Satyajit) covered Partha with one hundred arrows. That great car-warrior Arjuna rubbed his bow-string in order to increase the force and velocity of his

arrows. Then covering the enemy with a shower of arrows, he cut off the bow of Satyajit and rushed upon the king (Drupada).

50. But Satyajit immediately took up another bow and he soon pierced with arrows Partha, with his chariot, charioteer and horses.

51. Thus being assailed, the hero Partha did not forgive the Panchala (Satyajit). In order to kill him soon, he (Arjuna) pierced with a number of arrows.

52-54. (His enemy's) horses, flags, bow, clenched fist, charioteer and the attendant at his back. Seeing his bow repeatedly cut down. And his horses slain as often, he (Satyajit) desisted from the fight. Seeing Satyajit thus desisted from the fight. The king (Drupada) attacked the Pandava (Arjuna) with great speed. Then that foremost of victorious heroes. Arjuna, fought a wonderful battle.

55. Cutting off his bow and felling his flat-staff on the grounds he pierced his enemy's horses and charioteer with five arrows.

56. Thereupon that son of Kunti (Arjuna), throwing aside his bow and taking off his quiver, took up a scimitar and sent forth a leonine shout.

57-58. He suddenly leaped from his chariot and fell on that of the Panchala-king. Dhananjaya (Arjuna) stood fearlessly on the chariot of the Panchala-king. He seized him (Drupada) as Garuda seized a huge snake after agitating the waters of the deep sea. Thereupon all the Panchalas ran away in all directions.

59. Showing the prowess of arms to all the hosts, Dhananjaya (Arjuna), sending forth a leonine shout, came out (of the Panchala ranks).

60. Seeing him return (with his captive), the princes laid waste the capital of the illustrious Drupada.

Arjuna said :

61. This best of kings Drupada is a relative of the Kuru heroes. Therefore, O Bhima, do not kill his soldiers. Let us only give out preceptor's remuneration.

Vaishampayana said :

62. O king thus prevented by Arjuna, the greatly strong Bhima, though unsatiated with the battle, refrained from the act of slaughter.

63. O best of the Bharata race, thus seizing Yajnasena Drupada in the battle with his ministers, they offered him to Drona.

64. (Seeing the king) humiliated and deprived of wealth and brought under his complete control, Drona remembered his former hostility towards him and he thus spoke to him.

65. "Your kingdom and your capital have been laid waste by me. Receiving your like at my hand, do you desire to revive our old friendship?"

66. Having said this, he smiled a little and again said, "O hero, do not fear for your life. We are Brahmins that are ever-forgiving.

67. O best of Kshatriyas, from that day when in your boyhood you played with me in the hermitage, my love and affection for you have grown up.

68. O king, I ask for your friendship again. O king, I grant you as a boon half of your kingdom.

69. O Yajnasena, how can one be a friend of a king who is not a king? And therefore I retain half of your kingdom.

70. You became the king of the territory lying on the southern side of the Bhagirathi and I become that of the northern side. O Panchala, if it please you, know me henceforth as your friend."

Drupada said :

71. O Brahmana, this is not (at all) wonderful to the man of noble soul and great prowess. I am pleased with you and I desire to give you everlasting pleasure.

Vaishampayana said :

72. O descendant of Bharata, having been thus addressed, Drona released him (Drupadas); and cheerfully performing the usual offices of regard, he bestowed upon him the half of the kingdom.

73-74. (Receiving the territory named) Makandi with many towns and cities, situated on the banks of the Ganges, Drupada lived in the best of cities, called Kampilya. After his defeat by Drona, he (Drupada) also ruled over the southern Panchala upto the banks of the Charmanavati river.

75-76. He was well convinced that his could not defeat Drona by Kshatriya might alone, he

being very much inferior to him in Brahma (spiritual) power. He therefore wandered over the world to find the means of obtaining a son (who could defeat Drona). (Meanwhile) Drona lived at Ahichatra.

77. Which was full of towns and cities and which was bestowed upon him by Partha after defeating the hero (Drupada).

CHAPTER 139

(SAMBHAVA PARVA)-Continued

Pensiveness of Dhritarashtra

Vaishampayana said :

1-2. O king, after the expiration of a year (from this), the son of Pandu, Yudhishthira, was installed as the heir-apparent. For he was noted for his firmness, fortitude, patience, benevolence, frankness and unswerving honesty of heart.

3. Thereupon, within a very short time, the son of Kunti, Yudhishthira, overshadowed the deeds of his father by his good behaviour, manners and close application to business.

4. The Pandava Vrikodara began to receive lessons from Sankarshana (Balarama) in sword-fight, club-fight and car-fight.

5. At the end of his education (in arms), he became in strength equal to Duymutsena. He remained in harmony with his brothers, becoming great in prowess.

6-8. Arjuna became famous for the firmness of his grasp (of weapons), for his lightness of motion, his precision of aim and his proficiency in Kshura, Naracha, Bhalla, Vipatha and other straight, crooked and heavy weapons. And Drona said that there was none in the world who was equal to Bibhatsa (Arjuna) in lightness of hand and in general proficiency. Thereupon (one day) Drona thus spoke to Gudakesha (Arjuna) before the assembly of Kauravas.

9-13. In the time of yore Agastya had a disciple in the science of arms. Who was known as Agnivesha. He was my preceptor and I was his disciple. O descendant of Bharata, I obtained from him by asceticism a weapon, known by the name of Brahmashira, which can never be futile and which is like thunder itself and capable of consume; the whole earth. That weapon from

what I have done may now descend from disciple to disciple. Giving it to me, my preceptor said, "O son of Bharadvaja, do not hurl this weapon against any human being and against one who possess but little energy." O hero, (Arjuna), you have obtained that celestial weapon (from me); none else deserves it. But O Vishampata, obey the command of that best of Rishis (Agnivesha). Now give your preceptor's Dakshina before all your relatives and cousins.

14. Falguni (Arjuna) promised to the preceptor "To give (the Dakshina)." Drona said, "O sinless one, you must fight with me when I fight with you."

15. That best of Kurus promised this also to Drona. Touching his feet, he went away northwards.

16. There arose a great shout covering the whole earth, bounded by the belt of sea. "There was no bowman in the whole world equal to Arjuna."

17. Pandava Dhananjaya became proficient in club-fight, sword-fight, car-fight and bow-fight.

8-19. Sahadeva, obtaining the whole science of morality and duties from the lord of all science Drona, remained obedient to his brothers. Nakula, the favourite of his brothers, taught by Drona, became known as a skilful warrior and a car-warrior.

20-21. Arjuna and the other Pandava princes became so powerful that they killed in battle the great Sauvira who had performed a sacrifice extending for three years, (remaining) undaunted by the attacks of the Gandharvas. The Yavana king, whom the powerful Pandu could not bring under subjection, was (also brought by Arjuna under control.

22-23. The great powerful and ever showing disregard for the Kurus. The king, named Vipula of the Sauvira was slain by the intelligent Partha. Arjuna also subjugated by means of his arrows king Sumitra of Sauvira, also known as Dattamitra, who always sought for an encounter with him.

24. The third of the Pandava princes, assisted by Bhima, on only one single car, subjugated all the kings of the East backed by ten thousand cars.

25-26. In the same way Dhananjaya conquered on a single car the whole of the South; and he sent immense booty to the kingdom of the Kurus. Thus did the foremost of men, the illustrious Pandavas. Conquering the kingdoms of others, extended their own kingdom in the time of yore.

27. Seeing the great prowess and strength of these mighty bow-men, King Dhritarashtra's mind became suddenly poisoned against the Pandavas. From that day that king became filled with so much anxiety that he could not sleep.

CHAPTER 140

(SAMBHAVA PARVA)-Continued

Counsel of Kanika

Vaishampayana said :

1. Hearing that the heroic sons of Pandu were endued with great energy and prowess, the king Dhritarashtra became very miserable with anxiety.

2. Thereupon summoning that best of ministers, Kanika, learned in politics and expert in counsels, Dhritarashtra said -

Dhritarashtra said :

3. O best of Brahmanas, the Pandavas are daily over-shadowing the earth. I am very jealous of them. Should I have peace or war with them? O Kanika, advise me truly; I shall do your bidding.

Vaishampayana said :

4. That best of Brahmanas feel answered him in these pointed words, well-agreeing with the import of politics.

Kanika said :

5. O sinless king, listen to me as I answer. O best of the Kurus, you should not be angry with me on hearing what I say.

6. Kings should ever be ready with upraised scepter (to rule) and they should ever extend their prowess. Carefully avoiding all faults of theirs, they should ceaselessly watch for the faults of others.

7. If the king is ever ready with his uplifted scepter, every one fears him. Therefore he should ever have recourse to his scepter (chastisement) in all he does.

8-9. He should so act as others (his enemies) may not find any fault in him. But he should see the faults (defects) others. He should keep his resources concealed as does a tortoise his members of body. Having begun a particular act, he should ever completely accomplish it. A thorn, if not wholly extracted, produces a fostering sore.

10-11. The killing of a harmful foe is always praiseworthy. If he be powerful, if he be a great warrior, one should watch for the hour of his disaster and then kill him without any scruple. O son, if the enemy be weak, still he should not be scorned.

12. A spark of fire can consume a forest if it can spread from object to object. They (kings) should sometimes feign deafness and blindness; for if they are incapable of chastising, they should pretend not to notice the faults. They should then consider their bows as made of straw.

13. But they should be as watchful as a herd of deer sleeping (in the woods). When your enemy will be in your hands, destroy him by any means, open or secret. Do not show him any mercy, though he seeks your protection.

14. An old enemy should be killed even by winning him over by wealth. Thus you must be free of anxiety, for there is no fear from a dead man.

15. Destroy all the three, five and seven resources of the enemy; you must destroy them (enemies) by completely uprooting them.

16. Then you should destroy their allies and partisans. If the root (principal) is destroyed, they (allies) can never exist.

17. If the root of the lord of the forest (tree) is uprooted, its branches and twigs can never exist as before. Carefully concealing your own weakness and watching those of your enemies.

18. O king, you should rule over your kingdom, ever being very watchful.

19. By maintaining the perpetual fire by sacrifices, by brown clothes, by matted locks and skin cloth. You should first gain the confidence of men (your enemies); and then you should spring upon them like a wolf.

20. It is said that in earning wealth, hypocrisy is a cheap means. As a hooked staff is used to bend down a bough of a tree to pluck the ripe fruits.

21. So this method should be adopted in destroying one's own enemies. Carry your enemy on your shoulder till the time comes.

22-23. When the times come, you can throw him down and break him into pieces as a earthen vessel is broken being thrown on stones. An enemy should never be allowed to escape, even if he piteously addresses you. You ought not to show him any mercy; he must be slain at once. Enemies should be destroyed by the arts of conciliation or the expenditure of money or by producing disunion amongst his allies or by the employment of every means in your power.

Dhritarashtra said :

24. Tell me in detail how can a foe be destroyed by the arts of conciliation, or the expenditure of money or by producing disunion or by the employment of force.

Kanika said :

25. O king, hear what happened in the days of yore. O great king, there dwelt in the forest a jackal well-acquainted with the science of politics.

26-27. The Jackal was wise and mindful of his own interest. He lived in the company of four friends, namely a tiger, a wolf, a mouse and a mongoose. They saw in the woods a strong deer, the leader of a herd, whom however they could not seize for his fleetness and strength. Thereupon they held a consultation.

The Jackal said :

28-30. O tiger, you have made many attempts to seize this deer, but your efforts were in vain, for this deer is young, fleet and intelligent. Let the mouse go and eat into its feet when it is asleep. When his feet will be thus eaten, let the tiger go and seize it. Then we shall all eat it with a delightful heart.

31. Hearing these words of the jackal, they carefully did what he said. The feet of the deer being eaten up by the mouse, he was killed by the tiger.

32. The Jackal said, " Blessed be you! Go and perform your ablutions. I shall look after it (the deer)".

33. Hearing what the Jackal said, they all went to a river. The Jackal waited there, deeply meditating what he should do (next).

34. The greatly strong tiger came first after his bath and saw the Jackal sitting in a pensive mind.

The Tiger said :

35. O greatly wise one, what are you poñdering over? You are the foremost of all intelligent persons. Let us enjoy ourselves (now) by feasting on this carcass.

The Jackal said :

36. O mighty armed one, hear what the mouse has said. (He said)" Fie on the strength of the king of beasts (tiger). The deer has been killed by me.

37. He will gratify his hunger today by the might of my arms." When he has thus boasted, I, for my part, do not wish to touch this food.

The Tiger said :

38-39. If the mouse has really said this, my sense is awakened. I shall from this day kill with the might of my own arms the beasts of the forest and feast on their flesh. Having said this he went away into the forest. At this time the mouse came there. Seeing him come, the Jackal thus spoke to him.

The Jackal said :

40. Blessed by you, O mouse. Listen to what the mongoose has said.

41. (He said) "The flesh of this deer is poisoned (by the touch of the tiger). I shall not eat it. If you give me permission I shall eat the mouse."

42. Having heard this, the mouse became alarmed and he quickly entered his hole. O king, then after his bath came there the wolf.

43-45. On his coming, the Jackal spoke to him thus. The king of the beasts (tiger) has become angry with you. No good will come to you. He will be soon here with his wife. Do now as you please. The wolf, ever fond of animal food, fled contracting his body into the smallest dimensions; and thus was he got rid of by the jackal. At this time the mongoose came.

46. O great king, the jackal thus spoke to the mongoose in the forest. I have defeated others

with the might of my arms and they have already fled away. Fight with me first and then eat this flesh as you please.

The Mongoose said :

47-48. When the king of the beasts (tiger) the wolf and the intelligent mouse have all been defeated by you, heroes as they are, you seem to be a greater hero than they. I do not desire (therefore) to fight with you. Saying this he went away.

Kanika said :

49. When thus they all went away, the jackal was much pleased in his heart for the success of policy and he alone ate the flesh (of that deer).

50-51. If kings act in this way, they can always be happy. Thus should the timid, by exciting their fears, the courageous by the arts of conciliation, the covetous by gift of wealth and the inferiors and the equals by the exhibition of prowess, be brought into subjugation. O king, besides what I have said, listen to something else that I say.

52. If your son, friend, brother and father, or even your preceptor, become your enemy. If you desire prosperity, you should.

53. Destroy him by curses, by incantations, by gift of wealth, by poison or by deception. He should never be neglected out of scorn. If both the parties be equal and success uncertain, then he who acts with diligence grows in prosperity.

54. If the preceptor himself be vain, ignorant of what should be done and what should be left undone and vicious in his ways, even he should be chastised.

55-56. If you are angry, show yourself as if you are not so, speaking then with even smiles. O descendant of Bharatas, never reprove any one with indications of anger. Speak soft words before you hit (your enemy), (speak soft words) even when you are hitting (your enemy). After hitting (your enemy), pity the victim and grieve for him and even shed tears.

57. Securing confidence (of the enemy) by conciliation, by gift of wealth and by long kind behaviour. You must destroy him if he does not walk aright.

58. The greatly sinful men live as if they are very virtuous. He conceals his sins, as black clouds cover the mountains.

59. You should burn the house of those that should be killed by you. You should never permit beggars, atheists and thieves to live in your kingdom.

60. By a sudden sally or pitched battle, by poison, by gift of wealth, or by any means, you must destroy your enemy. You can act with the greatest cruelty. You should make your teeth sharp (enough) to bite with fatal effect.

61. You must destroy him so effectually that he may not again raise up his head. You should always fear even those from whom you have no fear. If you do not fear a man, by your root may be destroyed (your ruin may come).

62. You should never trust the faithless, nor should you trust too much those that are faithful. If fear (enmity) is engendered in a man whom you trust, your root may be destroyed (your total ruin may come).

63. The spies should be first carefully tested of their fidelity and then they should be appointed in your own (kingdom) or in (the kingdom of others). The spies in the kingdoms of others should be scoundrels and persons in the garbs of ascetic.

64-65. They should be (placed) in gardens. In place of amusements, in temples. In drinking-balls, in streets and with all the Tirthas (state officials), in place of sacrifice, near wells, on mountains, in forests. In all places where people congregate and on rivers. They should move about in these places.

66. They should be humble in speech, but their hearts must be as sharp as the razors. When you are engaged in doing a very cruel and terrible act, you should talk with smiles on your lips.

67. If you desire for prosperity, you must (adopt these acts namely) fold your hands, be humble, take oath, use conciliation, worship the feet of others by lowering your head and inspire hope.

68. A man of policy should be like a tree decked with flowers but bearing no fruits. If there be any fruit, it must be inaccessible and at a great height. If ripe, they must look raw. Such a man never fades.

69. Trivarga, (Dharma, Artha and Kama) has three evils knit together (with three goods). Extracting the good from it, the evil should be avoided. He who practices virtue has also two diseases, (evil to cope with).

70. (Namely) the want of wealth and the neglect of pleasure. Those in pursuit of pleasure are made unhappy for the neglect of the two others. And those who pursue pleasure suffer for the want of virtue and wealth.

71. Therefore you should pursue virtue, wealth and pleasure in such a way that you may not have to suffer in any way. With humiliation and attention, without jealousy and solicitations, you should in all sincerity consult with Brahmanas in accomplishing your purpose.

72. When you are fallen, you should raise yourself by any means, either gentle or violent. When you have raised yourself, you should practice virtue.

73. The man who has never met with any calamity can never have prosperity. This is seen in the life of one who has passed through calamities.

74. He who is afflicted with sorrow should be consoled by the recitation of old history. The ignorant (should be consoled) by the hope of future prosperity and the learned by pleasing office. He who quietly responds after concluding a treaty with an enemy, considering himself crowned with success.

75. Is like a person who awakes after having fallen down from the top of a tree where he slept. Counsel should be kept concealed without the fear of calumny.

76-77. And while seeing everything with the eyes of his spies, he should conceit his own thoughts before the spies of others like a fisherman who becomes rich by catching and killing fish, a king grows prosperous by tearing the vitals of his enemy and by doing some violent acts.

78. The strength of your enemy as represented by his force should always be completely destroyed, by ploughing it up, by moving it down or by afflicting it with disease, starvation and want of drink.

79. 79. A person in want never goes to a person in affluence. When your purpose has been fulfilled, you need not go to the man whom you have hitherto looked to for its accomplishment.

80. Therefore, when you do a thing, do it completely, leaving nothing to be done. He who desires prosperity, should diligently exert to seek for allies and means in order to conduct his war.

81. He should act in such a way that both friends and foes may not know his intention before the commencement of the act. Let them know it when the act has been commenced or ended.

82. As long as danger does not come, so long only should you look as if you are afraid. Seeing the danger already come, you should grapple it courageously.

83. The man, who trusts his enemy who is already under his control, invites his own death as a mule by her conception.

84. You should consider the future acts as already arrived. Else on account of the loss of reason, you may overlook an important point (in accomplishing the act). He who desires prosperity, should always exert himself with energy and prudence.

85. Adopting his measures (suited) to time and place, destiny and Dharma, Artha and Kama. It is well known that time and place produce the greatest good.

86. If an enemy is despised and over looked, he may soon grow like a palm tree extending its roots, or like a spark of fire in the deep forest that may soon flame upto a great conflagration.

87. As a small fire, if fed with fagots, soon becomes capable of coming all, so a man who increase his power making alliances, soon becomes capable of vanquishing even the strongest foe.

88. The hope, that you give to your enemy, should be long deferred to be fulfilled. When the time comes for fulfilling it, invent some pretext to defer it still. Let the pretext appear as founded on some reason and let that reason (also) appear as founded on some other reason.

89. Unpitying and sharp, concealed in their leathern cases, striking when opportunity comes,

sweeping of all hair, kings should resemble razors in the mater of destroying their enemy.

90-91. O supporter of the Kuru dignity, act with the Pandavas and others as policy dictates and (act) in such a way that you may not have to repent in future. I have not the least doubt that you are endued with every blessing and good fortune, O king, therefore, protect yourself from the sons of Pandu.

92. O king, the sons of Pandu are stronger than their cousins (your sons). O chastiser of foes, I tell you plainly what you ought to do.

Vaishampayana said :

93. Having said this Kanika went away to his house and the descendant of Kuru Dhritarashtra become pensive and sad.

CHAPTER 141

(JATUGRIHA PARVA)

Jealousy of Duryodhana

Vaishampayana said :

1-2. Thereupon after consulting with one another the son of Subala (Sakuni) king Duryodhana, Dushasana and Karna formed and evil conspiracy. They resolved with the sanction of the descendant of Kuru the king Dhritarashtra to burn to death Kunti with her sons.

3. The wise and learned Vidura, capable of reading the heart (of men) by external signs, came to know from their demeanours the intention of those wicked-minded men.

4. Thereupon, the sinless Vidura, whose soul was enlightened with true knowledge and who was ever devoted to the good of the Pandavas, resolved that Kunti should escape with her sons.

5. Thereupon he procured a boat with machinery and flats and which was strong enough to withstand wind and waves. He then spoke to Kunti thus.

Vidura said :

7. This Dhritarashtra is born to destroy the fame and offspring of your (Kuru) race. Being wicked-minded, he is going to cast off eternal virtue. O amiable lady, I have kept ready in the river a boat, capable of withstanding both wind and waves. By it escape with your sons from the net of death.

8. O best of the Bharata race, having heard this, Kunti became deeply grieved. She then with her sons got into the boat and went over the Ganges.

9. Then leaving the boat according to the advice of Vidura, the Pandavas entered a forest taking the wealth that was given to them.

10. For some reasons a Nishada woman came to the house of lac and though (she was) innocent, she was burnt to death with her five sons.

11. The worst of Mlecchas, the sinful Purochana, was also burnt to death. Thus were deceived the sons of Dhritarashtra with their counsellors.

12. Thus also were the illustrious sons of Kunti with their mother saved by the advice of Vidura; but the people did not know that they were alive.

13. Thereupon the citizens of Varanavata, seeing the house of lac burnt down, became exceedingly grieved.

14-15. They sent messenger to the king to tell him all that had happened and they said, "Your great end has been achieved, you have burnt to death the Pandavas. O descendant of Kuru, your desire is (now) fulfilled; enjoy the kingdom with your sons." Having heard this, Dhritarashtra with his sons expressed their sorrow.

16. He performed the last rites of the Pandavas with his friends and relatives, with Khattwa (Vidura) and that foremost of the Kurus, Bhishma.

Janamejaya said :

17. O best of the twice-born, I desire to hear in detail the account of the burning of the house of lac and the escape of the Pandavas.

18. That was a cruel act of theirs, acting under the counsel of the wicked. Recite the history to me, all as it happened. I am full of great curiosity.

Vaishampayana said :

19. O chastiser of foes, O king, listen to me, I shall describe to you the burning of the lac-house and the escape of the Pandavas.

20. Seeing Bhimasena exceedingly strong and Dhananjaya (Arjuna) highly accomplished, Duryodhana became pensive and sad.

21. Thereupon the son of the Sun, Karna and the son of Subala, Sakuni, tried by various means to cause the death of the Pandavas.

22. The Pandavas, however, counteracted them one after the other as they were made and in obedience to the counsel of Vidura, they never talked it afterwards.

23. O descendant of Bharata, seeing the sons of Pandu, endued with all accomplishments, the citizens began to speak to their accomplishments in every place of resort.

24. Assembling in court-yards and in other places of meeting, they talked of the eldest son of Pandu as the person fit for governing the kingdom.

25. (They said), "The king Dhritarashtra, though possessed of the eye of knowledge, did not obtain the kingdom, because he was blind. How can he be king (now)?"

26. And the son of Shantanu, Bhishma, is of rigid vows and devoted to truth; having relinquished the kingdom before, he will never accept it now.

27. We shall therefore with all proper ceremonies, in all the eldest Pandava (Yudhisthira) endued with youth, accomplished in battle, versed in the Vedas and is truthful and kind.

28. Worshipping the son of Shantanu, Bhishma and virtuous Dhritarashtra, he (Yudhisthira) will certainly maintain Bhishma and Dhritarashtra with all his sons."

29. The wicked-minded Duryodhana, hearing these words of the men attached towards Yudhisthira, was exceedingly grieved.

30. The wicked-minded man was much afflicted and he could not bear their words. Being inflamed with jealousy, he went to Dhritarashtra.

31. Finding him alone, he duly saluted him with reverence and having been distressed by the partiality of the citizens (towards Yudhisthira), he spoke thus -

Duryodhana said :

32. O father, I have heard (the citizens) uttering words of ill-omen. Passing you and

Bhishma by, they desire the son of Pandu to be their king.

33. Bhishma will give his consent to this, for he will not desire to rule the kingdom. It seems the citizens are desiring to inflict a great injury on us.

34. Pandu formerly obtained the ancestral kingdom by virtue of his own accomplishments. Because you were blind, you did not get the kingdom, though you have every accomplishment to obtain it.

35. If the son of Pandu now obtains the kingdom as his inheritance from Pandu, then his son will obtain it after him; that son's son also and so on, it will thus for ever descend on Pandu's line.

36. We shall then with all our sons be excluded from the royal line. O lord of the world, we shall be disregarded and hated by all the people.

37. Becoming defendants on others for our food, we shall suffer perpetual distress. O king, therefore, adopt such counsel that is consonant with statesmanship.

38. O king, however the people might be unfavourable towards us if you had obtained the kingdom before, we would have certainly succeeded to it.

CHAPTER 142

(JATUGRIHA PARVA) - Continued

Consultation of Duryodhana

Vaishampayana said :

1-3. Having heard these words of his son and also all that Kanika had said, the king possessed of the eye of knowledge. Dhritarashtra, became afflicted with sorrow and his mind was full of misgivings. Then Duryodhana, Karna, the son of Subala Sakuni. Dushasana, these four held a consultation together. Then Duryodhana spoke thus to the king Dhritarashtra.

4. "Send the Pandavas by some contrivance to the city of Varanavata. Then we will have no fear of them."

5. Dhritarashtra having heard these words of his son, reflected for a moment and then spoke to Duryodhana thus -

Dhritarashtra said :

6. "Pandu was ever devoted to virtue; he always behaved dutifully towards all his relatives but particularly towards me.

7. He cared not for food or dress or the enjoyments of the world, he was devoted to me and gave me everything even the kingdom.

8. His son (Yudhisthira) is as much devoted to virtue as he was; he is possessed of every accomplishment; he is illustrious; he is the favourite of the people.

9. How can we exile him by force from the kingdom of his fore-fathers, specially as he possesses allies?

10. The counsellors and the soldiers and their sons and grandsons, all were specially cherished and maintained by Pandu.

11. They being thus formerly benefited by Pandu, O son, why should not the people of the city kill us all with our relatives and friends for the sake of Yudhisthira?

Duryodhana said :

12. O father, what you say is perfectly true. (But) on account of the evil that is likely in store for us in the future, we think we must conciliate the people by bestowing wealth and honours.

13. Thus they would surely side with us for this proof of our power. O king, the ministers and the treasury are now under our control.

14. Therefore, you should banish the Pandavas to the city of Varanavata by some gentle means.

15. O king, when I shall be installed as king, then, O descendant of Bharata, Kunti with her son may again come back.

Dhritarashtra said :

16. O Duryodhana, this is the very thought that exists in my mind, but from its sinfulness, I could not give it out.

17. Neither Bhishma, nor Drona, nor Khattwa (Vidura), nor Gautama, (Kripa) will ever sanction the banishment of the sons of Kunti.

18. O son, in their eyes we (Kurus) and the Pandavas are equal. Those wise and virtuous men will make no difference between us.

19. O son, (if we do this), why should we not deserve death at the hands of the Kurus and of

those illustrious men (Bhishma and others), nay of the whole world?

Duryodhana said :

20. Bhishma is always neutral; the son of Drona (Ashvathama) is in my side. There is no doubt Drona will also be in that side in which his son will be.

21. The son of Sharadvan, Kripa, will surely be on the side in which these two will be. He will never abandon Drona and his nephew (sister's son, Ashvathama).

22. Khattwa (Vidura) is dependent on us for his livelihood, although he is covertly on the side of the enemy (the Pandavas). He alone can do us no harm, (even) if he sides the Pandavas.

23. (Therefore) without any fear, exile the sons of Pandu with their mother to Varanavata. Take such steps as they may go there this very day.

24. Extinguish by this act the grief that consumes me like a fire, that robs me of my sleep and that princes my heart like a terrible dart.

CHAPTER 143

(JATUGRIHA) - Continued

Departure for Varanavata

Vaishampayana said :

1-3. Thereupon King Duryodhana with his brothers began slowly to win over the people to his side by bestowing on them wealth and honours. One day in the (royal) Court, some clever ministers, as instructed by Dhritarashtra, described the city of Varanavata as a (most) charming place. (They said), "The festival of Pashupati (Siva) has begun in the city of Varanavata and the concourse of people there is now great.

4. The procession is the most grand in the world; and all gems and jewels (now) there delight the heart." Thus did they (counsellors) under instruction from Dhritarashtra, speak (of the city).

5. O king, while they were speaking of the charming city of Varanavata, the Pandavas desired in their mind to go there.

6. When the king Dhritarashtra knew that their (Pandavas) curiosity had been awakened, then the son of Ambika, (Dhritarashtra) spoke thus to the Pandavas.

Dhritarashtra said :

7. My men tell me daily again and again that the city of Varanavata is the most charming in the world.

8. O sons, if you desire to see the festival of Varanavata, go (there) with your friends and followers and enjoy yourselves like the celestial.

9-10. Bestow gems and jewels on all the Brahmanas and the musicians (there), sport there as the effulgent celestial. Enjoy there for sometime as much happiness as you like at pleasure and then return to Hastinapur.

Vaishampayana said :

11. Yudhisthira, understanding the motives of Dhritarashtra and knowing himself weak and friendless, said, "Be it so."

12-14. Then addressing the son of Shantanu, Bhishma, the wise Vidura, Drona, Valhika, the Kaurava Somadatta, Kripa, Ashvathama, Bhurisrava and other respected counsellors, Brahmanas, ascetics, priests, citizens and the illustrious Gandhari, Yudhisthira slowly and humbly spoke thus -

Yudhisthira said :

15. We go with our friends and followers to the charming and populous city of Varanavata at the command of Dhritarashtra.

16. Give us cheerfully your benedictions, so that acquiring prosperity with it, we may not be touched by sin.

Vaishampayana said :

17-18. Having been thus addressed by the son of Pandu, all the Kauravas cheerfully pronounced blessings on them, saying, "O sons of Pandu, let all the elements bless you on your way and let not the slightest evil befall you."

19. Having performed propitiatory rites for obtaining the kingdom and making all other preparations, the princes (the Pandavas) started for Varanavata.

CHAPTER 144**(JATUGRIHA)-Continued****Instructions to Purochana****Vaishampayana said :**

1-4. O descendant of Bharata, when the king thus addressed the sons of Pandu, the wicked-minded Duryodhana became exceedingly happy. O best of the Bharata race, he summoned in private, Purochana and taking up his right hand, he thus spoke to that counsellor. O Purochana, this world, full of wealth, is mine. It is equally yours with me. (Therefore), you should protect it. I have no other more trustworthy supporter and counsellor than you with whom I can consult.

5. O sire, keep my counsel (a secret) and destroy my enemy by some clever device. Accomplish, what I ask you to do.

6. The Pandavas have been sent by Dhritarashtra to Varanavata. They will sport there in the festival at the command of Dhritarashtra.

7. Do that by with you can reach Varanavata this very day on a car drawn by swift asses.

8. Going there, erect a quadrangle palace at the outskirts of the city, (which should be) rich in materials and furniture. Guard it (also) well.

9. Use in it (in erecting that house,) hemp, resin and all other inflammable materials that are procurable.

10. Mixing a little earth with ghee, oil, fat and a large quantity of lac, plaster the wall with it.

11-13. Place carefully all over that house hemp, oil, ghee, lac and wood. In such a way that the Pandavas and other men may not even with scrutiny see them or conclude that it is made of inflammable materials. Erecting such a house and worshipping the Pandavas with great reverence, make them live in it with Kunti and all their friends.

14-15. Place there for the Pandavas seats, conveyances and beds of best workmanship, as ordered my father. Manage all this in a way so that none in the city of Varanavata may know it, till the end we have in view is accomplished.

16. Knowing that they are sleeping in that house in confidence and without fear, set fire to it, beginning from the gate.

17. The people will think that they have been burnt to death in that burning house; and therefore none will be able to blame us for the death of the Pandavas.

18. Purochana promised to that Kaurava (Duryodhana) to carry out all by saying, "Be it so" and he then went (away) on a swift car drawn by asses.

19. O king, ever obedient to Duryodhana, he went without loss of time. Purochana did all that the prince said, (asked him to do).

CHAPTER 145**(JATUGRIHA)-Continued****Arrival at Varanavata****Vaishampayana said :**

1-3. The Pandavas got on their cars yoked with fine horses having the speed like that of the wind, When ascending (the car), they touched in grief the feet of Bhishma, of the king Dhritarashtra, of the high-souled Drona, Kripa and Vidura and of all the other old men. Thus duly saluting all the elders of the Kuru race, embracing the equals, being saluted by even the boys.

4. Taking leave of all the mothers (elderly ladies), walking round them respectfully and bidding farewell to the citizens, they (the Pandavas) started for Varanavata.

5-6. The greatly intelligent Vidura and other best of the Kurus and also the citizens followed these best of men (for some distance) in sorrow. Seeing the sons of Pandu affected with sorrow and in grief, some of the men of the city spoke thus -

7. "The king (Dhritarashtra) sees not things with an equal eye. He is always wicked-minded. The Kuru Dhritarashtra does not cast his eye on virtue.

8. The Pandava (Yudhisthira), the best of all strong men Bhima, or Dhananjaya (Arjuna) will never commit the sin of rebellion.

9. What these illustrious (princes) would do, the two sons of Madri will also do. They have inherited the kingdom from their father, but Dhritarashtra can not beat them.

10. How could Bhishma sanction such an act of great sin? How could he sanction their exile to that wretched city?

11. The son of Shantanu, Vichitravirya and the descendant of Kuru, the royal sage Pandu, were to us like our fathers.

12. Now that best of men (Pandū), having gone to heaven, Dhritarashtra can not bear these princes, his sons.

13. We can not sanction this, Therefore leaving this excellent city and our houses, we shall go to the place where Yudhishthira is going.

14. The king of virtue, Yudhishthira reflected for some time and then addressed in sorrow the citizens who were talking thus in grief.

15. "The king of the world (Dhritarashtra) is our father, (he is) worthy of our regard, (he is) our preceptor and our superior. It is our duty to accomplish with auspicious mind whatever he commands.

16-17. "You are our friends; walking round us and making us happy with your blessings, return to your homes. When the time comes for anything to be done for us by you, then accomplish all that is agreeable and beneficial to us."

18. Having been thus addressed, the citizens walked round the Pandavas and offered them their blessings. They then returned to the city.

19. When the citizens had left (the Pandavas), Vidura, learned in all the precepts of virtue, thus spoke to the eldest Pandava in order to want him (of his danger.)

20. The learned man (Vidura) conversant with the (Mlecha) Jargon, spoke thus to the learned man (Yudhishthira), also conversant with the (Mlecha) jargon (in that Mlecha jargon)."

21. He who knows the schemes of others (enemies) according to the dictates of political science, knowing it, should act in such a way as to avoid all dangers.

22. He, who knows that there are sharp weapons capable of cutting the body though not made of iron and understands also the means of warding them off, can never be injured by the enemy.

23. He lives who protects himself by the knowledge that neither the consumer of straw and wood nor the drier of dews burns the inmates of a hole in the deep forest.

24. The blind man sees not his way, (for) the blind man has no knowledge of direction. He who has no firmness never acquires prosperity. Knowing this, keep yourself always alert.

25. The man, who takes a weapon (which is) not made of iron (and which is) given him by his enemy, can escape from fire by making his house like hole of a jackal.

26. By travelling a man may know the ways and by the star he can ascertain the direction. He that keeps his five (senses) under control can never be oppressed by his enemy."

27. Having been thus addressed, the king of virtue, the son of Pandu, Yudhishthira, thus replied to that foremost of learned men, the illustrious Vidura. "I have understood you."

28. Vidura, thus having instructed the Pandavas, walked round them and bidding them farewell, returned to his house.

29. Vidura, Bhishma and citizens having gone back, Kunti came to Ajatashatru (Yudhishthira) and spoke thus -

30. "What Khattwa (Vidura) said to you in the midst of many people, so indistinctly as if he said nothing and what you said similarly (in reply) is not understood by us.

31. "If it is not improper for us to know it, I desire to hear all that passed between you and him."

Yudhishthira said :

32. The virtuous Vidura said to me that I must know that the house (at Varanavata) is made of inflammable materials. (He further said) the way of escape will also be known to you."

33. He told me "The man who is self controlled wins (the sovereignty) of the whole world." I replied to Vidura. "I have understood you."

Vaishampayana said :

34. The Pandavas stared for Varanavata on the eighth day of the month of Falguni when the star Rohini was ascendant; and arriving there they saw the town and its people.

CHAPTER 146

(JATUGRIHA)-Continued

Colloquy of Bhima and Yudhisthira

Vaishampayana said :

1-2. Hearing that the sons of Pandu were coming, all the citizens came speedily by thousands, out of the town of Varanavata with joy, on various conveyances, taking with them all the auspicious things as directed by the Shastras in order to receive those best of men.

3. Coming to the sons of Kunti, the citizens of Varanavata surrounded them and blessed them by uttering the word Jaya (victory).

4. Being thus surrounded by them, that best of men, the king of virtue, Yudhisthira, looked as effulgent as the thunderer (Indra) in the midst of the celestial.

5. Being welcomed by the citizens and welcoming them in return, those sinless ones (the Pandavas) entered the populous and ornamented Varanavata.

6. Entering the town, O king, those heroes first went to the houses of the Brahmanas engaged in their proper duties.

7. Then those best of men went to the houses of the officials in charge of the town; then they went to the houses of the car warriors, then to those of the Vaishyas and then even to those of the Shudras.

8. O best of the Bharata race, thus adored by the citizens, the Pandavas went to their house with Purochana walking at the head (of the possession).

9. Purochana gave them first class food and drink, beds and carpets and seats.

10. Being served by Purochana and adored by the citizens, they (the Pandavas,) attired in costly robes, lived there.

11. When they had lived there for ten nights, Purochana spoke to them about the house, called "Blessed," though really (it was) unblessed.

12. Thereupon those best of men, attired in (costly) garments, entered that house at the request of Purochana, as Guhyakas enter (those) in the Kailasa (mountain).

13. Inspecting that house, that foremost of all virtuous men, Yudhisthira, said to Bhimasena that the house was made of inflammable materials.

Yudhisthira said :

14. O chastiser of foes, from the smell of fat and ghee mixed with lac, it is event, his house is made of inflammable materials.

15-19. By the help of trusted and well skilled artisans, the enemies have nicely built this house with hemp, health, straw and Purochana desires to burn me after inspiring me with confidence. The wicked man, therefore, lives here, obedient to (the instruction of) Duryodhana. The greatly intelligent Vidura, knew this danger. Therefore, O son of Pritha, he told me of it beforehand. Knowing this, that well-wiser of ours. The younger brother of our father, out of affection for us, has told us about this house, so full of danger and constructed by the wretches under Duryodhana (who is) acting secretly (from behind).

Bhima said :

20. If this house is known to you as inflammable, then let us go to the place where we lived first.

Yudhisthira said :

21. I think we should rather live here, seeming unsuspecting, but we must remain very cautious and keep our senses wide awake and at the same time we must seek for some means of escape.

22. If Purochana finds from our demeanour that we have learnt his design, he may suddenly burn us to death by taking immediately steps.

23. Purochana cares very little for obloquy and sin. The wretch lives here in obedience to (the instructions) of Duryodhana.

24. If we are brunt, will grandfather Bhishma be angry? Why would he make the Kurus angry with him by showing his anger.

25. It may be that if we are brunt, our grandfather Bhishma and other best men of the Kuru race may be indignant for the sake of virtue.

26. If we fly from this place from the fear of being brunt, Duryodhana, covetous for kingdom, will surely bring about our death by means of spies.

27-28. The wicked Duryodhana has rank, power, friends, allies and wealth, but we have none. He can certainly destroy us by adopting many means. Deceiving this wretch and that wretch also, let us live in disguise for some time.

29. Let us lead a life of hunting, wandering over the earth. We shall then be aware of all the paths that exist for escape.

30. We shall dig in all secrecy, this very day a subterranean passage in our room. If we can keep it secret from others, fire will not be able to consume us.

31. Therefore we shall live here (and act in such a way) as Purochana and the citizens of Varanavata may not know what we are doing.

CHAPTER 147

(JATUGRIHA)-Continued

Living in the lac house

Vaishampayana said :

1. O king, a friend of Vidura, a person well-skilled in mining, came and spoke thus to the Pandavas in private.

2-3. "I have been sent by Vidura; I am well-skilled in mining. Tell me what favourite works of the Pandavas I shall perform. He trusts me and has said to me in private, "Go to Pandavas and accomplish their good. what can I do for you?"

4. Purochana will set fire to the door of your house on the night of the fourteenth day of the black fortnight.

5. The desire of the wicked-minded Dhritarashtra's son (Duryodhana) is to burn the best of men, the Pandavas, with their mother.

6. O Pandavas, something was told to you by Vidura in the Mlecha language and you too replied in that language. I tell you this as a credential."

Yudhisthira said :

7-8. Yudhisthira, the truthful son of Kunti, thus spoke to him. O amiable one, I now know you as a dear and trusted friend of Vidura, true and ever devoted to him. There is no necessity (of ours) which that learned man (Vidura) does not know.

9. As you are his, so you ours. Do not make any difference between him and us. We are as much yours as his. Protects us as that learned man (Vidura) protects us.

10. I know this inflammable house was built for me by Purochana at the command of the son of Dhritarashtra (Duryodhana).

11. That sinful, vicious and wicked-minded man, commanding wealth and allies, pursues us always (with his persecutions).

12. Save us with exertion from the impending conflagration. If we are burnt to death, the desire of Duryodhana will be fulfilled.

13-14. Here is that wicked man's well stocked arsenal. This large house has been built abutting the high walls of the arsenal, without having any out let. This most curse device which was made (for our destruction) was known to Vidura and I was told of it by him.

15. The danger that Khattwa (Vidura) saw beforehand is now at our door. Save us from this without the knowledge of Purochana.

16. The miner promised to do it by saying "Be it so"; and he began with care the work of excavation and he (soon) made a subterranean passage.

17. He made that subterranean passage in the centre of the house. O descendant of Bharata, it was in a level with the floor and closed up by doors (planks).

18-19. For the fear of Purochana, its mouth was thus covered. He (Purochana) kept a constant watch at the gate of the house. O king, they the (Pandavas) lived in the night in it with arms ready for use; and in the day they hunted from forests to forests. Thus lived they very guardedly deceiving Purochana with a show of trustfulness and contentment while in reality they were trustless and discontented.

20. The people of the city also did not know anything of these plans (of the Pandavas). Except the friend of Vidura, that good miner, none else knew anything.

CHAPTER 148

(JATUGRIHA)-Continued

Burning of the lac house

Vaishampayana said :

1-2. Having seen them living cheerfully and without suspicious for a full year, Purochana became exceedingly glad. Seeing Purochana in that state of mind, the virtuous son of Kunti, Yudhisthira, thus spoke to Bhima, Arjuna and the twins (Nakula and Sahadeva).

Yudhisthira said :

3. The cruel hearted and sinful Purochana thinks us very trustful and he has thus been well deceived. I think (therefore) that the time for our escape has come.

4. Setting fire to the arsenal, burning Purochana to death and leaving six bodies here, let us escape from this place, unobserved by any.

5-6. On the occasion of an alms giving, Kunti fed on a certain night a large number of Brahmanas. There came also a number of ladies. O descendant of Bharata, they ate and drank and enjoyed themselves as much as they pleased. And they all returned home with the permissions of Madhvi (Kunti).

7-10. Impelled by fate, a Nishada woman with her five sons came there with the desire of obtaining food and she enjoyed herself there at pleasure. She drank wine and became drunk and incapable with her sons. O king, she with her sons slept in that house more dead than alive. O king, when all the people fell asleep, a violent storm began to blow on that night. Bhima then set fire to the house where Purochana was asleep; then the Pandava set fire to the door of that lac house.

11-13. Then he set fire to that house in several places. When the sons of Pandu were satisfied that the house had caught fire in all parts. Those chastisers of foes, then speedily entered the subterranean passage with their mother. Thereupon the intense heat and the great roar of the fire. Awakened the people of the city; and seeing the house ablaze, they said in sorrowful face.

The Citizens said :

14-15. The wicked minded (Purochana) built this house to destroy the relatives of his employer under the instructions of the Duryodhana and he has (now) set fire to it. Fire on Dhritarashtra, whose understanding is so partial! He has burnt to death the heirs of Pandu, as if they were his enemies?

16. The wicked minded and sinful (Purochana), who has burnt those best of men (the Pandavas) innocent and unsuspecting, has himself been (also) burnt to death as fate would have it.

Vaishampayana said :

17. Thus bewailed the citizens of Varanavata. Surrounding the house, they remained for the whole night there.

18. The Pandavas however with their sorrowful mother came out of the subterranean passage and fled unobserved in haste.

19. Those chastisers of foes, the Pandavas, on account of sleeplessness and fear, could not proceed with speed with their mother.

20-21. O king of kings, Bhimasena, educed with great speed and power, took upon his body his mother and all his brothers. The greatly strong and energetic Vrikodara took his mother on his shoulder, the twins on his sides and the two sons of Pritha, his brothers (Arjuna and Yudhisthira) on both his arms.

22. He broke the trees by his breast and pressed the earth with his feet. He thus marched on.

CHAPTER 149**(JATUGRIHA) - Continued****Crossing the Ganges****Vaishampayana said :**

1. In the meanwhile, the learned Vidura sent to that forest a man of pure character whom he much trusted.

2. He went to the place where he was directed to go; and he was the descendants of Kuru, the son of Pandu, with their mother, measuring the depth of the water of a river in the forest.

3-5. The design of the wicked minded (Duryodhana) was made known by this spy to the high souled and greatly learned Vidura. Therefore that learned man was sent by Vidura and that person showed to the sons of Pritha a boat, as swift as mind or wind. With mechanism and flags, made by trusted artificers and capable of withstanding wind and waves. It was on the banks of the holy Bhagirathi.

6. He said these word to show that he was really sent (by Vidura). (He said), "O Yudhishtira, listen to what the learned Vidura said to you.

7. 'Neither the consumer of straw and wood, nor the drier of the dews burns the inmates of a hole in the forest. He escapes from death who protects himself.'

8-9. By these credentials know me to have been sent by Vidura and also to be his trusted agent. Khattwa (Vidura), learned in the precepts of all religions, told me also. O son of Kunti, that you shall surely defeat in battle Karna, Duryodhana with his brothers and Sakuni.

10. "This boat is ready on the waters. It will glide pleasantly on. It will surely carry away from these regions."

11. Seeing those best of men with their mother pensive and sad, he made them get on the boat that was on the Ganges. Going with them himself, he again said -

12. "Vidura, having smelled your heads and embracing you, has said it again and again that in commencing your auspicious journey and going alone, you should never be careless."

13. O king, having said this, the man sent by Vidura took those heroes, those best of man, to the other side of the Ganges on his boat.

14. Having taken them over the waters and seen them all safe on the opposite bank, he uttered the word Jaya (Victory) and blessing them he went back to the place whence he came.

15. The illustrious Pandavas also, sending some message to the learned (Vidura) and having crossed the Ganges, proceeded in haste and in great secrecy, being your observed by all.

CHAPTER 150

(JATUGRIHA) - Continued

Pandavas enters in the forest

Vaishampayana said :

1. When the night had passed away a large number of the people of the city came there to see the sons of Pandu.

2. Those men extinguished the fire and saw that the house was made of lac and that the counsellor Purochana had been burnt to death.

The Citizens said :

3. Indeed this sinful act was contrived by the wicked Duryodhana to destroy the sons of Pandu.

4. There is on doubt that the son of Dhritarashtra (Duryodhana) has burnt to death the heirs of Pandu, with the full knowledge of Dhritarashtra, else he would have been prevented (by his father).

5. Indeed, the son of Shantanu (Bhishma,) Drona, Vidura, Kripa and other Kurus have not followed the dictates of duty.

6. "Let us (now) send words to the wicked minded Dhritarashtra, (saying), "Your great desire is fulfilled; you have burnt to death the Pandavas."

Vaishampayana said :

7. They then began to extinguish the fire to find out the Pandavas. They saw the Nishada woman burnt to death with her five sons.

8. The miner, while removing the ashes, covered with it the hole he had dug in such a way that it remained unnoticed by all who had gone there.

9. The citizens then sent words to Dhritarashtra to inform that the Pandavas along with counsellor Purochana had been burnt to death.

10. Hearing the great evil news of the death of the sons of Pandu, the king Dhritarashtra bewailed in great sorrow.

Dhritarashtra said :

11. King Pandu, my illustrious brother, has (indeed) died to day, when those heroes (the Pandavas) with their mother have been burnt to death.

12. O man, go quickly to the city of Varanavata and perform the funeral rites of those heroes and of the daughter of the king of Kunti (Bhoja).

13. Let also the bones of the deceased be sanctified by the usual rites and let all the beneficial and great acts be performed. Let the friends and relatives of those that have been burnt to death also go there.

14-15. Let also all other beneficial acts that ought to be performed by us for the Pandavas and Kunti be accomplished by spending wealth. Having said this, the son of Ambika, Dhritarashtra, surrounded by his relatives, offered oblations of water to the manes of the sons of Pandu,

16. Being greatly afflicted with sorrow, he wept with all others! (saying,) "O Yudhisthira!" "O descendant of Kuru!" others cried, "O Bhima!"

17. Others again, "O Falguni!" some again, "O the twins!" "O mother Kunti!" They thus bewailed and gave oblations of water.

18. The other citizens also bewailed for the Pandavas. But Vidura did not bewail much, for he knew the truth.

19. Leaving the city of Varanavata, the greatly strong Pandavas, altogether six in number with their mother, reached the river Ganges.

20. Aided by the strength of arms of the boatmen and by the rapidity of the current and favourable wind, they then speedily reached the opposite bank.

21. They then left the boat and proceeded towards the south, finding their way in the dark by the light of the stars.

22-23. O king, afternoon much suffering, they at last reached a dense forest. The sons of Pandu became tired, thirsty and sleepy. Yudhisthira thus spoke to the greatly energetic Bhimasena, "What could be more painful than our being in a dense forest! We do not know the directions; we are incapable of proceeding further.

24. We do not know whether the sinful Purochana has or has not been burnt to death. How shall we escape from the dangers unobserved by others!

25. "O descendant of Bharata, take us on you again and proceed as before. You alone amongst us are strong and (you are) as swift as wind."

26. Having been thus addressed by the king of virtue (Yudhisthira), the greatly strong Bhimasena took his brothers and Kunti (on his body) and walked on.

CHAPTER 151

(JATUGRIHA) - Continued

Fetching of water by Bhima

Vaishampayana said :

1. By the force of that mighty (heroes') breast, the forest with its trees and their branches appeared to tremble.

2. The motion of his thighs raised a wind like that of the month of Jyeshtha and Ashvada. The greatly strong (Bhima) made a road for himself by treading down the trees and creepers.

3. He proceeded on, breaking the kings of the forest (big trees) and the plants with their flowers and fruits that stood on his way.

4. Thus breaking large trees angrily goes through the forest the leader of a hard of elephants of sixty years of age, the liquid juice (at the season of rut) trickling down the three parts of his body.

5. So great was the force with which Bhima, ended with the speed of Garuda or Maruta, proceeded that the Pandavas seemed to be faint.

6. By the strength of his arms, he swam across many streams difficult to be crossed; and they (the Pandavas) disguised themselves from the fear of the sons of Dhritarashtra.

7. He carried his delicate and illustrious mother on his back over even and uneven grounds on the banks of rivers.

8. O best of the Bharata race, in the evening he reached a fearful forest where fruits and roots and water were scarce and (which was) full of terrible roars of birds and beasts.

9. The twilight became fearfully dark and (the roars of) birds and beasts (grew) fiercer. All sides became invisible, (being covered with darkness).

10. A strong wind began to blow. It broke and laid low many large and small trees and many creepers with fruits and dry leaves.

11. Those descendants of Kuru (the Pandavas), afflicted with fatigue and thirst and heavy with sleep, were unable to proceed further.

12. They then sat down in that great forest without food or water and Kunti, afflicted with thirst, then spoke thus to her sons -

13. "I am the mother of the five Pandavas though I am now in their midst, yet I am burning in thirst!" She repeatedly said this to her sons.

14. Having heard this, Bhimasena's heart was warmed with compassion from the affection (he bore) for his mother and he began to proceed again.

15. Then Bhima, entering a large fearful and terrible forest, saw a beautiful banian tree with wide spreading branches.

16. Placing them all there (under the tree) that best of the Bharata race, (Bhima) said, "O lord, rest here; I shall go to bring water.

17. I hear the sweet notes of the water fowl Sarashas. I think there must be a big lake (somewhere here)."

18. O descendant of Bharata, commanded by his eldest brother who said, "Go," he went there where the aquatic Sarasas were.

19. O best of the Bharata race, ever affectionate to his brothers he went for the sake of his brothers. He drank water and bathed there in that lake; he brought water for them by soaking his upper garment.

20. O descendant of Bharata, retracing his way with all speed, over four miles he came to his mother and began to sigh like a snake in sorrow and grief.

21. Seeing his mother and brothers asleep on the ground, Vrikodara was greatly afflicted with grief and lamented thus -

22. "Alas! what more painful sight can I see than what I see now, my brothers sleeping on the ground! O unfortunate am I!

23. They who could not formerly sleep at Varanavata on the softest and costliest bed are now asleep on the bare ground!

24-26. The sister of that chastiser of foes, Vasudeva, the daughter of the king of Kunti (Bhoja), Kunti, endued with all auspicious marks. The daughter-in-law of Vichitravirya and the wife of the illustrious Pandu and the mother of us (the Pandavas), resplendent as the filament of lotus. Delicate and tender, fit to sleep on the costliest beds, is now asleep as she could never do not the bare ground!

27. She, who has given birth to these sons by Dharma, Indra, Maruta; and who has ever slept in palaces, is now asleep on the ground from fatigue!

28. What more painful sight shall I ever see than what I see (now) the best of men (the Pandavas) sleeping on the (bare) ground!

29. The ever virtuous (Yudhisthira) who deserves to be the king of the three worlds, now sleeps on the ground, fatigued and tired like on ordinary being.

30. (Arjuna) of the colour of the blue ocean who is matchless among men sleeps on the ground like ordinary mortals. What could be more painful than this!

31. The twins, who are handsome as the Asvinis among the celestial, are asleep on the ground like ordinary men!

32. He who has no jealous and wicked minded relatives lives like a single tree in a village.

33. Where there is only one tree full of leaves and fruits in a village, it became sacred and is worshipped and venerated by all.

34. They, who have many relatives, who are heroic and virtuous, live happily in this world without any sorrow of any kind.

35. Being powerful, growing in prosperity and making their friends and relatives happy, they live depending on one another like the trees of the forest.

36. We are banished by the wicked minded Dhritarashtra and his sons and we escaped for our good fortune from a fiery death.

37. Having escaped from that fire, we are now resting under this tree. Having suffering great afflictions, where are we now to go?

38-43. O fore sightless sons of Dhritarashtra, O wicked men, enjoy your success. The gods are certainly favourable to you. Because Yudhisthira does not order me, (to kill you) therefore, O wretched men, live till then. Else angry as I am, I would have even this very day sent you (Duryodhana) with your sons and ministers and with Karna and the son of Subala (Sakuni) to the land of the dead. What can I do, so long the king (Yudhisthira) is not angry.

44. O vicious men, the eldest of the Pandavas, Yudhisthira, is a virtuous minded man." Having said this, the mighty armed (Bhima), his mind inflamed with wrath. Squeezed his palms and sighed with a sorrowful mind. Like an extinguished fire blazed up, again in sorrowful

mind. Vrikodara saw his brothers sleeping like ordinary men in trustfulness on the ground.

45. Then Bhima thought, "I think there are some towns not far off from this forest. We ought to remain awake here. But they are all asleep therefore, I myself will sit awake. When they will rise after having been refreshed by sleep, then they will quince their thirst." having resolved this, Bhima said awake.

CHAPTER 152

(HIDIMBA-VADHA PARVA)

Colloquy of Hidimba and Bhima

Vaishampayana said :

1. Nor far from the place where they (the Pandavas) slept there was a Rakshasas, named Hidimba, living on a Sala tree.

3-4. (He was) greatly energetic and powerful, black as the clouds of the rainy season, hungry and eager for human flesh of cruel and terrible visage, of long shanks and large belly, locks and beard, red in colour of shoulder broad as the neck of the large tree of ears like arrow and of features frightful and hideous. When casting his glance at pleasure all around (the place), he saw the great car warriors, the sons of Pandu.

5. Ugly featured, red eyed, fearful and terrible looking, hungry and thirsty he looked around at pleasure and he saw them in that state.

6-8. Yawning wistfully, shaking his dry and grizzly locks pointed upwards and scratching them with his finger the large mouthed cannibal repeatedly looked at the sleeping sons of Pandu. Of huge body and great strength of complexion like a mass of clouds, of teeth long and sharp pointed, of face emitting a sort of lustre, he was ever pleased with the human food. Smelling the scent of man, he spoke thus to his sister, "It is after a long time that my most favourite food has come to me. My tongue is moist with saliva in anticipating the relish of such food.

9. My eight teeth are sharp pointed and incapable of being resisted by anything. I shall dip them into the most delicious meat.

10. Attacking the human throat and (human) arteries also. I shall drink a plentiful quantity of hot, fresh and frothy blood.

11. Go and ascertain who these (men) are, lying asleep in this forest. The strong scent of man pleases my nostrils.

12. Killing all these men, bring them to me. They are asleep in my dominion. There is no fear for you.

13. Tearing a plentiful flesh from these men. We shall then both eat (the meat). You immediately obey my command.

14. Eating to our will the flesh of these men, we shall dance together to various tones."

15-16. Having been thus addressed by Hidimba in the forest, Hidimba. The female Rakshasas, went at the command of her brother, O best of the Bharata race, to the place where the Pandavas were. Going there she saw the Pandavas with Pritha asleep and the invincible Bhimasena sitting awake.

17. Seeing Bhimasena who resembled a Sala tree and who was matchless in beauty, the Rakshasi was filled with desire.

18. She thought, "His colour is like the heated gold; he is mighty armed, he is leonine shouldered, he is greatly effulgent, he is conch necked and he is lotus eyed, he is fit to be my husband.

19-20. I shall not away the cruel commands of my brother. A woman's love for her husband is greater then that of her brother. If I kill him, my brother's and my pleasure will be momentary, but if I do not kill him, I shall for ever enjoy with hi."

21-23. She was capable of assuming any from at will. She assumed an excellent human form and came slowly to the mighty armed Bhimasena. Being decked with celestial ornaments, she came to Bhimasena in bashful demeanour and with smiles on her lips. She said, "O best of men, whence have you come her and who are you? Who are these celestial like men that are asleep here?

24. O sinless one, who is this delicate lady of transcendent beauty sleeping so trustfully here in this forest, as if she is in her own house?

25. Do you not know that this dense forest is the abode of Rakshasas. Here dwells the wicked-minded Rakshasas named Hidimba.

26. O celestial like man, I have been sent here by my brother, that Rakshasas, with the cruel intention of eating your flesh.

27. I tell you truly that seeing you as effulgent as a celestial, I do not desire anybody else to be my husband except you.

28. O learned man in all the precepts of virtue, do to me what is proper. My heart and body are both pierced by Kama (god of love). I am desirous of making you mine; make me yours.

29. O mighty armed hero, I shall rescue you from the Rakshasas who eats human flesh. O sinless one, become my husband. we shall live on the breasts of mountains.

30. I can travel in the sky and I do so at pleasure. You may enjoy with me incomparable pleasure in those place."

Bhima said :

31. O Rakshasi, like a self controlled Rishi, who can leave his mother, elder and younger brothers, sleeping happily (here)?

32. What man like me would leave his sleeping mother and brother and as food for a Rakshasas in order gratify his lust?

The Rakshasi said :

33. Awake them all. I shall do what is agreeable to you. I shall rescue you all from my cannibal brother.

Bhima said :

34. O Rakshasi, for the fear of your wicked minded brother, I shall not awaken my mother and brothers, sleeping comfortably in the forest.

35. O timid girl, the Rakshasas are never able to withstand my prowess. O beautiful eyed one, no man, no Gandharva and no Yaksha (can also withstand it.)

36. O amiable girl, go or stay or do what you like, or O delicate shaped lady, send your cannibal brother (to me.)

CHAPTER 153

(HIDIMBA-VADHA)-Continued

Fight between Hidimba and Bhima

Vaishampayana said :

1. Seeing her delay (in returning), the king of the Rakshasas, Hidimba, got down from the tree and came where the Pandavas were.

2. (He was) of red eyed and strong arms, of standing hair and large mouth, of colour like clouds, of sharp teeth and fearful appearance.

3. Seeing this frightful creature alike from the tree, Hidimba became alarmed and thus spoke to Bhimasena-

4. "The wicked minded cannibal is coming in anger. Do with your brothers what I ask you.

5. O hero, endued as I am with the prowess of Rakshasas, I am capable of going anywhere at will. Get upon my hips; I shall carry you through the sky.

6. O chastiser of foes, awake your mother and others, sleeping in comfort. Taking them all, I shall go through the sky".

Bhima said :

7. O lady of fair hips, fear nothing. I am certain that so long I am here, there is no Rakshasa who can harm any of these (men). O lady of slender waist, I shall kill this (cannibal) before your very sight.

8. O timid girl, this worst of Rakshasas is not a worthy antagonist of mine, nay all the Rakshasas can never with stand my great prowess in battle.

9. Behold my arms each like a trunk of an elephant. (Behold) my thighs like two iron clubs. (Behold) my chest, broad and adamant.

10. O beautiful girl, you shall see to day my Indra like prowess. O lady of fair hips, do not consider me weak, thinking that I am a human being.

Hidimba said :

11. O best of men, you are like a celestial. I do not consider you weak. but I have seen the prowess that Rakshasas exert on men.

Vaishampayana said :

12. O descendant of Bharata, the angry cannibal the Rakshasas hear these words of Bhima thus talking there.

13-14. He saw Hidimba in human form, her head decked with garlands of flowers and her face like the full moon. Her eyebrows, nose, eyes and ringlets were all of the handsome description and her nail and complexion were of the most delicate colour. She was decked with all kinds of ornaments and attired in fine transparent robes.

15. Seeing her in that charming human form the cannibal thought that she was lustful and became (very) angry.

16-17. O best of the Kurus, becoming angry with his sister, the Rakshasas expanded his large eyes and thus spoke to her, "What foolish creature throws obstacle on my way when I am hungry; O Hidimba, have you become so senseless as not to fear my anger?"

18. O unchaste women, fie on you! you do me an injury out of lust! You are ready to sacrifice the honours of all the chief Rakshasas, your ancestors!

19. I shall kill you with all those for whose sake you are trying to do me a great injury."

20. Having addressed Hidimba thus Hidimba with red eyes, his teeth pressing against teeth, ran at her with the intention of killing her.

21. The best of all wielders of weapons Bhima, seeing him rush at her, reproached him by saying "stop, stop."

Vaishampayana said :

22-23. Seeing the Rakshasas angry with his sister, Bhimasena smiled (in scorn) and spoke thus, "O Hidimba why do you awaken these (men) sleeping in comfort? O wicked-minded (Rakshasa), come to me first without loss of time.

24. Smite me first; you should not kill woman, specially when she has been sinned against instead of sinning.

25. This girl is not in her own control in becoming lustful towards me. She has been moved by the god of love who pervades every living form.

26-27. O wicked creature, O you the most infamous of your class, your sister came here at your command. Seeing my person, she desire me. The timid girl has done you no harm. It is the fault of the god of love and therefore, you should not injure her.

28. O wicked wretch, you should not kill a woman when I am here. O cannibal, come with me (to a distance) and fight singly with me.

29. I shall singly (fight with you) and send you to day to the land of the dead. O Rakshasa, your head will be pounded to pieces, being pressed by my strength.

30. As if pressed by the trend of a mighty elephant. When you will be killed by me in battle your body will be to day torn by hawks, herons and jackals, in glee.

31. I shall in a moment make this forest free of all Rakshasas, so long polluted by you by eating men.

32. O Rakshasas, your sister will see today that I shall drag you, huge though you are like a mountain, as a lion drags an elephant.

33. O worst of Rakshasas, when you will be killed by me men frequenting this forest will live safely and without fear.

Hidimba said :

34. O man, what is the need of your this vaunting and boasting? Accomplish all this first and then you my vaunt. Therefore, do not make any delay:

35-37. You know yourself to be strong and endowed with prowess. In your encounter with me to-day, you shall now rightly know with what is your (real) strength. I shall not kill these (your brothers) till then. Let them sleep at their pleasure. o foolish man, I shall first kill you who speaks such evil words. After drinking your blood, I shall then kill these (your brothers) and then kill this (my sister) who has done me an injury.

Vaishampayana said :

38. Having said this, the cannibal, outstretching his arms, ran in great wrath towards that chastiser of foes, Bhimasena.

39. The greatly powerful Bhima soon sized the extended arms (of the rushing Rakshasas) with great force, as if in sport.

40. Then seizing the struggling Rakshasas with violence, Bhima dragged him away from that place full thirty two cubits, as a lion drags a small deer.

41. Thereupon the Rakshasas, becoming an angry, clasped the Pandava Bhima with great force and he sent forth a terrible yell.

42. The greatly strong Bhima then dragged him again (further away) with (great) force, so that his comfortably sleeping brothers might not awake by his yell.

43. Claspings and dragging each other with great force, both Bhimasena and Hidimba displayed their great prowess.

44. Fighting like two large elephants mad with rage, they broke down the trees and tore off the creepers that grew around.

45. By the great noise (of the fight) those best of men (the Pandavas) woke up with their mother and they saw Hidimba sitting before them.

CHAPTER 154

(HIDIMBA-VADHA)-Continued

Killing of Hidimba

Vaishampayana said :

1. Rising from sleep, those best of men (the Pandavas) with their mother were filled with astonishment on seeing the extraordinary beauty of Hidimba.

2-3. Thereupon being astonished with her beauty, Kunti slowly addressed in sweet orders and give her all assurance. "O celestial beautiful maid, O beautiful one, who and whose are you? For what business have you come here and from what place have you come?"

4. Are you the deity of this forest or (are you) an Apsara? Tell me all why you are sitting here."

Hidimba said :

5. The blue cloud like great forest that you see is the abode of mine and that of my brother, Rakshasas Hidimba.

6. O amiable lady, know me as being the sister of the Rakshasas chief. O respected madam, I was sent by my brother to kill you with your sons.

7. Coming here at the command of that cruel-minded (Rakshasas), I saw your greatly powerful son of the colour of pure gold.

8. O blessed lady, I was brought under the control of your son by the god of love who pervades the nature of everything.

9. I then chose your greatly powerful son as my husband. Through I tried to suppress this passion, I could not.

10. Finding my delay, the cannibal, came in person here to kill all these your sons.

11. But he has been dragged away by your illustrious and intelligent son and my (chosen) husband.

12. Behold the man and the Rakshasas, both endued with great strength and prowess, (now) engaged in combat, pressing each other with great force and filling the whole region with their roars.

Vaishampayana said :

13. Hearing her these words, Yudhisthira, Arjuna, Nakula and the powerful Sahadeva hastily rose up.

14. They saw those two (Bhima and Hidimba) already engaged in fight; they were dragging each other, (both) eager to overcome each other like two greatly strong lions.

15. They clasped and pressed each other again and again. The dust of the earth rose like the smoke of the forest fire.

16. Covered with the dust of the earth, they, who were like mountains looked like two cliffs enveloped in mists.

17. Seeing Bhima oppressed by the Rakshasas, Partha, Arjuna, slowly said with smiles on his lips -

18. "O Bhima, O mighty armed (hero) fear nothing. we did not know that in the fight with the terrible Rakshasas you are tired.

19. O son of Pritha, I stand here to help you. I shall kill the Rakshasas. Nakula and Sahadeva will protect our mother.

Bhima said :

20. Look on this combat with unconcern. You need not take part in it. When he has come to my clutches, he will not escape with life.

Arjuna said :

21. O Bhima, what need is there to keep this wicked Rakshasas alive any longer? O chastiser of foes, we are to go from this place as soon as possible; and therefore we can stay here no longer.

22. The east is reddening; the morning twilight is about to set in. At Raudra Muhurata (just at the break of day), the Rakshasas become most powerful.

23. O Bhima, be quick. Do not play (with him); kill the fierce Rakshasas. He can display Maya delusions, hereafter. Therefore, show the strength of your arms.

Vaishampayana said :

24. Having been thus addressed by Arjuna, Bhima blazed up in anger. He summoned the strength that Bahu puts forth at the time of the universal dissolution.

25. He quickly raised up the cloud like Rakshasas in anger and he then whirled him one hundred times.

Bhima said :

26. (O Rakshasas), your body has in vain grown and thriven on unsanctified meat. Your intelligence is in vain, your sense is in vain. You deserve, therefore, an unholy death. I shall reduce you today to nothing.

27. I shall make this forest blessed today, O Rakshasas, completely shorn of prickly plant (which you were in it); so that you shall no longer kill men in order to eat them.

Arjuna said :

28. If you think it a heavy task to kill the Rakshasas in battle, let me assist you. Kill him without (any further) loss of time.

29. O Vrikodara, let me kill him alone. You are tired and you have almost finished the work and you well deserve rest (now).

Vaishampayana said :

30. Having heard these words (of Arjuna) Bhimasena was inflamed with rage; and dashing him on the ground with all his might, he killed him like beast.

31. When he was thus killed by Bhima, he sent forth a terrible roar like the sound of a wet drum which filled the whole forest.

32. Then the strong son of Pandu (Bhima), holding the body with his hands, broke it in the middle and the mighty armed hero greatly pleased the Pandavas (by his this great deed).

33. Seeing Hidimba slain, they were filled with joy and lost on time to congratulate that best of men, that chastiser of foes, Bhimasena.

34-35. Thus congratulating the illustrious and greatly powerful Bhima, Arjuna thus again addressed Vrikodara, "O lord, I believe there is a town not far off from this forest. O blessed one, let us soon go from this place, so that Duryodhana may not trace us."

36. Those best of men (the Pandavas), those great car warriors, saying "Be it so," proceeded with their mother. And Rakshasi Hidimba also (followed them.)

CHAPTER 155

(HIDIMBA-VADHA) - Continued

Birth of Ghatotkacha

Bhima said :

1. The Rakshasas revenge themselves on their enemy by alluring deceptions. Therefore, O Hidimba, go to the way that your brother has gone.

Yudhisthira said :

2. O best of men, O Bhima do not kill a woman even in anger. O Pandava, the attainment of virtue is a higher duty than the protection of body.

3. You have killed the greatly powerful (Rakshasas) who came with the purpose of killing us. She is (but) his sister, what can she do to us, even if she is angry?

Vaishampayana said :

4-5. Thereupon, Hidimba respectfully saluting Kunti and Yudhisthira with joined hands, spoke to Kunti thus, "O respected lady, you know the pangs that women suffer from the god of love. O blessed lady, I have received those (pangs) by Bhima.

6. I have suffered these great pangs and I wait for the time (when it will be assuaged). That time has now come, when I expect that my happiness would come.

7. O blessed lady, leaving my friends relatives and religion, I have chosen this best of men, this son of yours, as my husband.

8. O illustrious lady, if forsaken by this hero and yourself I shall not live any longer, I tell you this truly.

9. O greatly beautiful lady, you should show compassion towards me, considering me foolish or very obedient to you.

10. O greatly fortunate lady, unite me with my husband, your son. Let me go away at pleasure (wherever I like), taking this celestial like (hero). Trust me, O blessed lady, I shall bring him back to you all.

11-12. Whenever you will think of me I will immediately come to you and carry you wherever you will command. I shall rescue you from danger over even and uneven grounds. I shall carry you on my back whenever you will desire to proceed with speed. Be gracious to me and make Bhimasena accept me.

13. It is consonant with the precepts of religion that one should protect his life by any means. He, who seeks to do it, should not scruple about the means.

14. He who keeps his virtue (even) in distress in the foremost of all virtuous men. Distress is the greatest danger to virtue and virtuous men.

15. 'It is virtue that protect life and therefore virtue is called the giver of life. The means by which virtue is secured can never be censurable.'

Yudhisthira said :

16. O Hidimba, there is no doubt of that what you say is true. O lady of slender waist, you must act as you have said (you want to do).

17. O blessed lady, when Bhimasena will finished ablutions, twilight prayer and the usual propitiatory rites you will then be adored by him till the sun sets.

18. O lady of mind like speed, sport with him at pleasure during the day. You must always bring Bhimasena back every night.

Vaishampayana said :

19. Having promised to do it by saying, "Be it so", Bhima said (to Hidimba), "O Rakshasi, listen to the agreement that I make with you.

20. O blessed lady, O lady of slender waist, I shall go (and stay) with you, so long you do not obtain a son."

21. Having promised this by saying, "Be it so," the Rakshasi Hidimba took Bhima upon her body and went up to the sky.

22-30. Assuming the handsomest form, decked with all ornaments and pouring forth at times sweet music, she sported with the Pandava (Bhima) on the mountain peaks of picturesque scenery and in regions sacred to the celestial, abounding with beasts and birds. Also in forests and mountain fastness, overgrown with blossoming trees, in beautiful lake; resplendent with lotuses and lilies. On island of rivers, on the pebbled banks of streamlets, in sylvan streamlets with beautiful banks and also in mountain streams. In beautiful woods with blossoming trees, in the Himalayan bowers and in various mountains caves. In the crystal water of the lakes, smiling with lotuses, on the shores of the sea shinning with gold and pearls. In beautiful towns and fine gardens, in woods sacred to the gods and on the breast of hills. In the land of the Guhyakas and the hermitages of the ascetics on the banks of the Manasa lake, abounding with fruits and flowers of every season. Assuming the handsome form, she sported with the Pandava (Bhima). The lady with the mind like speed sported with Bhima in these places.

31. She then gave birth by Bhima a greatly strong son of terrible eyes and large mouth, of ears like arrows and of appearance fearful.

32-34. Of roaring voice, of lips brown as copper, of teeth sharp and keen. He was mighty armed, greatly energetic, exceedingly powerful and a great car warrior. Having long nose, broad chest, frightfully swelling calves, celerity of motion and excessive strength, he had nothing human in him, though born of a man. He excelled all the Pishachas and other such creatures and also the Rakshasas.

35. He grew up to be a youth when he was a boy and that mighty hero soon acquainted high proficiency in all arms and weapons known amongst mankind.

36. The Rakshasas women give birth on the very day they conceive; they are capable of assuming any form at will and they change their forms (at will).

37. That bad featured child, that mighty bowman, soon after his birth, bowed down to his mother and also to his father and touched their feet. They then named him.

38. His mother said, "This child's head is like a Ghata (water pot)." They then gave him the name of Ghatotkacha.

39. Ghatotkacha was (very much) attached to the Pandavas. he became a great favourite with them, almost one of them.

40. Knowing that the period of her stay with the (Pandava) had come to an end, Hidimba making another agreement with them went away wherever she like.

41-42. Thereafter giant Ghatotkacha bowed down to the Pandavas with Kunti, and told them, O sinless great men, you may tell me what I have to do. Thus addressed by him, Kunti spoke to the son of Bhima.

43. You are born in the race of Kuru and are the same as Bhīma. You are the eldest son of five. O son! help us.

44. Vaishampayana said : Thus addressed by Kunti, he replied respectfully- Just as there are in this world Ravana and Meghanada who were very strong, so also I am gigantic and valorous among the men of this world; in fact I am greater than any.

45. That best Rakshasas, Ghatotkacha, promising to come when required for business, went away towards the north.

46. That great car warrior (Ghatotkacha) was created by the illustrious Indra as a proper antagonist of Karna of matchless power in consequence of the weapon (he gave him).

CHAPTER 156

(HIDIMBA-VADHA) - Continued

Pandavas entered in Ekachakra city and meeting with Vyasa

Vaishampayana said :

1. O king, those mighty car-warriors the heroes (the Pandavas), went from forest of forest, killing many beasts. In course of their travel and they crossed many forests (came to).

2. The countries of the Matsyas, Trigartas and Panchalas, then to that of the Kichakas, where they saw many beautiful woods and lakes.

3-4. They all made matted locks and wore the barks of trees. Those illustrious (heroes) assumed the form of ascetics with their mother. Those car-warriors some times proceeded in haste, carrying their mother, (on their back) sometimes they proceeded slowly; they then went in great haste.

5. They studied the Brahma (Rik) and the Vedangas and all other sciences of morals. (When they were thus engaged), they saw their grandfather (Vyasa).

6. Having respectfully saluted the illustrious Krishna Dvaipayana those chastisers of foes with their mother stood before him with joined hands.

Vyasa said :

7-8. O best of the Bharata race, I knew beforehand of your this affection, your this unjust banishment by the sons of Dhritarashtra. Knowing this I have come to do you some great good. You ought not to grieve. Know all this is for your (future) happiness.

9-10. There is no doubt that you and they all are equal in my eyes; but men love more those that are in misfortune or in tender years. Therefore my love for you is now greater (then before) and in consequence of the love, I wish to do you some good. Listen to me. Not far from this place there is a beautiful town which is a safe place for you. There live you all in disguise, waiting for my return.

Vaishampayana said :

11. Having thus comforted them, the son of a Satyavati, Vyasa, led them to (the town of) Ekachakra. The lord (Vyasa) comforted Kunti also.

Vyasa said :

12. O daughter, live your this son, the illustrious and the best of men, Yudhishthira, ever devoted to virtue, conquering the world by his virtue will virtuously rule over all the kings of the world.

13. Conquering the whole earth bounded by the belt of the sea by the prowess of Bhima and Arjuna, there is no doubt (he will rule the world).

14. Your sons and those of Madri, all great car warriors, will sport in their own kingdom at pleasure.

15. Conquering the whole world, these best of men will perform Rajasuya and Ashvamedha and other sacrifices in which Dakshina (presents to the Brahmanas) will be very large.

16. Maintaining their friends and relatives in luxury and affluence, these your so will rule over the kingdom of their forefathers.

Vaishampayana said :

17. Having said this, he took them to the house of a Brahmana and then Rishi Dvaipayana spoke thus to the eldest Pandava -

18. "Wait here for me. I shall come back to you. You will be able to obtain great happiness by adopting yourself to the place and time (in which you are now)."

19. O king, they all said with joined hands, "Be it so." (Thereupon) the illustrious lord, the Rishi Vyasa, went away from whence he came.

CHAPTER 157

(BAKA-VADHA PARVA)

Lamentations of the Brahmana

Janamejaya said :

1. O best of twice-born, what did the Pandavas, those great car-warriors, the sons of Kunti, do when they went to Ekachakra?

Vaishampayana said :

2. These great car-warriors, the sons of Pandu, going to Ekachakra, lived for a short time in a Brahmana's house.

3-4. O king, they saw many beautiful woods and countries, rivers and lakes, as they roamed about bagging their bread. O account of their many accomplishments they became (great) favourites of all men.

5. They offered to Kunti every night all the food (that they got during the day) and it (the food) was divided (by Kunti) and they each ate separately the share of each.

6. Those heroes, those chastisers of foes, with their mother, ate half of the food collected, the greatly strong Bhima alone ate the other half.

7. O best of the Bharata race, the illustrious men thus passed some days in that country.

8. One day, when those best of men went out food, Bhima (alone) was (at home) with Pritha (his mother).

9. O descendant of Bharata, Kunti heard loud and heart-rending lamentations in the house of the Brahmana.

10-12. O king, seeing them weeping and piteously lamenting, she could not bear it from her compassion and from her goodness of heart. Being sorry in mind, the amiable Pritha spoke to Bhima these words full of compassion. "O son, our grief being gone we were happily living in this Brahmana's house, unknown to Dhritarashtra's son and much respected by him.

13. O son, I always think what might be good for the Brahmana and what good I can do to him, as men who live in others, house (ought to) try to do.

14. O child, he is truly a man who pays back the benefit received. Such an act is never destroyed. One should do more (good) than others do him.

15. This Brahmana has certainly fallen into a great distress. If we can be of any help to him (in his present distress), we should by (some-what) repay his services.

Bhima said :

16. Learn what distress and from what cause that distress has befallen him. Having learnt it, I shall try to remove it (his distress), however difficult its achievement may be.

Vaishampayana said :

17. O king when those two (Kunti and Bhima) were thus talking, they heard a cry of sorrow proceeding from the Brahmana and his wife.

18. As the Kamadhenu (the all-boon giving cow) runs at her tethered calf, so Kunti ran in all hurry to the inner apartment of the high-souled Brahmana.

19. She saw there the Brahmana, his wife, his son and his daughter, all sitting with cast-down faces.

The Brahmana said :

20. Fie on the life in this world which is hollow as the reed. It is full of misery; it is a slave to others; it is based on great sorrow.

21. To live is to suffer great misery; to live is to suffer great diseases. Life is certainly a record of sorrows.

22. The soul is one, but it has to serve Dharma, Artha and Kama. By simultaneous pursuit of these, great misery is occasioned.

23. Some say salvation is our highest object of attainment, but it can never be attained. The acquisition of wealth is hell; it is attended with misery.

24. Great misery is for those that desire wealth, greater for him who has (already) acquired it. Great affection is engendered on the acquired wealth; and when it goes away, the misery is great.

25. I do not see by what means I can escape from this danger and how can I fly away (from this place) with my son and wife?

26. O Brahmani, (wife), remember, I tried to go to some other place where we could be happy, but you did not listen to my words.

27. When I repeatedly asked you to go, you, O foolish woman, said, "I am born here; I have grown old here; this is my ancestral homestead."

28. Your father is dead, your old mother died long ago. Your friends and relatives are also dead, why do you (then) desire to live here?

29. From you affection towards your relatives and friends, you did not then listen to my words. The great misery for the loss of a relative and friend has now come to us.

30. Oh, how can I bear it? The time has come for my own death. I shall not be able to live like a cruel wretch by abandoning my own relatives and friends.

31. You are always my help-mate in all virtuous acts, you are like a mother to me. The gods have given you to me as my friend; you are my chief stay.

32-36. You were made by my parents as a partner of my domestic life; you are nobly-born and of good disposition; you are a mother of children; you are ever devoted to me; you are innocent, ever constant to your vows; you have chosen and wed me in due rites, how can I abandon you for the sake of saving my own life? How shall I be able to abandon my own son? (He is) a child of tender years, having no beard (yet

on his chin). How shall I sacrifice my daughter whom I have begotten myself, who has been given to me by the illustrious creator for bestowing her on a husband and through whom I am to enjoy, along with my ancestors, these regions attainable by those only who possess daughter's sons.

37. Some men think that father's affection for his son is greater; others (think that father's affection) for his daughter (is greater); but mine is equal.

38. How can I abandon the innocent girl upon whom rests the region of internal bliss and my own lineage and perpetual happiness?

39. If I sacrifice myself and go to the other world, I shall still be repentant, for being abandoned by me, they would not be able to live.

40. To abandon any of these (my wife son or daughter) will be a cruel and most wicked act. If I sacrifice myself, they will (also) die without me.

41. The distress into which I have fallen is great; I do not know the means of escape (from it). Alas! What means shall I adopt with my friends and relatives! It is better that I should die with them; I am unable to live (any longer).

CHAPTER 158

(BAKA-VADHA) - Continued

Words of Brahmani

The Brahmani said :

1. You should not grieve like ordinary men. This is not the time for lamentation. You are learned.

2. All men must die. None should grieve for that which is inevitable.

3-4. Man desires son, daughter and wife for himself. Therefore abandon grief, for you are greatly intelligent; I shall myself go there. It is the highest and eternal duty of women, namely to sacrifice their lives and to seek the good of their husbands.

5. Such an act done by me will give you pleasure; it will (also) bring me fame in this world and eternal bliss hereafter.

6. What I speak to you is the highest virtue. You can acquire by it (by my sacrificing myself) both virtue and profit.

7. The object for which one desires a wife has already been achieved by you from me. I have borne you a daughter and a son, by which I have been freed from the debt I owe you.

8. You are able to support and protect your children. I cannot support and protect the children as you can (do it).

9. You are my life, wealth and lord; having been abandoned by you, how these children to tender years and how myself, can live?

10. Being a helpless widow with two children of tender years depending on me how shall I be able to live leading my life in the path of virtue.

11. How shall I be able to protect the girl, if your this daughter is solicited by dishonourable and vain persons, unworthy of contracting an alliance with you?

12-13. As birds eagerly seek with avidity for (the piece of) meat thrown on the ground, so men solicit women who have lost their husbands. O best of the twice-born, being solicited by wicked men, I might waver and I might not be able to keep myself on the path of virtue.

14. How shall I be able to place this only daughter of your house, this innocent girl, in the (virtuous) way in which her ancestors have always walked?

15. How shall I be able to teach this child (your son) every desirable accomplishment to make him as virtuous as yourself in that time of want I shall be helpless (without you)?

16. When I shall be in such helpless state, the unworthy persons will demand this orphan girl, like Shudras desiring to hear the Vedas.

17. If I do not bestow this girl, endued with all qualities and possessing your blood, they may take her away by force as cows take the sacrificial ghee.

18-19. Seeing your son (thoroughly) unlike yourself and your daughter under the control of unworthy person. I shall be despised in the world. I do not know what will happen to me. O Brahmana, there is no doubt I shall certainly die.

20. There is no doubt these children of tender years, being bereft of me and you, will die as fish (in a tank) when the water is dried up.

21. There is no doubt the three (myself, our son and daughter) will all die without you. Therefore you ought to abandon me.

22. O Brahmana, persons learned in the precepts of virtue have said that to predecease their husbands in an act of the highest merit for women who have borne children.

23. I am ready to abandon this son and this daughter, these my relations, my this life itself.

24. To be ever engaged in serving her husband is a higher duty to a women than sacrifices, asceticism, vows and various charities.

25. Therefore the act I desire to perform is consonant with the highest virtue. It is for your good and for the good of your race.

26. The virtuous (men) say, that children, relatives, wives and all things dear (in this world) are cherished for rescuing oneself from distress.

27. Man cherishes wealth for (rescuing himself) from distress and danger. By wealth he cherishes his wife. He must always cherish himself both by his wealth and wife.

28. The wise men have said that wife, son, wealth or house is acquired to provide for foreseen or unforeseen accidents.

29. The wise men have said that one's all relations, weighed against one's own self, would not be equal to one's own self.

30. Therefore, O respected Sir, accomplish your object by me. Protect yourself by abandoning me. Give me your permission cherish children.

31. In fixing moralities the men, learned in the precepts of virtue, have said that women should never be killed; and (they have also said) that the Rakshasas are learned in the rules of morality. Therefore he (the Rakshasas) may not kill me.

32. It is certain that he will kill a man, but it is doubtful whether he will kill a woman. O virtuously learned man, you ought to send me.

33. I have enjoyed much happiness; I have obtained many things agreeable; I have earned much of religious merits; I have obtained from you beloved sons; I do not grieve to die.

34. I have borne son and I have grown old; I am ever desirous of doing good to you. Having considered all this, I have come to this resolution.

35. O respected Sir, you can take another wife by abandoning me. You may be then again placed on the path of virtue.

36. To marry more than one wife is not sin among men. It is very sinful for a woman to take second husband after the first.

37. Having considered all this and knowing that your self-sacrifice is censurable, save today yourself, your race and your these two children without loss of time.

38. O foremost of the Bharata race, when Brahmani told thus, her husband became grief-stricken and, embracing her, shed copious tears along with her.

CHAPTER 159

(BAKA-VADHA)-Continued

Words of Brahmana's daughter and son

Vaishampayana said :

1. Having heard these words of her affected parents, the daughter was filled with grief and she thus spoke (to them.)

The Daughter said :

2. Why are you so sorrowful? Why are you weeping, as if you have none. Listen to my words and hearing them, do what is proper.

3. There is no doubt that you will one time abandon me by the dictates of virtue. Abandon me who am to be abandoned and thus save all by (sacrificing) me alone.

4. Men desire for children hoping, they will save them. Cross this stream of your difficulty by me.

5. A child saves his presents in this world and in the next. Therefore, a child is called by the learned Putra.

6. My forefathers always desire to have daughter's son by me, (to save them from hell). I shall myself save them by saving the life of my father.

7. My brother is but of tender years; there is no doubt he will die soon after your death.

8. If you, my father, ascend to heaven, if my brother dies, the Pinda (funeral cake) for the Pitris (ancestors) will be stopped and it will be most unfavourable act of theirs.

9. Having been abandoned by my father brother and also my mother, I shall fall from misery to greater misery and I shall finally perish in great distress.

10. There is no doubt that if you can save yourself, my mother and my child brother, also the Pinda will be perpetuated.

11. The son is one's own self; the wife is one's friend; the daughter is (however) a source of trouble. Save yourself by sacrificing that cause of trouble; and set me on the path of virtue.

12. O father, I am but a girl being abandoned by you, I shall be helpless and miserable and I shall have to go anywhere and everywhere.

13. I shall, therefore, save my race and I shall acquire the merit that such difficult work brings in.

14. O best of the twice-born, leaving me behind, if you go there (to the Rakshasas) I shall be very much pained; therefore be kind to me.

15. O excellent man, abandoning me who am to be (one day) abandoned, save yourself for our sake, for the sake of virtue and your race.

16-17. There should not be any delay in doing that which is inevitable. What could be more painful to us than your ascending heaven. (Then) we shall have to beg our food from others like dogs. If you are saved with your friends (dear ones), I shall pass my time in heaven and bliss.

18. We have heard that if after bestowing your daughter, you offer oblations to the celestial and forefathers, they will be propitious to you.

Vaishampayana said :

19. Having heard her these piteous lamentations, the father, the brother and the daughter began to weep (together).

20. Thereupon seeing them all weep, their son of tender years, spoke thus in childish words, his eyes expanded with joy.

21-22. He said O father, O you mother, O sister also, do not weep." Thus saying and smiling, he came to each of them. Then taking up a blade of grass, he said again in joy, "I shall kill the cannibal Rakshasas by it."

23. Through they were all in grief, yet hearing the lisping words of the child, they felt exceeding delight.

24. Thinking that to be the (proper) time (to appear before them), Kunti came to them and reviving them as nectar revives a dead man, she thus spoke (to them).

CHAPTER 160

(BAKA-VADHA)-Continued

Question of Kunti

Kunti said :

1. I desire to learn from you what is the cause of this grief. Learning it, I shall remove it, if it is capable of being removed.

The Brahmana said :

2. O ascetic lady, what you say is no doubt worthy of virtuous men. But this grief cannot be removed by any human being.

3-5. A Rakshasas, named Baka, lives not far off from this town. That greatly powerful (cannibal) is the lord of this town and of this country. That wicked-minded and powerful cannibal, that chief of the Asuras, being fattened by (eating) human flesh, rules over this country. This country and town are protected by the strength of that Rakshasas; thus being protected, we have no fear of any enemy, nay of any living soul.

6. His remuneration however is fixed to supply his food, which consists of one cart load of rice, two buffaloes and the man who takes them to him.

7. One after another all (men of this town) send him his food. Though it is very difficult to be kept, yet the turn comes to a particular family at intervals of many years.

8. If people try to avoid it, the Rakshasas then eats them up with their wives and children.

9. There is a king in a place called Vetrakiyagriha, but that foolish man does not know how to govern (his kingdom) and he does not take any step by which this country may be rendered safe.

10. We certainly deserve it all, for we live in everlasting anxiety in the kingdom of a wretched and weak king.

11. The Brahmanas can never be made to live (permanently) in the house of any one, (for)

they are free men. They depend upon their own accomplishments and roam (over the world) like a bird, free to fly at pleasure.

12. It is said that a (good) king should be saved first, then a wife and then wealth, by the acquisition of the three, one can rescue his relatives and sons.

13. In the matter of the acquisition of these three, my course has been (quite) the reserve. Therefore falling into this danger, I am suffering great affections.

14. The race destroying turn of (supplying food to the Rakshasas) has come round to me. I shall have to give the food and a man as the remuneration of the (Rakshasas).

15. I have no wealth to buy a man. I shall not be able to give one who is dear to me.

16. I do not see any means to save myself from the Rakshasas; therefore, I am plunged into a great ocean of grief, from which there is no escape.

17. I shall today with all my family, go to that Rakshasas so that, that wretch may devour us all at once.

CHAPTER 161

(BAKA-VADHA)- Continued

Promise of Bhima to kill Baka

Kunti said :

1. Do not grieve for this fear, I see a means by which you may be saved from the Rakshasas.

2. You have only one son who is of tender years; you have only one daughter, who is engaged in vows. I do not like that any of these or yourself or your wife should go.

3. I have five sons; one of them will go carrying on your behalf your tribute to that sinful Rakshasas.

The Brahmana said :

4. I can never do this in order to live. I can not cause the death of a Brahmana and a guest for saving my own life.

5. Even those that are lowly born and sinful refuse to do this; one should sacrifice himself and children for the sake of a Brahmana.

6-7. I consider this precept best for me and I like to follow it. Between the death of a

Brahmana and of my own, I would prefer the latter. To kill a Brahmana is a great sin, of which there is no expiation. It is best for me to sacrifice myself reluctantly instead of sacrificing a Brahmana reluctantly.

8. O blessed lady, in sacrificing myself, I do not commit the sin of self destruction. I shall commit no sin by being killed by another.

9-10. But if I deliberately kill a Brahmana, I shall commit a cruel and sinful act, from which I shall never escape. The learned men have said that the abandonment of one who has come to your house or who has sought your protection and the killing of one who seeks death at your hands are both cruel and sinful.

11-12. The high-souled men, learned in the precepts that should be adopted in distress and danger, formerly said that one should never perform a cruel and censurable act. It is best for me that I should myself perish to day with my wife. I shall never cause the death of a Brahmana.

Kunti said :

13-14. O Brahmana, my form opinion is that Brahmanas must be protected always. if I have one hundred sons, none of them would be less dear to me. But this Rakshasa will not be able to kill my son. my son is powerful energetic and learned in Mantras.

15. He will reach the food of the Rakshasa, but he will be able to save himself; this is my firm belief.

16. I had seen before that many powerful and huge Rakshasas came to my son and were killed at his hands.

17. O Brahmana, do not by any means disclose this to anybody; for then people, being curious and desirous of learning (their power), will trouble my sons.

18. The opinion of the learned men is that if my son gives this knowledge (to others) without the assent of his preceptor, he will no longer be able to profit by it.

Vaishampayana said :

19. Having been thus addressed by Pritha (Kunti) the Brahmana and his wife became exceedingly glad and assented to those nectar like words (of Kunti).

20. Thereupon Kunti and the Brahmana went to the son of Anila (Bhima) and told him "Do this"; and he replied by saying "Be it so."

CHAPTER 162

(BAKA-VADHA PARVA)-Continued

Colloquy of Kunti and Yudhisthira

Vaishampayana said :

1. O descendant of Bharata, when Bhima promised by saying, "I shall do it," the Pandavas all came there after collecting food.

2. The son of Pandu Yudhisthira learnt the affair by the appearance of Bhima and sitting by his mother, he spoke thus to her in private.

Yudhisthira said :

3. What is the work that the greatly powerful Bhima wants to performs? Does he wish to do it by your command or of his own will?

Kunti said :

4. By my request the chastiser of foes (Bhima) will do this great deed for the sake of the Brahmana and in order to save the town (from the Rakshasa).

Yudhisthira said :

5. What rush act has been done by you! It is a very difficult work. The learned men never praise one's abandonment of his own son.

6. Why do you wish to abandon your son for the sake of another's son? You have done this act of abandonment of your son which is not approved by both men and by the Vedas.

7. By the strength of whose arms we all sleep in comfort and hope to recovered the kingdom of which we have been deprived by the wretches (Duryodhana and others).

8. Remembering whose great prowess, Duryodhana with Sakuni and all others do not sleep (for a moment) in the night in anxiety;

9. By whose heretic prowess we were rescued from the burning house of lac and others dangers; by whom Purochana was killed.

10-11. Relying on whose prowess we believe ourselves that we have already acquired this earth full of wealth and have killed the sons of Dhritarashtra. On what consideration have you resolved upon abandoning him? have you lost your senses on account of the calamities?

Kunti said :

12. O Yudhisthira, you need not be anxious for Vrikodara. I have not resolved (to do it) out of any weakness of my understanding.

13-14. O son, our grief being assuaged, we live happily in the house of this Brahmana, unknown to the sons of Dhritarashtra and much respected by him. O Partha, I have resolved upon doing this in order to requite him, for he is a (true) man upon whom good service is never lost.

15. It is (always) proper that the requital should be greater than the service received. Seeing the great prowess of Bhima in the house of lac. And in killing Hidimba, my confidence on Vrikodara is great.

16. The strength of Bhima's arms is as great as that of ten thousand elephants. It was therefore that he was able to carry you, all as heavy as elephants from Varanavata.

17. There is none so strong as Vrikodara; he may even vanquish in battle the thunderer (Indra) himself.

18. As soon as he was born, he fell from my lap on the stone. The mass of stone on which he fell was broken into pieces by the weight of his body.

19. O Pandava, from that day I have come to know the (great) strength of Bhima. Therefore, I am desirous of requiting (the services) of the Brahmana.

20. I have not done this from foolishness, from ignorance, or from any motive of gain. I have deliberately resolved to do this virtuous act.

21. O Yudhisthira, two objects will be gained by this act, one is the requital of the Brahmana's services (to us) and the other is the acquisition of great religious merit.

22. It is my opinion that the Kshatriya who helps a Brahmana obtains the regions of bliss in after life.

23. A Kshatriya, who saves the life of a Kshatriya, acquires great fame in this and in the next world.

24. A Kshatriya, who helps a Vaishya on earth, certainly becomes popular among men.

25. The king should even protect a Shudra who seeks protection. If he does so, he is born in

his next birth in a royal family, possessing property and being adored by other kings.

26. O descendant of Kuru, the illustrious and wise Vyasa formerly told me this. Therefore I am resolved upon doing it.

CHAPTER 163**(BAKA-VADHA PARVA)-Continued****Fight between Baka and Bhima****Yudhisthira said :**

1. O mother, what you have deliberately done, moved by the compassion for the affected Brahmana, is indeed excellent.

2. Because you are compassionate for the Brahmana, Bhima will certainly come back after killing the cannibal.

3. But tell the Brahmana that he must not to any thing by which the people of this town may know all about it. You must carefully make him promise it.

Vaishampayana said :

4-5. When the night passed away, the Pandava, Bhimasena, taking with him the food (for the Rakshasa) set out for the place where the cannibal dwelt. Reaching the forest in which the Rakshasas lived, the greatly strong Pandava (Bhima) began to eat himself the food and called loudly the Rakshasas by name.

6. Thereupon the Rakshasas was inflamed with anger by Bhima's words. He came in wrath to the place where Bhima was.

7. Of huge body, of great strength, of fierce appearance, with red eyes, red beard, red hair, he pressed the earth (as he walked).

8-9. The opening of his mouth was from ear to ear, his ears were like arrows, his visage was grim and his forehead furrowed into three lines. Seeing Bhima engaged in eating his food the Rakshasas, thus spoke in anger and with eyes expanded and lips bitten.

The Rakshasas said :

10. Who is the fool that desires to go to the land of the dead by eating in my very sight the food intended for me!

11. O descendant of Bharata, hearing this Bhimasena smiled (in derision) and disregarding

the Rakshasas and turning his head continued to eat.

12. Uttering a fearful yell, the cannibal rushed on Bhima with two arms raised high and with the intention of killing Bhimasena.

13-14. That slayer of hostile heroes, the son of Pandu (Bhima), even then disregarding him and casting on him only a single glance, continued to eat the food of the Rakshasas. Being filled with great displeasure, he (the Rakshasas) struck a heavy blow with both his hands on the back of the son of Kunti, Vrikodara.

15. Though Bhima was struck in great force with the arms (of the Rakshasas), yet he did not even look at him, but he continued to eat.

16. Thereupon he (the Rakshasas) became very angry, tore up a tree and ran at the strong Bhima to strike him again.

17. That best of men, the greatly strong Bhima, leisurely ate up all the food and then washing himself he stood up cheerfully to fight.

18. O descendant of Bharata, the greatly powerful Bhima smilingly caught in his left hand the tree hurled in anger (by the Rakshasas.)

19. Then that mighty Rakshasas tearing up various trees, hurled them at Bhima and that Pandava also (hurled) many on the Rakshasas.

20. O great king, the fight between the man and the Rakshasas with trees became devoid of all trees.

21. Saying that 'He is no other than Baka,' he sprang upon the Pandava and clasped the greatly powerful Bhima by both his arms.

22. Bhimasena also clasped the Rakshasas by his strong arms. The mighty hero began to drag him violently.

23. Being dragged by Bhima and dragging Bhima also, the cannibal was gradually overcome with great fatigue.

24. The earth trembled in consequence of their great strength and large trees that stood there were broken to pieces.

25. Seeing that the cannibal was overcome with fatigue, Vrikodara pressed him down on the earth with his knees and he then began to strike him with great force.

26-27. Then placing one knee on the middle of his back, Bhima seized his neck with his right

hand and his waist cloth with his left; he then broke him into two with great force. He (the cannibal) then uttered a fearful yell.

28. O Vishampata, then the Rakshasas, when he was thus fearfully broken by Bhima, vomited blood.

CHAPTER 164

(BAKA-VADHA PARVA)-Continued

Killing of Baka

Vaishampayana said :

1. Baka, huge as a mountain, being thus broken by Bhima, died uttering fearful yells.

2-4. O king, terrified by that noise, the relatives of that Rakshasas with their attendants came out of their houses. Seeing them terrified and deprived of reason, that best of all wielders of arms, the strong Bhima, comforted them and made them promise (to give up cannibalism.)

Bhima said :

Do not again kill men. If you do it, you will be killed like this (Baka).

Vaishampayana said :

5. O descendant of Bharata, hearing his these words, those Rakshasas gave the desired promise by saying "Be it so."

6. O descendant of Bharata, from that day the people inhabiting that town saw the Rakshasas vary peaceful towards mankind.

7. Then Bhima took the dead cannibal and placed him at one of the gates (of the city) unobserved by anyone, he then went away.

8. Seeing Baka killed by Bhima and his extraordinary strength, the kinsmen (of the Rakshasas) became frightened and ran away in different directions.

9. Then Bhima, thus killing him (Baka), returned to the house of the Brahmana and described to the prince (Yudhisthira) in detail all that had happened.

10. The next morning the inhabitants of the town, in coming out, saw the Rakshasas lying dead on the ground, his body covered with blood.

11. The citizens' hair stood on end when they saw the fearful cannibal, as huge as a mountain cliff.

12-13. Going to Ekachakra, they soon gave the intelligence; thereupon, O king, thousands of the citizens. Accompanied by their wives both young and old, (all) went there to see Baka. They were all astonished at seeing the superhuman feat. O king they began to worship the gods.

14. They then began to calculate whose turn was to supply food (to the Rakshasas) on the previous day. Ascertaining this, they all came to that Brahmana and asked him (if he knew any thing about the matter).

15. Having been thus repeatedly asked by them that best of Brahmanas thus spoke to all the citizens in order to conceal the Pandavas.

16. Seeing me weeping with my friends when I was ordered to supply the food (for the Rakshasas), a high-minded Brahmana, learned in Mantras, saw me.

17-18. Asking me the cause and knowing the calamity that hangs over the town, that best of Brahmanas gave me every assurance and spoke to me with smiles, "I shall today carry the food to that wicked-minded wretch. "Do not fear for me." He said this.

19. And taking the food, set out for the forest where Baka lived. This deed, so beneficial to us, must have been done by him.

20. Thereupon all the Brahmanas and Kshatriyas became exceedingly astonished and the Vaishyas and Shudras became exceedingly glad.

21. Thereupon all the citizens returned to the city after seeing that extraordinary feat. The Pandavas also lived there.

CHAPTER 165

(CHĀITRARATHA PARVA)

Narration by the Brahmana

Janamejaya said :

1. O Brahmana, what did those best of men, the Pandavas, do after they had killed the, Rakshasas Baka.

2. O king, after killing the Rakshasas Baka, they lived in the house of that Brahmana engaged in the study of the Vedas.

3. A few days after, a Brahmana of rigid vows came to the house of the Brahmana in order to live there.

4. That best of Brahmanas, ever hospitable to hosts, after duly worshipping him, in his house, gave him quarters to live.

5. Then all those, O best of men, the Pandavas, with Kunti requested the Brahmanas to narrate his interesting experiences.

6. He spoke to them of various countries, pilgrimages, rivers, kingdoms, many wonderful provinces cities.

7-8. O Janamejaya, when the narrations were over, that Brahmanas spoke to them of the wonderful Svayamvara of the daughter of Yajnasena, the princess of Panchala and the births of Dhrishtadyumna and Shikhandi and that of Krishna, born of no woman, in the sacrifice of Drupada.

9. When he concluded, those best of men (the Pandavas) hearing of these extraordinary affairs asked him to narrate it in detail.

The Pandavas said :

10. O Brahmana, how did the birth of Dhrishtadyumna, the son of Drupada, take place from the (sacrificial) fire?

11. How did the wonderful birth of Krishna take place from the (sacrificial) after? How did (the sons of Drupada) learn all weapons from the great bowman Drona? How and for whom and for what reason was the friendship between Drona and Drupada broken?

Vaishampayana said :

12. O king, having been thus asked by those best of men, the Brahmana narrated in detail the account of the birth of Draupadi.

CHAPTER 166

(CHĀITRARATHA PARVA)-Continued

Birth of Draupadi

The Brahmana said :

1. There lived at the source of the Ganges a great Rishi of rigid vows and great wisdom and of severest austerities; his name was Bharadvaja.

2. One day when the Rishi came to the Ganges to perform his ablutions, he saw the

Apsara Gritachi who came before him and who now stood there after her ablutions.

3. A wind rose on the banks of the river and made the cloth (of the Apsara) fall from her body. Seeing her nude, the Rishi was filled with desire.

4. He was a Brahmachari from his boyhood and (therefore) as soon as his mind felt the influence of desire, his vital fluid dropped down. The Rishi held it in a Drona (water-pot).

5. From that pot was born a son, the learned Drona and he studied all the Vedas and the Vedangas.

6. Bharadvaja had a friend, who was a king by the name of Prishata. He had a son, called Drupada.

7. That son of Prishata, that best of the Kshatriyas, went daily to the hermitage and played and studies with Drona.

8-9. After Prishata's death, Draupada succeeded him as king. (About this time) Drona heard that (Parashu) Rama was going to distribute away all his wealth. Going from the forest, the son of Bharadvaja (Drona) thus spoke to Rama, O excellent Brahmana, know me to be Drona. I have come for obtaining wealth.

Rama said :

10. O Brahmana, after giving away all I have now left only my body. Ask from me either my body or weapons.

Drona said :

11. You should give me all your weapons together with the knowledge of hurling and recalling them.

The Brahmana said :

12. Saying "Be it so", the descendant of Bhrigu gave him (the weapons) and having received them, Drona considered himself crowned with success.

13. Obtaining from Rama that great weapon called Brahmastra, Drona became exceeding glad and acquired superiority over all men.

14. Thereupon that powerful son of Bharadvaja went to that best of men Draupada and said, "Know me to be your friend."

Drupada said :

15. One of low birth can never be the friend of one whose lineage is pure. He who is not a car-warrior can never be the friend of one who is; he

who is not a king can never be a friend one who is. Therefore why do you desire (to revived) our old friendship?

The Brahmana said :

16. Being determined to humiliate the Panchala king, that intelligent man (Drona) went to the city of Hastinapur, the capital of the Kurus.

17. Thereupon Bhishma, taking with him his grandsons with much wealth, offered them to he intelligent Drona as his pupil.

18. With the intention of humiliating Draupada, Drona called together all his pupil and he spoke thus to them and to the sons of Kunti.

19. O sinless eyes, when you will be all experts in arms, you must give me as the preceptorial fee that which I cherish in my heart." Arjuna and others said to the preceptor, "Be it so."

20. When all the Pandavas became experts in arms and sure in aim, then Drona thus spoke demanding his preceptorial fee.

Drona said :

21. The son of Prishata, Drupada is the king of Chatravati. Take from him that kingdom and bestow it soon on me.

The Brahmana said :

22. Then the five sons of Pandu defeated Drupada in battle and taking him prisoner along with his ministers, they offered him to Drona.

Drona said :

23-24. O king, I again solicit your friendship. He who is not a king should not be a friend of a king. Therefore, O Yajnasena, I shall divide this kingdom amongst ourselves. You will be the king of the country lying on the south banks of the Bhagirathi and I shall be that on the north banks.

The Brahmana said :

25-26. Being thus addressed by the intelligent son of Bharadvaja, the Panchala king spoke thus to that excellent Brahmana, that best of all wielders of arms Drona, "O high-souled son of Bharadvaja, be blessed. Let it be. Let there be everlasting friendship between us as you desire."

27. Thus addressing each other and establishing excellent friendship between themselves, Drona and the Panchala king those

two chastisers of foes, went away to the place whence they came.

28. The thought of that humiliation didnot (however) leave the king's mind for a single moment. Being miserable in mind, the king wasted away.

CHAPTER 167

(CHAITRARATHA PARVA)-Continued

Birth of Dhrishtadyumna

The Brahmana said :

1. Sorrowful in mind and afflicted with grief, the king Drupada wandered among the hermitages of many Brahmanas, all experts in sacrificial rites.

2. Afflicted with grief and eagerly desirous of offspring, the daily thought, "Alas! I have no excellent son."

3. He always said in despondency, "Fie on those children and relatives that I have!" He always sighed thinking of revenging himself of Drona.

4-6. O descendant of Bharata, even after much deliberation, that best of kings, (Drupada) did not find any means to overcome the prowess, the discipline, the raining and the accomplishments of Drona by his Kshatriya might. Wandering about the king came (at last) to the hermitage of a Brahmana situate on the banks of the holy Gangas. There was no Brahmana who was not a Snataka and none who was not of rigid vows.

7. There saw that illustrious king two (Brahmanas) named Yaja and Upayaja, both were of rigid vows, both were self controlled and both belonged to the highest order.

8. They belonged to the race of Kashyapa and they were engaged in studying the Institutes. Those two Brahmana Rishi were quite capable of helping the king.

9-12. Having brought his senses under control, he with all earnestness worshipped and served them. Knowing the superiority of the younger of the two. The worshipped in private Upayaja of rigid vows, by offering him every desired object, by serving at his feet and by

becoming sweet speeches. Worshipping him in due from, he (Drupada) said to Upayaja, "O Brahmana, if you perform that sacrifice which may give me a son who can kill Drona, O Upayaja, on your doing this, I shall give you ten crore kine. O best of Brahmanas, I am ready to bestow on you whatever else be in your mind and whatever which is agreeable to you. There is no doubt about it.

13. Having been thus addressed, the Rishi replied to him, "I cannot." Thereupon Drupada again began to worship and serve him.

14-15. O king, after the expiration of a year, that best of the twice born, Upayaja, spoke thus to Drupada in sweet words, "My eldest brother while roving in a dense forest took up a fruit that had fallen on the ground, not knowing that it was unclean.

16. I was following him and I saw this unworthy act of my brother. He never scruples to take impure things.

17. In taking that fruit he didnot see any impropriety of a sinful nature. One who does not observe purity (in one thing) is expected not to observe it in other things.

18-19. When he lived in the preceptor's house reading in the Institutes, he used often to eat without any scruples in his mind the remnants of other people's food. He again and again speaks highly of food; and he has no hatred for anything. Arguing from this I see that he desires for earthly acquisitions.

20-22. "O king go to him, he will performs sacrifices for you." Having heard those words of Upayaja, the king, though he entertained a low opinion of Yaja, went to his house. Worshipping him who was worthy of worship, he thus spoke to him, "O lord, I shall give you eighty thousand kine; perform my spatial actions. I am brunt by my feelings of enmity towards Drona. You should cool my heart.

23. That foremost of men, learned in the Vedas (Drona) is skilled in the Brahma weapon. Therefore, Drona has defeated me in a contest arising out of a quarrel on friendship.

24. The greatly intelligent son of Bharadvaja (Drona) is now the chief preceptor of the Kurus. There is no Kshatriya in the world who is superior to him.

25-26. His arrows are capable of killing every living being, his bow is full six cubits long and it looks exceedingly great. That high-souled great bowman, that son of Bharadvaja (Drona,) attired in the Brahmanic garb, is destroying the Kshatriya might.

27. Like the son of Jamadagni, Parshurama, he is engaged in annihilating the Kshatriyas. There is no man on earth who can overcome the terrible force of his arms.

28. Like blazing fire fed with ghee, Drona, possessing both the Brahma might and the Kshatriya might consumes every antagonist in battle.

29. Your Brahma might is superior to his Brahma might though his is amited with his Kshatriya might. As I am interior (to Drona) in consequence of my having only Kshatriya might, therefore, give me your Brāhma might.

30-31. As I have got you who is superior to Drona in Brahma might, O Yaja, perform that sacrifice by which I can obtain a son, who is invincible and who can kill Drona in battle. I am ready to give you ten crore kine." Saying, "Be it so," Yaja recollected the various particulars of the sacrifice in question.

32-33. Knowing the gravity of the matter, he asked the assistance of Upayaja who covered nothing. Then Yaja promised to perform the sacrifice for the destruction of Drona. Thereupon the great ascetic Upayaja spoke to the king (Drupada) all that is required for the sacrifice from which the king was to obtain offspring.

Upayaja said :

34. O king, a son will be born to you who will possess, as you desire, great prowess, great energy and great strength.

The Brahmana said :

35. Then king Drupada, being desirous of obtaining a son who was to slay the son of Bharadvaja (Drona) began to make the necessary preparations for the success of his wish.

36. Yaja then poured libations of ghee on the sacrificial fire and ordered the queen thus, "O daughter-in-law of Prishata, come here a son and a daughter have come for you.

The Queen said :

37. O Brahmana, my mouth is filled with saffron and other perfumes; my body bears many sweet scents; I am not now fit for accepting the sacrificial ghee which would give me offspring. O Yaja, wait for me a little, for that happy consummation.

Yaja said :

38. Whether you come or wait, why should not the object of this sacrifice be accomplished when the oblation has already been prepared by me and sanctified by Upayaja's invocations!

The Brahmana said :

39. Having said this, the sacrificial priest (Yaja) poured the sanctified libation on the fore, whereupon arose from those flames a celestials like boy.

40. He was as effulgent as the fire; he was terrible to look at; he had a crown on his head; and his body was encased in an excellent armour; he had a sword in his hand, carried a bow and arrows and he frequently sent forth loud roars.

41. As soon as he was born, he got on an excellent car and went about. Thereupon the Panchalas should in great joy "Blessed, blessed."

42-43. The very earth appeared to be unable to bear the weight of the madly joyous Panchalas. "The price has been born for the destruction of Drona. He will dispel all the fears of the Panchalas and spread their fame. He will also remove the grief of the king." Thus said the greatly wonderful voice of the sky managing beings.

44-45. There rose from the (sacrificial alter) a daughter, called Panchali, who was blessed with good fortune; she was beautiful her eyes were smiling and large. Her complexion was dark, her eyes were like lotus leaves, her hair was blue and curly, her nails were beautifully carved and they were like bright copper, her eyebrows were fair, her breasts were rising and her things tapering.

46. She was veritable celestials maiden born among men. The sweet fragrance of the blue lotus emitted from her body and it was perceptible from a distance of full two miles.

47. Her beauty was such that she had no equal on earth. The Devas, the Danavas and the Yakshas could desire that celestials like beauty.

48. When this beauty of fair hips was born, an invisible voice said, "This beauty of dark complexion will be the cause of the women and she will be the cause of the destruction of the Kshatriyas.

49. "This lady of slender waist will in time accomplish the works of gods. From her will arise many fears (dangers) to the Kurus."

50. Hearing this all the Panchalas uttered a loud leonine roars. The earth was unable to bear the weight of the madly joyous Panchalas.

51. The daughter-in-law of Prishata, seeing the two (the boy and the daughter) and being desirous of getting them, came to Yaja and said, "Let not these two know anyone else except myself as their mother."

52. Desiring to do good to the king (Drupada) Yaja said, "Be it so." Thereupon the Brahmanas whose wishes were completely gratified (by present) gave these two (children) names.

53. (They said,) "Because this son of Drupada possesses excessive audacity and because he has been born like Dyumna with a natural armour of weapons, let him be called Dhrishtadyumna.

54. Because this daughter is dark in complexion, let her be called Krishna." Thus were born the son and daughter of Drupada in the great sacrifice.

55-56. Then Drona brought the Panchala prince Dhrishtadyumna to his own house and taught him all weapons as a requital of taking the half of the kingdom of Drupada. Regarding Destiny to be inevitable, the illustrious son of Bharadvaja did what would perpetuate his own deeds.

CHAPTER 168

(CHAITRARATHA PARVA) - Continued

Vaishampayana said :

1. Having heard this, son of Kunti appeared as if they were pieced with darts. Those mighty men lost their peace of mind.

2. Thereupon that truthful lady Kunti, seeing all his son's minds are in great anxiety, thus spoke to Yudhishtira.

Kunti said :

3. We have now lived for many nights in the abode of this Brahmana; we have very pleasantly passed in this beautiful city, living on the alms of many high-souled men.

4. O chastiser of foes, we have seen again and again all the beautiful woods and forests in this part of the country.

5. To see them again would give us no pleasure. O heroic descendant of Kuru, alms are not so easily obtainable now as before.

6. O blessed one, if you wish to go to Panchala, let us go there. O hero, we have not seen it before it must be beautiful.

7. O destroyer of foes, we have heard that alms are easily obtainable in Panchala and the king Yajnasena is devoted to the Brahmanas.

8. It is not my opinion that one should live long in one place. Therefore, O son, if you like it is well for us to go there.

Yudhishtira said :

9. That which is your opinion and command is (always) to our great good. (But) I do not know whether my younger brothers are willing to go.

Vaishampayana said :

10. Thereupon Kunti spoke to Bhimasena, Arjuna and the twins (Nakula and Sahadeva) about the (proposed) journey and they said, "Be it so."

11. O king, then Kunti saluting the Brahmana started for the beautiful city of the illustrious Drupada.

12. Thus ends hundred and sixty eighth chapter, the departure for the Panchala country, in the Chaitraratha of the Adi Parva.

CHAPTER 169

(CHAITRARATHA PARVA) - Continued

Birth of Draupadi

Vaishampayana said :

1. When the illustrious Pandavas were living in disguise, the son of Satyawati, Vyasa, once came to see them.

2-3. Seeing him coming, those chastisers of foes advanced and bowed down their heads and worshipped him. Then they stood (before him)

with hands. Then they all took their seats at the command (of the Rishi) and the Rishi being thus gratified by the son of Pritha living in disguise, cheerfully spoke to them thus -

Vyasa said :

4. "O chastisers of foes, are you following the path of virtue and scriptures? Do you worship the Brahmanas? You are not deficient in giving homage to those that deserve homage."

Vaishampayana said :

5. That illustrious Rishi thus spoke many worlds of virtuous import. Speaking on various subjects, he again spoke thus -

Vyasa said :

6. There lived in a wood a certain illustrious Rishi who had a daughter of slender waist, fair hips, fine eye-brows and of all accomplishments.

7. As a result of her own actions (in her previous birth) she became very unfortunate. That beautiful chaste girl did not get a husband.

8. Thereupon, she began with sorrowful heart to perform austere penances with the object of getting a husband. And she gratified Shankara (Shiva) by her severe ascetic.

9. The high-souled (deity), being thus gratified, spoke thus to the illustrious girl, "ask the boon you desire to have. Be blessed; I am Shankara who is willing to give you a boon."

10. Being desirous of benefiting herself, she again and again said to the supreme deity, "Give me an accomplished husband."

11. Then that foremost of all great speakers, Ishana (Shiva,) replied to her saying, "O blessed lady, you will have five husbands from among the Bharata princes."

12. Having been thus addressed the maiden thus spoke to the deity who gave her the boon, "O deity, O lord, I desire to have only one husband through your grace."

13. The deity addressed her again and said these excellent words, "You have said five times, "Give me a husband".

14. Therefore, you will have in another life, what I have said now." That celestials like girl was born in the race of Drupada.

15. That faultless Krishna, the descendant of Prishata; is destined to be the wife of all of you (the five Pandavas). O greatly powerful heroes, go to the city of the Panchalas and live there. There is no doubt you will all be very happy on obtaining her as your wife.

Vaishampayana said :

16. Having said this to the Pandavas, that greatly blessed grandfather, the great ascetic, after having been saluted by the sons of Pritha (the Pandavas) and Kunti, went to the place whence he came.

CHAPTER 170

(CHAITRARATHA PARVA) - Continued

Words of the Gandharva

Vaishampayana said :

1. When the illustrious Vyasa went away, those best of men, the Pandavas, proceeded with joyous heart, (towards Panchala) placing their mother at the head (of the procession.)

2. Those chastisers of foes proceeded in a northerly direction in order to reach their destination. They walked day and night and reached (the several) Somashrama.

3. Those best of men, the sons of Pandu, came to (the banks of) the Ganges. The great car-warriors Dhananjaya (Arjuna) walked before, carrying torch in his hand for showing them the way and for protecting them.

4. There is the delightful waters of the Ganges was sporting in solitude the proud king of the Gandharvas (Chitraratha) with his wives.

5. He heard the noise (of the footsteps of the Pandavas) approaching the river. The greatly strong (Gandharva) was inflamed with wrath by (hearing) the noise.

6. Seeing there those chastisers of foes, the Pandavas, with their mother and drawing his fearful bow, he spoke thus,

7-8. "It is known that excepting the first forty labas of the dark twilight that proceeds night, (the other portion of the night) is set apart for the Yakshas, the Gandharvas and the Rakshasas who are capable of going every where at will. The rest of the time is set apart for men.

9. Therefore, if any man out of greed wander during those moments and come near us, both

we, (the Gandharvas) and the Rakshasas kill those fools.

10. The men learned in the Vedas disapprove (the actions of) those men, nay even of the kings at the head of their enemies who come to any lake or river at such a time.

11. Stay at a distance. Do not come near me. Know you not that I am (now) bathing in the waters of the Bhagirathi.

12. Know me to be the Gandharva, named Angarparna who depends only on his own strength of arms. I am proud and haughty; I am the friend of Kubera.

13. This my forest on the banks of the Ganges is known by the name of Angarparna in which I sport to gratify myself.

14. The Kapalikas, the Shringis or the Devas, dare not come here it appears you are human beings. How dare you (then) to approach me who is the brightest jewel in Kubera's crown?

Arjuna said :

15-16. O wretch, to whom can the ocean, the sides of the Himalayas, or this river Ganges be barred, whether at night or day or at twilight?

17. O sky ranger, whether the stomach be empty or full, there is no special time to come to this foremost of all rivers, the Ganges, whether it is night or day.

18. We are endued with prowess, we care not when, we disturb you. O wicked being, those men that are incapable (of fighting) worship you.

19. This Ganges, issuing out of the golden peaks of the Himalayas, falls into the ocean by seven streams.

20. (They are) Ganga, Yamuna, Sarasvati, Rathastha, Sarayu, Gomti and Gandaki.

21. Those that drink the waters of these seven rivers are cleansed of their sins. O Gandharva, this sacred Ganga, following through the celestials regions, is called there Alaknanda,

22-23. And in the region of Pitris, it is called Vaitarani, which is not crossable by the sinners, Krishna Dvaipayana has said that this auspicious and celestials river is accessible at all times by all. Why do you wish to bar us from it? It is not consonant with the eternal virtue.

24. Why should we not, disregarding your words, touch at pleasure the sacred waters of the Bhagirathi which is ever accessible to all.

Vaishampayana said :

25. Hearing this, Angarparna became very angry and drawing his bow he shot at them his arrows which were like the poisonous snakes.

26. The Pandava Dhananjaya, who had an excellent shield, warded off all those arrows with it and with the torch in his hand.

Arjuna said :

27. O Gandharva, seek not to terrify those who are skilled in weapons, for weapons hurled at them vanish like froth.

28. O Gandharva, I know Gandharvas are superior to men (in prowess). I shall therefore fight with you by using the celestials weapons. I shall not use delusions.

29. The fire weapon that I hurl against you was formerly given by the preceptor of Indra, Brihaspati, to Bharadvaja.

30. From Bharadvaja, it was obtained by Agnivaishya and from Agnivaishya by my preceptor; and that excellent Brahmana Drona gave it to me.

Vaishampayana said :

31. Having said this, the Pandava (Arjuna) angrily hurled at the Gandharva that blazing fire weapon which immediately brunt his chariot.

32. Having fainted away by the force of the weapon, the greatly powerful Gandharva was falling headlong downwards from his chariot,

33. But Dhananjaya sized him by the hair of his head which was adorned with garlands of flowers. He dragged towards his brother that (Gandharva), insensible in consequence of (being wounded by) the weapon.

34. (Seeing this), his wife, named Kumbhinasi, being desirous of rescuing her husband, came to Yudhishtira and asked his protection.

The Gandharvi said :

35. O exalted one, extend your protection to me. Set my husband free. O Lord, I am a Gandharvi, named Kumbhinasi, I ask your protection.

Yudhishtira said :

36. O chastiser of foes, who would kill an enemy who has been vanquished in the battle, who has been deprived of his fame, who is protected by a woman and who is incapable (of defending himself), O child, set him free.

Arjuna said :

37. O Gandharva, take your life. Go hence and do not grieve. The king of the Kurus, Yudhishtira others me today to show you mercy.

The Gandharva said :

38. I have been defeated by you, therefore, I shall give up my former name of Angarparna. In name only I shall not be boastful when really I am not strong in prowess like men.

39. It is a great fortune to me that I have obtained a man who wields celestials weapons. I am desirous to impart to Arjuna the power of illusions of the Gandharvas.

40. My excellent and beautiful chariot has been brunt by your fire weapon. I was (formerly) called Chitraratha having a beautiful chariot, I shall now be called Dagdharatha (having the chariot) burnt.

41. The science (of illusion) of which I spoke to you and which I formerly obtained by asceticism will be today given by me to that illustrious man who has given me my life.

42. What good fortune does he not deserve to obtain who after defeating an enemy gives him his life when he asks it from him?

43. This science is called Chakshushi. It was taught by Manu to Soma. Soma taught it to Vishvasu, Vishvasu, taught it to me.

44. Having been given by the preceptor to one who is a Kapurusha (without energy) it went to die out. I have spoken to you about its coming (origin and transmission); listen now to its prowess.

45. Whatever you will desire to see by your eyes in this world and whatever its nature it will be seen by you (by the help of this science).

46. One can acquire this (science) by standing on one leg for six months. I shall impart to you this science without your observing any vows.

47. O king, (only) on account of this science, we have a superiority over men. Because we are capable of seeing everything (by our spiritual eyes), we are equal to the celestials.

48. O excellent man, I desire to give you and your brothers, each separately, one hundred horses born in the regions of the Gandharvas.

49. They are employed in carrying the Devas and the Gandharvas; they are of the celestials colour; and they possess speed as that of the mind. They may be lean and thin in body, but they never feel tired and their speed never suffers for this reason.

50. The thunder was created by Indra in the days of yore in order to kill Vitra, (but) it broke into a thousand pieces when hurled on Vitra's head.

51. Thereupon the celestials worshipped those fragments of the thunder thus broken into pieces. That which is known in the world as the wealth of fame is a portion of the thunder.

52. The hands of Brahmanas are (the portion of) the thunder; the chariots of the Kshatriyas are (also the portions of) the thunder. The charity of the Vaishyas are (also the portions of) the thunder and the services of the Shudras are (also the portion of) the thunder.

53. The horses of the Kshatriyas being the portions of the thunder, it is said they are never to be killed. The portions of the chariots (the horses) are the offspring of Vadaba. Those amongst them that are Shuras.

54. Are capable of assuming any colour at pleasure, of going any where at will and of running at its owner's will. These horses of mine born in the Gandharva region will always fulfil your desire.

Arjuna said :

55. O Gandharva, if you give me out of your satisfaction for obtaining life in a crisis, these horses and the wealth of science shall not accept it.

The Gandharva said :

56. A meeting with an illustrious person is always a matter of gratification. Besides you have given me life. Thus being pleased with you, I give the science.

57. O best of the Bharata race, O Bibhatsa, so that the obligation may be not only on one side, I shall take from you your excellent and eternal fire-weapon.

Arjuna said :

58. O Gandharva, I shall take your horses in exchange of my weapon. Let our friendship be ever-lasting. O friend, tell me that from which the danger of ours (human beings) arises from the Gandharvas.

59. O Gandharva, we are all chastisers of foes; we are all learned in the Vedas and (we are all) virtuous. Tell us why we were censured by you when travelling at night.

The Gandharva said :

60. O sons of Pandu, you do not keep fire; you have no wives; you have no Brahmanas walking before you; therefore you were censured by me.

61. The Yakshas, the Rakshasas, the Gandharvas, the Pishachas, the Uragas and the Danavas are wise and intelligent. They speak much of the Kuru race.

62. O hero, I have heard from Narada and other Rishis the accomplishments of your intelligent ancestors.

63. While roaming over the earth attired in her ocean-cloth, I myself have seen the great prowess of your race.

64. O Arjuna, I personally know your preceptor, the illustrious son of Bharadvaja (Drona), who is celebrated in the three worlds for his learning in the Vedas and the science of archery.

65. O best of the Kuru race, O Partha, I know also Dharma, Vayu, Indra, Ashvinis and Pandu, these six spreaders of the Kuru race. These (six) excellent celestials and man are your fathers.

66-67. Knowing too that you are high-souled, you are illustrious, you are the foremost of all wielders of arms, you, all brothers, are great heroes, you are virtuous and observant of vows, your understandings and hearts are excellent and your behaviour faultless, I still censured you.

68. O descendant of Kuru, no man, possessing strength of arms, ought to bear with patience any ill usage before his wife.

69. O son of Kunti, our strength specially increases at the time of night. As I was accompanied by my wife, I was filled with wrath.

70. O best of all vow-observing men, I was vanquished by you in battle; hear from me the reasons for with I was discomfited.

71. Brahmacharya is a great virtue, you are in it (leaving that mode of life). O Partha it is for this that I was defeated by you in battle.

72. O chastiser of foes, if any Kshatriya, engaged in the exercise of his desire, fight with us at night, he can never escape from us with his life.

73. O Partha, a Kshatriya, engaged in the exercise of his desire, may defeat all the wanderers of night (as we are), if he is sanctified by Brahma and if he assigns the cares of his state to his priest.

74-75. O descendant of Tapati, men should, therefore, always employ learned and self-controlled priests for the acquisition of every good fortune that he desires (to get). That man is fit to be the priest of kings who is engaged in the study of the Vedas and their six branches, who is pure and truthful and who is virtuous-minded and self-controlled.

76. That king becomes ever victorious (in this world) and obtains heaven in the next, who has a priest, who is learned in the precepts of morals, who is a master of words and who is pure and well-behaved.

77. The king should always select an accomplished priest who can protect what he has and acquires what he has not.

78. He, who desires his own prosperity, should ever be guided by his priest; he may then acquire the whole earth attired in her ocean-cloth.

79. O descendant of Tapati, a king, who is without a Brahmana, can never acquire any land by his bravery or nobility of birth only.

80. O spreader of the Kuru race, therefore, know that the kingdoms with Brahmanas at their heads can be retained for long.

CHAPTER 171

(CHAITRARATHA PARVA)-Continued

History of Tapati

Arjuna said :

1. You have addressed me as the descendant of Tapati. I wish to know what the precise signification of this word is.

2. O blessed being! we are the sons of Kunti, therefore, we are Kaunteyas, but who is Tapati that we should be called Tapatyas. I desire to hear about it.

Vaishampayana said :

3. Having been addressed by the son of Kunti, Dhananjaya, that Gandharva narrated the story who is celebrated in the three worlds.

The Gandharva said :

4. O Partha, O foremost of all intelligent men, I shall duly narrate to you in detail this interesting story.

5. Here with attention what I say about the reason for which I address you as Tapatya.

6. He, who pervades the whole firmament by his light, had a daughter, named Tapati, equal to himself (in effulgence).

7. That daughter of the Vivasvata (Tapati) was the younger sister of Savitri. She was celebrated in the three worlds and devoted to asceticism.

8. There was none equal to her in beauty amongst the Deva, the Asura, the Yaksha, the Rakshas, the Apsara and the Gandharva ladies.

9. She was perfectly semetrical in body and faultless in features; she had black and large eyes; she was attired in beautiful robes; she was chaste and exceedingly well conducted.

10. O descendant of Bharata, seeing her, Vivasvata thought, there was none who had beauty, accomplishments, good behaviour and learning to be fit for her husband.

11. Seeing that his daughter had attained the age of puberty and that she was worthy of being bestowed on a husband, he had no peace of mind, for he always thought on whom he should bestow her.

12. O son of Kunti, that best of the Kurus, the son of Riksha, the mighty king Samvarana, worshipped Surya

13. With due offers of Arghya, garlands and scents, with being always pure and holy and with vows, fasts and asceticism of various kinds.

14. The descendant of Puru (Samvarana) worshipped the deity, effulgent in all his glory, with devotion, humanity and piety.

15. Thereupon Surya, seeing Samvarana, learned in the precepts of region and matchless in the world for his beauty, considered him to be the fittest husband for (his daughter) Tapati.

16. O descendant of Kuru, Surya then desired to bestow his daughter on that excellent king Samvarana of the Kuru race, who was celebrated all over the world.

17. As Surya in the heavens fills the firmament with his splendour, so did king Samvarana fill region on the earth with the splendour of his good achievements.

18. O Partha, as men learned in the Vedas worship the sun manifests in all his glory, so did all men except the Brahmanas worship Samvarana.

19. Blessed with good fortune, the king (Samvarana) excelled Soma (moon) in soothing the hearts of friends and Surya (sun) scorching the hearts of the enemies.

20. O descendant of Kuru, Tapana himself resolved upon bestowing Tapati on the king (Samvarana) endowed with such virtue and accomplishments.

21. O Partha, once a time that king, blessed with good fortune and endowed with great prowess, went out to hunt in the woods on the mountains.

22. When thus hunting, the horse of that king of the Kuru race was overcome with hunger and thirst and he (horse) died on the mountains.

23. O Partha, abandoning the dead horse, the king walked on the mountain and saw a maiden of large eyes and matchless beauty.

24. That chastiser of foes, that best of kings, himself being alone and the maiden being also alone, stood motionless and he steadfastly gazed at her.

25. The king regarded her for her beauty as the goddess Lakshmi. He regarded her beauty to be the embodiment of the rays emanating from the sun.

26. In splendour of body, she resembled a flame of fire and in benignity and loveliness she resembled the spotless disc of the moon.

27. The black eyed maiden, standing on the mountain breast, looked like a bright statue of gold.

28. In consequence of the beauty and splendour of that maiden the mountain itself with its creepers and plants appeared as if it has been converted into gold.

29. The sight of that maiden inspired the king with a contempt for all the women of the world that he had seen before. Seeing her, the king considered his eyes blessed.

30. Nothing that the king has seen from the day of his birth could equal, he argued, the beauty of that girl.

32. (He thought) "The creator has created the beauty of this beautiful eyed maiden after churning the whole world of the Devas and the Asuras and the human beings." The king's heart and eyes were captivated by that maiden, as if they became bound in ropes; he remained rooted to the spot deprived of his senses.

33. Thus arguing, the king Samvarana considered that maiden as matchless in the wealth of her beauty in the three worlds.

34. The king of the noble birth, seeing that blessed beauty, was pierced by the arrows of the god of love.

35. Having been brunt in the very scorching fire of Kama (desire), he (the king) thus spoke to that charming maiden, still innocent through in her full youth.

The Samvarana said :

36. O lady of tapering things, who and whose are you? Why are you staying here? O lady of sweet smiles, why do you wander alone in these solitary woods?

37-38. You are perfectly faultless in your every feature; decked in every ornament, you seem to be the coveted ornament of those ornaments themselves. You seem to be not a Devi

or an Asuri, or a Lakshmi, or a Rakshasi; you are not a Nagini or a Gandharvi or a Manushi.

39. O excellent lady, the best of women that I have seen or heard of can not equal you in beauty.

40. O lady of beautiful feature, seeing your face which is lovelier than the moon and your eyes like the lotus leaves, I am oppressed by the god of love.

The Gandharva said :

41. The king, oppressed desire, thus addressed her in the solitary woods, but she did not speak a word in reply.

42. When the king repeatedly asked her thus, the large-eyed maiden quickly disappeared in the very sight of the king like a flash of lightning.

43. The king then, like one who has lost his reason, wandered through the whole forest in search of that lotus eyed maiden.

44. Having failed to find her, that best of kings gave vent to much lamentations and he remained motionless in grief for sometime.

CHAPTER 172

(CHAITRARATHA PARVA)-Continued

History of Tapati

The Gandharva said :

1. On the disappearance of the maiden, that chastiser of foes the king, being deprived of his senses by desire, fell on the ground.

2. On his falling down on the ground, that maiden of sweet smiles and of swelling and round hips, appeared again before the king.

3. The blessed beauty (Tapati) then spoke to that king, the perpetuator of the Kuru race, these sweet words.

4-5. Sweetly smiling, Tapati spoke thus in sweet words, "Rise, rise, O chastiser of foes be blessed. O best of kings, you are celebrated in the word, it does not befit you to lose your senses." Having been thus addressed by her in these sweet words,

6. The king (opening his eyes) saw before him that maiden of swelling hips. The king then addressed that black eyed maiden thus,

7-9. In accents weak with emotion and his heart burning with the fire of desire, "O black eyed beauty. O excellent lady, be blessed. I am burning with desire; and I, therefore, solicit you. Accept me, my life is ebbing away. O lady of large eyes, O lotus eyed beauty, it is all for (not having obtained) you. The god of love pierces me day and night with his arrows. O blessed lady, I have been bitten by Kama (the god of love) who is like a large snake.

10. O lady of faultless features, O lady of tapering things, O lady of sweet voice as that of the Kinnaris, have mercy on me; my life depends on you.

11. O lady of beautiful and faultless features, O lady with the face like the lotus or the moon, O timid lady, I shall certainly be unable to live without you.

12. O lotus eyed lady, O lady of large eyes, the god of love is incessantly piercing me, be merciful towards me.

13. O black eyed lady, you should not abandon me. O handsome lady, you should relieve me from such affliction by giving me your love.

14. O blessed beauty, at the very first sight, my heart has been captivated by you. My mind wanders. Seeing you, I do not like to cast my eyes on any other woman.

15. O beautiful maiden, be merciful, I am your obedient (slave), (I am) your adorer; accept me. O beautiful lady, O large-eyed maiden, as soon as I saw you, he god of love,

16. Entered my heart and he is piercing me with his arrows. O large eyed lady, O lotus-eyed beauty, the great fire of desire is burning within me.

17-18. Extinguish that fire by throwing on it the water of your love. O beautiful lady, pacify, by becoming mine, the irrepressible god of love that has appeared here (in my heart) armed with bow and arrows; he pierces me incessantly with his sharp arrows.

19. O beautiful featured maiden, O lady of tapering hips, marry me according to the Gandharva form, for of all kinds of marriage the Gandharva form has been said to be the best."

Tapati said :

20. O king, I am not the mistress of my ownself. Know me to be a maiden living under the control of my father. If you really love me, ask me of my father.

21. O king, you say that your heart has been robbed by me; but you too have robbed my heart at the first sight.

22. O best of kings, I am not the mistress of my body; therefore I do not go near you. Women are never independent.

23. Is there any girl in the three worlds who would not desire for her husband such a king as you, kind to all your dependents and born of a noble race.

24. Therefore, when the opportunity comes, ask me of my father Aditya with due salutation, ascetic penances and vows.

25. O king, O chastiser of foes, if my father bestows me on you then asked, I shall ever be your obedient (wife).

26. My name is Tapati, I am the younger sister of Savitri. O best of Kshatriyas, I am the daughter of Surya, the illuminator of the Universe.

CHAPTER 173

(CHAITRARATHA PARVA)-Contd.

History of Tapati

The Gandharva said :

1. Having said this, that faultless (maiden) soon ascended the skies; on this the king again fell down on the ground.

2. In searching that best of kings, that monarch's ministers and attendants saw him there in that state in the great forest.

3-4. Seeing that excellent king, that great bowman, lying forsaken on the ground like a rain bow dropped from the sky, his chief minister became like one brunt by a flame of fire. Coming hastily to him with affection and respect,

5. As a father rises up the son fallen (on the ground) he raised up the king, lying senseless on the ground having been deprived of his senses by desire.

6. Old the wisdom as in age and in achievements as in policy, the minister became easy of mind when he raised him up.

7. He spoke to him these words, both sweet and beneficial, "O best of men, do not fear. O sinless one,, be blessed."

8. The minister through the king, that destroyer of hostile forces, had been lying on the ground being overcome with hunger, thirst and fatigue.

9. He sprinkled on the crewless head of the king cold water fragrant, with the perfume of lotus.

10. Thereupon, the mighty king regained his consciousness; he then sent away all his attendants except that one minister.

11. When that large number of attendants had gone away at the command of the king, the king again sat down on the mountain breast.

12. Then the king becoming pure and folding his hands, worshipped Surya with his face turned upwards on that best of mountains.

13. That chastiser of foes, the king Samvarana, also mentally thought of his priest, that excellent Rishi, Vasishtha.

14. The king remained there four days and nights without intermission; and on the twelfth day the Brahmana Rishi (Vasishtha) came to him.

15. That great self-controlled Rishi knew by his ascetic power that the king's heart was stolen by Tapati.

16. As soon as that virtuous-minded and the best of Rishis knew this, he became desirous of benefiting the king and gave him his assurances.

17. In the very sight of the king, the illustrious Rishi ascended the sky in order to see Surya, he himself being as effulgent as that luminary.

18. Thereupon, the Brahmana (Vasishtha) came with joined hands to the deity of one thousand rays and he then introduced himself by saying, "I am Vasishtha."

19. Then the greatly effulgent Vivasvata thus spoke to that excellent Brahmana, "O great Rishi, welcome to you. Tell me what is your desire.

20. O greatly fortunate man, O foremost of all eloquent men, whatever you desire to have, I shall give you however difficult it may be to give."

21. Having been thus addressed after duly bowing down his head to him the Rishi Vasishtha of great ascetic merit, thus replied to Vivasvata.

Vasishtha said :

22. O Vivasvata, I ask to you for Samvarana your daughter, named Tapati, the younger sister of Savitri.

23. He (Samvarana) is a mighty king with great achievements; he is learned in the mysteries of religion and he is high-minded. O ranger of sky, Samvarana is the fittest husband for your daughter.

The Gandharva said :

24. Having been thus addressed, Divakara (Surya) resolved upon bestowing (his daughter on Samvarana) and saluting the Rishi thus replied,

25. "O Rishi! Samvarana is the best of kings; you are (also) the best of all Rishis; Tapati is (surely) the best of all women; what else could be done but to bestow her (on Samvarana)?

26. Then Tapanas himself gave to the illustrious Vasishtha (his daughter) Tapati of perfectly faultless features, so that she might be bestowed on Samvarana.

27. The great Rishi Vivasvata accepted that maiden Tapati and taking leave of Surya he came back to the place,

28. Where that best of the Kurus, the king of celebrated achievements, was. That king who had been possessed of desire and whose heart was completely fixed on her (Tapati)

29. Became exceedingly glad on seeing that celestial maiden Tapati of sweet smiles led towards him by Vasishtha.

30. That maiden of fair eye-brows came down from the sky as lighting comes down from the clouds illuminating the ten points of heaven.

31. The illustrious Rishi of pure soul Vasishtha came to that king when his vow of the twelfth night was over.

32. Thus Samvarana obtained (Tapati) as his wife by worshipping the propitious lord (Surya) by ascetic penances and by the help of the great effulgence of Vasishtha.

33. That best of kings accepted the hands of Tapati in due form on the breast of that mountain frequented by the celestials and the Gandharvas.

34. The royal sage (Samvarana) with the permission of Vasishtha desired to sport with his wife on that mountain.

35. He ordered the minister to rule over his capital, his kingdom, his woods and forests.

36. Then bidding farewell to the king, Vasishtha left him and went away. Thereupon, the king sported on that mountain like a celestials.

37. The king sported with his wife in the woods and forests on that mountain for twelve (long) years.

38. O descendant of Bharata, for those twelve years the god of one thousand eyes (Indra) did not pour any rains on the capital and the kingdom of that king.

39. O chastiser of foes, when that season of draught commenced, all the people together with plants, corns and animals began to die.

40. During that terrible season (of draught,) not even a drop of dew fell on the earth and (consequently) no corn was grown.

41. Thereupon the people, affected with the fear of hunger, left their houses in despair and fled in all directions.

42. The famished people of the city and the country abandoned their wives and children and grew reckless of one another.

43. The people being affected with hunger and starvation, became like dead skeletons; and the city looked like the land of the king of the dead full of ghostly beings.

44. Thereupon, seeing the kingdom in such a state, the illustrious Rishi, the best of ascetics, the virtuous-minded Vasishtha, thought of remedying the evil.

45. O king, he brought back that best of kings (Samvarana) with his wife (Tapati) to that city, after he had passed many years with her.

46-47. When that best of kings again entered his capital, the state of things became as before, the god of one thousand years, the slayer of Asuras, poured rain in abundance; and he caused corn to grow. Thus being revived by that virtuous-minded and that best of kings (Samvarana), the capital and the country became exceedingly glad.

48. Thereupon the king with his wife Tapati performed sacrifices for twelve years, as Indra did with (his wife) Shachi.

49. O Partha, this is the history of the greatly blessed Tapati of old, the daughter of Vivasvata, It is for her you are Tapatya.

50. O Arjuna, the king Samvarana beget on Tapati a son, named Kuru. Born in the race of Tapati, you are called Tapatya.

CHAPTER 174

(CHAITRARATHA PARVA)-Contd.

Whom to appoint a priest

Vaishampayana said :

1. Hearing these words of the Gandharva, that best of the Bharata race, Arjuna, was filled with devotion (towards him) and he stood as manifest as the full moon.

2. His curiosity being excited by what he heard of Vasishtha's ascetic power, that best of the Kurus, that great bowman, thus spoke to the Gandharva,

3. "I desire to hear the history of the Rishi whom you have mentioned by the name of Vasishtha. Tell me all about him in detail.

4. O chief of the Gandharvas, tell me who this illustrious Rishi was, he who was the priest of our forefathers."

The Gandharva said :

5-6. Vasishtha was the Brahma's son born of his mind; and he was the husband of Arundhati. Ever difficult of being conquered even by the celestials. Desire and Anger, having been conquered by his ascetic penances, shampooed his feet. He was so high-souled that he did not exterminate the Kushikas.

7. Though the excellent Rishi's anger was excited by Vishvamitra, though he was afflicted at the loss of his sons, though he was powerful, yet he appeared to be powerless.

8-9. He did not perform any dreadful deed for destroying Vishvamitra. Like the great ocean which does not cross its shore, he did not transgress the law of Yama by bringing back his sons from the land of the dead. It is by obtaining this self controlled and illustrious (Rishi), the kings,

10. (Namely) Ikshaku and others, became the lords over the whole earth. Getting the excellent Rishi Vasishtha as their priest,

11. O descendant of Kuru, O best of the Pandavas, these kings performed many great sacrifices. That Brahmarshi performed the priestly duty of all these excellent kings, as Brihaspati did that of the celestials.

12. Therefore, seek to appoint as your priest an accomplished Brahmana in whose heart virtue predominates and who is learned in the Vedas.

13-14. O Partha, a Kshatriya of noble birth should first appoint a priest, if he is (at all) desirous of extending his dominions by conquering the earth. He, who is desirous of conquering the earth, should have a Brahmana before him.

15. Therefore, let an accomplished and learned Brahmana, who has conquered his senses and who is learned in Dharma, Artha and Kama, be your priest.

CHAPTER 175

(CHAITRARATHA PARVA)-Continued

Defeat of Vishvamitra

Arjuna said :

1. How arose the hostility between Vishvamitra and Vasishtha, both of whom lived in celestials hermitages? Tell us all this in detail.

The Gandharva said :

2. O Partha, this history of Vasishtha is considered as a Purana in all the worlds. Listen to me as I recite it in detail.

3. O best of the Bharata race, there was a great king in Kanyakubja; known in the world by the name of Gadhi, he was the son of Kushika.

4. His son was known by the name of Vishvamitra. That chastiser of foes, Vishvamitra, was virtuous-minded; and he had a large army of troop and beasts of burdens.

5. He wandered with his ministers in the deep forest for the purpose of hunting Killing deer and boars, he roamed through the charming marshes.

6. Being (one day) fatigued and thirsty by the exercise of the hunt that best of men, came to the hermitage of Vasishtha.

7. Seeing him coming, the illustrious and blessed Rishi, Vasishtha, advanced to salute that best of men, Vishvamitra.

8. O descendant of Bharata, he (Vasishtha) worshipped him (Vishvamitra) by asking his welfare, by offering Arghya and water to wash his face and feet and by collected forest fruits and ghee.

9. The illustrious Rishi had a Kamadhenu, (a cow yielding every thing as desired.) when she was addressed by saying "Give" she always gave what was desired.

10-12. O Arjuna, the Rishi received from her various wild fruits and grown corn of gardens and fields, milk, many excellent nutritious viands filled with six different kinds of juice which was like ambrosia itself, various other kinds of enjoyable things of ambrosial taste, things for drinking and eating, for lapping and sucking and many precious gems and various costly robes. With these desirable objects in profusion, the king (Vishvamitra) was worshipped. And he with his ministers and troops was became exceedingly glad.

13-14. He (Vishvamitra) became very much astonished to see that cow which had six elevated limbs, beautiful flanks and hips, fine broad limbs, frog-like prominent eyes, beautiful size, high udders, faultless make, straight and up-lifted ears, handsome horns and well-developed head and neck.

15. O prince, that king, the son of Gadhi, was exceedingly gratified with all that he saw and very much praising (the cow) Nandini he thus spoke to the Rishi (Vasishtha),

16. "O Brahmana, O great Rishi, give me (your) Nandini (cow) in exchange of ten thousand kine, or of my kingdom. Give her to me and enjoy my kingdom.

Vasishtha said :

17. O sinless one, this milk-giving cow is kept by me for the purposes of the celestials, the Pitris and the guests and for my scarifies. Nandini cannot be given (to you) in exchange of even your kingdom.

Vishvamitra said :

18. I am a Kshatriya and your respected self is a Brahmana devoted to study and asceticism. Is there prowess in Brahmanas who are peaceful and have their souls under control?

19. When you do not give me what I desire to have in exchange of ten thousand kine, I shall not abandon the duty of my race (that of the Kshatriya). I will take your cow by force.

Vasishtha said :

20. You are a powerful king, you are a Kshatriya possessing great strength of arms; do what you desire without delay and without stopping to consider over it.

The Gandharva said :

21. O Partha, having been thus addressed, Vishvamitra then sized the cow Nandini as white as the swan or the moon.

22. He dragged her hither and thither and afflicted her by striking her with a stick. The blessed Nandini cried piteously and came near Vasishtha.

23. O Partha, she stood near him with uplifted face staring at the illustrious Rishi. Though very much ill-treated, she did not quit the Rishi's hermitage.

Vasishtha said :

24-25. O amiable Nandini, you are crying again and again and I hear your cries. But Vishvamitra is taking you away by force; what can I do? I am a forgiving Brahmana.

The Gandharva said :

26. O best of the Bharata race, being alarmed at the sight of Vishvamitra's troops and being terrified by Vishvamitra himself, Nandini came closer to Vasishtha.

Nandini said :

27. O illustrious Sir, I am afflicted by the stripes of the fearful troops of Vishvamitra I am crying piteously like one who has none; why are you so indifferent to me?

The Gandharva said :

28. The great Rishi did not lose his patience, nor did he depart from his vow of forgiveness on hearing the words of the crying and persecuted Nandini.

Vasishtha said :

29. The might of the Kshatriyas lies in their physical strength, that of the Brahmanas lies in

their forgiveness. I cannot give up forgiveness. If you like, you can go.

Nandini said :

30. O illustrious Sir, have you abandoned me that you say so? O Brahmana, if you do not abandon me, I cannot be taken away by force.

Vasishtha said :

31. O blessed one, I do not abandon you. Stay if you can. Your calf, tied with a strong rope, is (even now) being carried away by force.

The Gandharva said :

32. Having heard the word 'Stay,' that cow of Vasishtha (Nandini) raised up her head and neck and became fearful to look at.

33. With eyes red in anger and with repeated roars, she then attacked Vishvamitra's troop on all sides.

34. Afflicted with their stripes and being dragged hither and thither, her anger (doubly) increased and her eyes became red in wrath.

35. Blazing in anger, she soon become fearful to look at as the sun at mid day. She began incessantly to shower burning coals from her tail.

36. A few moments after she brought forth from her tail an army of Palhavas, from her udders an army of Dravidas and Shakas, from her womb an army of Yavanas, from her dung an army of Shabaras.

37-38. From her urine an army of Kanchis and from her sides an army of Saravanas; and from the froth of her mouth that cow created hosts of Kiratas, Yavanas, Singhalas, Barbaras, Chibuakas, Pulindas, Chinas, Hunas and Keralas and many other Mlecchas.

39-40. Those large armies of Mlecchas, cloud in various uniforms and armed with various weapons, as soon as they sprang into life, spreading all around attacked before his very sight the troops of Vishvamitra, five or seven attacking one.

41. Assailed with a great shower of weapons, Vishvamitra's troops before his very sight broke and fled panic stricken in all directions.

42. O best of the Bharata race, though greatly excited with anger, the troops of Vasishtha did not take the life of any of Vishvamitra's troops.

43. That cow (Nandini) simply drove the troops (of Vishvamitra) to a distance. Being thus

driven full seventy seven miles, the troops of Vishvamitra,

44. Becoming panic-stricken, cried aloud and did see none who could protect them. Seeing this great and wonderful feat of the Brahma might,

45. Vishvamitra become disgusted with the Kshatriya might and spoke thus, "Fie on the Kshatriya prowess? The Brahma might is the true might.

46. In judging of strength and weakness, I see asceticism is true strength." Thereupon that best of kings abandoning his kingdom and regal splendour,

47. And turning his back on all pleasures, set his mind on asceticism, he filled the world with his effulgence.

48. Afflicted all with his effulgence, he became a Brahmana. The son of Kushika, (Vishvamitra) at last drank the Soma (ambrosia) with Indra himself.

CHAPTER 176

(CHAITRARATHA PARVA)-Continued Grief of Vasishtha

The Gandharva said :

1. O Partha there was a king named Kalmashapada in this world. He belonged to the race of Ikshaku and he was matchless in prowess.

2. One day the king came out of his capital for the purpose of hunting. That chastiser of foes pierced (with his arrows) many deer and boars.

3. He also killed in that greatly fearful forest many rhinoceroses. Thus killing (animals) for a long period, the king became tired and refrained from it.

4-6. (One day) when the king, whom the greatly powerful Vishvamitra desired to make his spiritual disciple, was proceeding through the forest afflicted with hunger and thirst he met with that best of Rishis, the high-souled son of Vasishtha, the illustrious perpetuator of Vasishtha's race, the eldest of the one hundred sons of the illustrious Rishi Vasishtha, known by the name of Shakti, coming along the same path from an opposite direction.

7. The king said, Stand out of our way." Thereupon the Rishi spoke thus in a conciliatory manner and in sweet words,

8. "O great king, this is my way. This is eternal religion. The king should yield the way to the Brahmanas according to all the precepts of religion."

9. Thus they addressed each other respected their right of way. "Stand aside," "Stand aside," were the words they said to each other.

10. The Rishi, being in the right, did not yield; the king also did not yield out of anger and pride.

11. Being enraged on seeing the Rishi decline to yield the way to him, that best of kings, acted like a Rakshasa and he struck him violently with his whips.

12. That best of Rishis, the son of Vasishtha, being thus struck by the whip, was deprived of his (good) senses and out of anger, cursed that best of kings.

The Rishi said :

13-14. O worst of kings, as you injure an ascetic a Rakshasas, you shall from this day be a cannibal. O worst of kings, go hence. You shall wander over the world eating human flesh.

15. At this time Vishvamitra, with whom Vasishtha had a great quarrel on the matter of becoming the priest (of the king Kalmashapada), came to the place (where Vasishtha's son and the king were.)

16. O Partha, the Rishi of severe ascetic penances, the powerful Vishvamitra, came there where they were both quarrelling.

17. Thereupon after the curse on the excellent king (had been uttered) he came to know that the Rishi was the son of Vasishtha as powerful as Vasishtha himself.

18. O descendant of Bharata, being desirous of benefiting himself, Vishvamitra remained there concealed from the sight of both by making himself invisible.

19. Then that best of kings, (Kalmashapada), having been thus cursed by Shakti, asked the protection of Shakti by humbly beseeching him.

20. O best of the Kuru race, knowing the disposition of the king, Vishvamitra ordered a Rakshasas to enter the king's body.

21. Obedient to Shakti's curse and Vishvamitra's order, a Rakshasas, named Kinkara, then entered the king body.

22. O chastiser of foes, knowing that the Rakshasas had entered the body of the king, that best of Rishis, Vishvamitra, left the place and went away.

23. O Partha, then the king, being thus possessed by the Rakshasas and terribly afflicted by him, lost all his senses.

24. A certain Brahmana saw the king roaming in the forest. being hungry, he begged of the king some food with meat.

25. The royal sage (Kalmashapada) with his friends said to the Brahmana, "O Brahmana, Stay here for a moment,

26. On my return I shall give you whatever food you desire to have." Having said this, the king went away, but that excellent Brahmana remained there.

27. O Partha, that high-minded king, after roaming at pleasure and at will (for sometime), returned (to his palace) and entered the inner-apartment.

28. Waking at midnight and remembering his promise to the Brahmana, the king soon summoned his cook and spoke to him thus.

The King said :

29. Go at once to the forest where a Brahmana is waiting for me in the hope of getting food. Go and entertain him with food and meat.

The Gandharva said :

30. Having been thus addressed, the cook (went away in search of meat), but having failed to procure any meat, he sorrowfully informed the king (of his failure).

31. The king, possessed as he was by the Rakshasas, again said to the cook without any scruple, "Feed him with human flesh."

32. Saying "Be it so," the cook went to the place where the executioners were and he soon took from them human flesh.

33. He washed it and then properly cooked it and then covering it with boiled rice, he gave it to the hungry ascetic Brahmana.

34. That excellent Brahmana, seeing by his ascetic eye that the food was unworthy of being eaten, thus spoke with his eyes red in anger.

The Brahmana said :

35. Because that worst of kings offers me unworthy food, therefore that fool himself will be fond of such food.

36. Becoming fond of human flesh as cursed by Shakti before, he shall wander over the earth, persecuting all creatures.

The Gandharva said :

37. The curse on the king, thus repeated for the second time, became very strong. And the king being possessed of the Rakshasas disposition, soon lost all his senses.

38. Thereupon, O descendant of Bharata, that best of kings, having been deprived of all his senses by the Rakshasas within him and having seen before him Shakti who had cursed him, said,

39. "Because you have inflicted upon me this extraordinary curse, therefore, I shall commence my life of cannibalism by eating you.

40. Having said this, the king immediately killed Shakti and ate him up as a tiger eats up the animal it is fond of.

41. Having seen Shakti thus killed, Vishvamitra again urged that Rakshasas (within the king) to kill the other sons of Vasishtha.

42. He (the Rakshasas) devoured in anger all the sons of the illustrious Vasishtha, the younger brothers of Shakti as a lion devours small animals.

43. Having learnt that his sons had been caused to be killed by Vishvamitra, Vasishtha patiently bore his grief, as the great mountain bears the earth.

44. That best of Rishis, that foremost of all intelligent men (Vasishtha), resolved rather to sacrifice his own life than to exterminate the race of the Kushikas.

45. The illustrious Rishi threw himself down from the summit of the Meru mountain, but he descended on the stony ground as if it was a heap of cotton.

46. O son of Pandu, when the illustrious (Rishi) found that he was not killed by that fall, he made a huge fire in that great forest and entered it.

47. The fire, through blazing fearfully, did not consume him. O chastiser of foes, that blazing fire seemed to him cool.

48. Then seeing the sea (before him), the great Rishi, affected with grief, tied a heavy stone to his neck and threw himself into its waters.

49. The great Rishi was with great force brought by the waves to the shore. He then returned to his hermitage with a sorrowful heart.

CHAPTER 177**(CHAITRARATHA PARVA)-Continued****Birth of the son of Saudasya****The Gandharva said :**

1. Seeing his hermitage bereft of his children, the Rishi, afflicted with grief, again came out of it.

2. O Partha, (in course of his wandering), he saw a river swollen with the waters of the rainy season, it was sweeping away many trees and plants that grew on its banks.

3. O descendant of Kuru, seeing this, the sorrowful Rishi began to ponder and thought that he would certainly be killed if he fell into its waters.

4. Thereupon the great Rishi tied himself with very strong cords and fell in grief into the waters of that great river.

5. O chastiser of hostile ranks, the river, having torn those cords and making him free of them, cast him on the land.

6. Having been freed from the cords, the great Rishi rose (from the shore) and he gave that river the name of Vipasha.

7. Being oppressed with grief, that Rishi could not from that time stay at one place. He went to the mountains, rivers and lakes.

8. Seeing once more the river Himavati of terrible appearance and full of fierce animals, the Rishi threw himself into its waters.

9. That best of rivers, thinking the Brahmana to be fire, immediately fled away in a hundred different streams and thence was she called the Shatadru.

10. Thereupon, seeing himself again in dry land (he said), "(Alas)! I am not able to die by my own hands." Saying this, (the Rishi) again went to (his own) hermitage.

11. When he was thus returning, crossing various mountains and countries, his daughter-in-law Adrishyanti was following him.

12. He heard from behind, as she neared him, the sound of the well-explained recitations of the Vedas with its six ornaments (of elocution).

13. He said, "Who is it that follows me?" His daughter-in-law replied, "I am Adrishyanti, the wife of Shakti. I am an ascetic woman, engaged in asceticism."

Vasishtha said :

14. O daughter, whose is this sound of the recitations of the Vedas with their Angas, that is heard by me and (which is exactly) like the recitations of the Vedas and the Angas by Shakti?

Adrishyanti said :

15. In my womb is a child begotten by your son Shakti. He has been here (studying the Vedas) for twelve years. You have heard the recitations (of the Vedas) by that Rishi.

The Gandharva said :

16. Having been thus addressed by her, that best of Rishis, Vasishtha, became exceedingly glad. O Partha, saying, "There is a child (of my race)", he refrained from self-destruction.

17. The sinless (Rishi), accomplished by his daughter-in-law, returned (to his hermitage). He saw (one day) Kalmashapada sitting in a solitary forest.

18. O descendant of Bharata, on seeing him the king at once rose in anger and as he was possessed with the Rakshasas, he desired to devour the Rishi.

19. Seeing that king of cruel deeds, Adrishyanti spoke thus to Vasishtha in anxiety and fear,

20. O illustrious Sir, the fearful Rakshasas (looking) like Death himself armed with his staff is coming towards us with a wooden club in his hand.

21. O illustrious Sir, O best of all learned men in the Vedas, there is none else except you in the world who can restrain him today.

22. O illustrious Sir, save me from this cruel wretch of fearful appearance. The Rakshasas is certainly coming towards us to devour us.

Vasishtha said :

23. O daughter, do not fear; there is nothing to be afraid of from any Rakshasas. There is no fear from Rakshasas whom you see coming.

24. He is the king Kalmashapada celebrated in the world as being a very powerful (monarch). That fearful man lives in this forest.

The Gandharva said :

25. O descendant of Bharata, the illustrious and the effulgent Rishi Vasishtha, seeing him advancing, stopped him by uttering a loud roar.

26. Sprinkling over him water sanctified by Mantras (incantations), he freed the king from the terrible curse.

27. He (the king) had been overwhelmed by the effulgence of Vasishtha's son as the sun by the planet (Rahu) at the time of an eclipse.

28. Having been thus freed from the Rakshasas by that Brahmana (Vasishtha) the king illuminated the great forest by his splendour, as the sun illuminates the evening clouds.

29. Regaining his consciousness, the king saluted the Rishi with joined hands and he thus spoke to that best of Rishis Vasishtha.

30. "O illustrious Sir, I am the son of Saudasa; O excellent Rishi, I am your disciple. Tell me what is your desire now and what I am to do."

Vasishtha said :

31. O king of men, my desire has been fulfilled at the proper time. Return to your kingdom and rule your subjects. Never (again) disregard the Brahmanas.

The King said :

32. O illustrious sir, I shall never again disregard the best Brahmanas. In obedience to your command, I shall properly worship the Brahmanas.

33. O best of the twice-born, O best of all men learned in the Vedas. I desire to obtain from you that by which I may be freed from the debt I owe to the race of Ikshaku.

34. O excellent man, you should grant me a son, I desire to have, who will possess beauty, accomplishments and good behaviour.

The Gandharva said :

35. The best of the twice born, ever devoted to truth, Vasishtha, replied to that great bowman, the king saying, "I will give."

36. O king of men, after sometime, Vasishtha, accompanied by him (the king), went to his capital, known all over the world by the name of Ayodhya.

37. The people came out in joy to receive the sinless and the illustrious one, as the celestials do their chief (Indra).

38. The accompanied by the great Rishi Vasishtha entered without delay his auspicious capital.

39. The citizens of Ayodhya saw the king accompanied by his priest (Vasishtha), as if he were the rising sun.

40. The king, most handsome of all handsome men, filled Ayodhya with the whole sky with his splendour.

41. His (king's) mind was filled with joy on seeing that excellent city with its well-watered and well-swept streets and with banners and pendants flying all around.

42. O descendant of Kuru, that city, full of well-fed and happy men, looked as gay as Amravati with the presence of Indra.

43. After the royal sage (the king Kalmashapada) had entered that excellent city, the queen at his command, came to Vasishtha.

44. The best of Rishis, Vasishtha, made an agreement with her and he united himself with her according to the highest ordinance.

45. Thereupon, when the queen conceived by him, that best of Rishis (Vasishtha), receiving the salutation of the king, went away to his hermitage.

46. When she had borne the conception for a long time, the illustrious lady tore open her womb with a piece of stone.

47. Thus was born after a conception of twelve years that best of men, that royal sage, Ashmaka, who founded Pandava (a city).

CHAPTER 178

(CHAITRARATHA PARVA)-Continued

History of Aurva

The Gandharva said :

1. O king, residing in the hermitage, Adrishyanti gave birth to a son who was the perpetuator of Shakti's race and who was like a second Shakti.

2. O best of the Bharata race, that best of Rishis, that illustrious man (Vasishtha), himself performed the usual birth ceremonies of his grandson.

3. Because the Rishi Vasishtha had determined to kill himself, but had refrained from doing it as soon as he heard of the conception, the child (when born) was known in the world by the name of Parashara.

4. That virtuous-minded man (Parashara) knew from the day of his birth Vasishtha as his father and behaved towards him as such.

5. O son of Kunti, O chastiser of foes the child called the Brahmana Rishi Vasishtha as "father" before his mother Adrishyanti.

6. Hearing the well explained word "father" uttered sweetly by her son, Adrishyanti with tearful eyes thus spoke to him,

7. 'O child, do not address your father's father as your father. O son, your father was devoured by a Rakshasas in another forest.

8. O sinless one, he is not your father whom you consider to be (your father). The reverend man is the father of your illustrious father."

9. Having been thus addressed, that truthful and excellent Rishi became grieved and that high-souled man resolved to destroy the whole creation.

10. Seeing him resolved in doing this, that high-souled and greatly ascetic Rishi, that best of all men learned in the Vedas, that son of Mitravaruna, that Rishi acquainted with the positive truth, Vasishtha, prevented him (from accomplishing his desire by arguments). Hear them (now).

Vasishtha said :

11. There was a great king, known by the name of Kritavirya. That best of kings was in the world the disciple of the Veda knowing Bhrigu.

12. O child, after performing the Soma sacrifice, the king gratified the revivers of the first portions of Yagna (Brahmanas) with large presents of rice and wealth.

13. When that best of kings went to heaven, his descendants were in want of wealth.

14. Knowing that the Bhrigus were rich, those kings all went in the grab of baggers to those best of Bhrigus.

15. Some of the Bhrigus to save their wealth buried it under the earth and some from the fear of Kshatriyas gave away their wealth to the Brahmanas.

16. O son, some of the Bhrigus, finding no other alternative, gave their wealth to the Kshatriyas as much as they desired.

17. (It happened, however) that some Kshatriyas, in digging at pleasure a certain house of a Bhrigu, came upon a large treasure.

18-19. All those best of Kshatriyas assembled there saw that treasure. Enraged at the supposed deceitful conduct of the Bhrigu, those great men killed them all with their arrows, through they asked for protection. Roaming over the world, they killed even the embryos (that were in the wombs of the Bhrigu-women.)

20. When they were thus killed, many Bhrigu Women fled in fear and took shelter in the inaccessible mountains of the Himalayas.

21. One among them, a lady of tapering things, desiring to perpetuate her husband's race, kept a greatly energetic embryo hidden in one of her things.

22. A Brahmana woman came to know this fact and she went to the Kshatriyas and out of fear reported it to them.

23. Thereupon the Kshatriyas went with the intention of destroying that embryo and saw the Brahmana lady blazing in her own splendour.

24. On this the child in her thing came out tearing open the thigh came out tearing open the thigh and dazzling the eyes of the Kshatriyas like a mid day sun.

25. Thereupon they (the Kshatriyas), having been deprived of their sight, began to wander over those inaccessible hills. Being very much distressed for the protection of the faultless Brahmana lady in order to get back their sight.

26-27. Afflicted with sorrow and looking like fire blown out on account of the loss of sight, those Kshatriyas addressed that illustrious lady with anxious heart.

28. "When we shall be restored to sight by your grace, we shall go away together with our sinful acts.

29. O handsome lady, you with your son should show mercy on us. You should favour these kings by granting them their sight."

CHAPTER 179

(CHAITRARATHA PARVA)-Continued

History of Aurva

The Brahmani said :

1.O children, I have not taken your eye-sight, nor am I angry with you. This child of the Bhrigu race is certainly angry with you.

2. O children, there is no doubt your eye-sight has been destroyed by this high-souled (Garbha) whose wrath has been kindled on remembering the massacre of his race.

3. O children, when you were destroying even the embryos of the Bhrigu race, this child was held by in my thigh for one hundred years.

4. So that he may do good to the Bhrigu race, the entire Vedas with their six Angas came to him when he was in the womb.

5. Being enraged at the slaughter of his fathers; he desires to kill you, it is by his celestials effulgence that your eye-sight has been destroyed.

6. O children, therefore, pray to my this excellent son, born of my thigh. Propitiated by your homage and by your bowing down your head to him, he may restore your eye-sight.

7. Having been thus addressed, all the kings addressed that thigh-born child, saying 'Be propitious'; and the child became propitious to them.

8. As he was born after tearing open his mother's thigh, that excellent Brahmana came to be known throughout the world by the name of Aurva.

9. Regaining their eye-sight, the kings returned (to their homes) and that descendant of Bhrigu resolved in his mind to overcome the world.

Vasishtha said :

10-11. O child, the high-souled man set his heart on the destruction of all creatures. In order to pay homage to his massacred ancestors, the descendant of the Bhrigu race engaged himself in the severest penances with the object of destroying the whole creation.

12. He afflicted the worlds with the celestials, the Asuras and the men by his greatly serve penances; and he thus gratified his ancestors.

13. On learning what their son was doing in order to gratify their race, the Pitris all came to him from their region and said.

The Pitris said :

14. O Aurva, O son, fierce you have become by your asceticism. Your power has been seen by

us. Be propitious to the worlds; control your anger.

15. O child, it was not from incapacity that the self-controlled Bhrigus were all indifferent to their own destruction caused by the murderous Kshatriyas.

16. O child, when we grew tried with our long life, then it was that we desired our own death at the hands of the Kshatriyas.

17. The wealth that the Bhrigus have kept hidden under the earth had been placed there with the object of enraging the Kshatriyas and creating a quarrel with them.

18. O best of the twice born, of what use could wealth be to us who were desirous of obtaining heaven? Our treasurer (in heaven) has kept large treasures for us.

19. When we found that death could by no means overtake us all, then, O child, we considered this to be the best means (of destroying us.)

20. O child, those that commit suicide never attain to the blessed regions. Considering this, we abstained from self-destruction.

21. O child, that which you desire to do is not pleasing to us. Therefore, control your mind and abstain from overcoming the whole world.

22. O child, O son, do not destroy your this anger which stains your ascetic effulgence.

CHAPTER 180

(CHAITRARATHA PARVA)-Continued

History of Aurva

Arjuna said :

1. O Pitris, the vow I uttered in anger for the destruction of all the worlds must not be in vain.

2. I cannot to be one whose anger and vows are fruitless. This my anger will certainly consume me (if I do not accomplish my vow), as fire consumes the dry wood.

3. The men, who suppresses his anger excited by a just cause, becomes incapable of duly compassing the Three varga (Dharma, Artha and Kama.)

4. The wrath, that the kings, desirous of subjugating the whole world, display, has its use.

It serves to restrain the wicked and protect the honest.

5. When I was lying unborn within my mother and other women of the Bhrigu race as they were being massacred by the Kshatriyas.

6. O Pitris, when those wretches, the Kshatriyas, were exterminating the Bhrigus together with the unborn children to their race, anger filled my soul.

7. My mother and the other women of our race, each in a state of advanced pregnancy and my father also, though exceedingly afflicted, did not get a protector in all the world.

8. When the Bhrigu women did not find a single protector, my blessed mother held me (hidden) in one of her thighs.

9. If there be a punisher of crimes in the world, no one in all the worlds could dare commit a crime.

10. If sin does not find any punisher, then many men live in sinful acts.

11. The man who having power to punish sin, does not do so, knowing that a sin has been committed, is himself defiled by that sin.

12-13. The kings and others, who were capable of protecting my fathers, did not protect them, neglecting to perform their duty by giving themselves up to the pleasures of life. Therefore, I have just cause to be enraged. I am the lord of creation, I am incapable of obeying your command.

14. Capable as I am of punishing this crime, if I abstain from doing it, men will once more have to undergo a similar persecution.

15. The fire of my wrath, which is ready to consume the worlds, if suppressed, will certainly consume me by its own energy.

16. O masters, I know you always seek the good of the worlds. Therefore, instruct me as to what may be good to myself or to the worlds.

The Pitris said :

17. Throw this fire of your wrath which desires to consume the worlds into the waters. That will do you good. The worlds rest on water.

18. Every juicy substance is full of water; indeed the whole universe is full of water. Therefore, O best of the twice born, throw this your anger into the waters.

19. O Brahmana, if you desire it, let this fire of your wrath remain in the great ocean, consuming its water, for we have heard the worlds are made of water.

20. O sinless one, in this way your word will be made true and the worlds with the celestials will not be destroyed.

Vasishtha said :

21. Thereupon Aurva threw the fire of his wrath into the abode of Varuna (sea) and that fire consumes the waters of the great ocean.

22. Assuming a greatly fearful head (that of a horse) and emitting fire from its mouth, it consumes the waters of the great ocean. The men learned in the Vedas call it Vadabamukha.

23. O Parashara, O foremost of all wise men, you are acquainted with the higher regions, you should not destroy the world.

CHAPTER 181

(CHAITRARATHA PARVA)-Continued

History of Aurva

The Gandharva said :

1. Having been thus addressed by the illustrious Vasishtha, the Brahmana Rishi (Parashara) controlled his word destroying wrath.

2. But the greatly effulgent Parashara, the son of Shakti, the foremost of all persons learned in the Vedas, performed a great Rakshasas sacrifice.

3. Remembering the slaughter of Shakti, the great Rishi began to consume the Rakshasas, young and old, in the sacrifice that he performed.

4. Vasishtha from his desire of not obstructing this second vow (of his grandson) did not prevent him from destroying the Rakshasas.

5. The great Rishi (Parashara) sat in that sacrifice before three blazing fires, himself looking a fourth fire.

6. Like the sun emerged from the clouds, the firmament was illuminated by that stainless sacrifice in which large were the libation of ghee poured.

7. Then Vasishtha and the other Rishis regarded that Rishi, blazing with his own energy, as if he were a second sun.

8. Then the great and the liberal-minded Rishi Atri came to that place with the desire of

ending that sacrifice, a highly difficult act for any others.

9. O chastiser of foes, there also came Pulaha, Kratu and Mahakratu with the desire of saving the Rakshasas.

10. O best of the Bharata race, O Partha, seeing that many Rakshasas had been already killed, Pulastya spoke thus to that chastiser of foes, Parashara,

11. "O child, I hope there is no obstruction to your this sacrifice. Do you take, Pleasure, O child, in destroying the Rakshasas who know nothing of your father's death.

12. You should not thus destroy all creatures. O sun, it is not a (proper) act for the Brahmanas devoted to asceticism.

13. O Parashara, peace is the highest virtue; therefore practice peace. O Parashara, being such a superior man, you (should not) consider sinful acts to be for your good.

14. You should not transgress against Shakti who was learned in all the precepts of religion. You should not exterminate my creatures.

15. O son of Vasishtha, what befell your father all came upon him on account of his own curse. It was for his own fault that Shakti was taken to haven.

16. O Rishi, on Rakshasas was capable of devouring him; he himself provided for his death.

17. O Parashara, Vishvamitra was mere an instrument in that matter. The king Kalmashapada, also ascending heaven, enjoy great happiness.

18. Shakti and other sons of the great Rishi Vasishtha are all even now in great happiness enjoying themselves with the celestials.

19-20. O great Rishi, all this was known to Vasishtha. O child, O grandson of Vasishtha, you have been in this sacrifice only an instrument in the destruction of those innocent Rakshasas. Be blessed. Give up this sacrifice. Let it come to an end.

The Gandharva said :

21. Having been thus addressed by Pulastya and the intelligent Vasishtha, the great Rishi, the son of Shakti (Parashara), brought that sacrifice to an end.

22. He (Parashara) threw away the fire that was kindled for the Rakshasas-sacrifice into the great forest on the north of the Himalayas.

23. There that fire may be seen to this day, always devouring in all seasons the Rakshasas, trees and stones.

CHAPTER 182

(CHAITRARATHA PARVA)-Continued

History of Vasishtha

Arjuna said :

1. Why did the king Kalmashapada command his to do to his preceptor, that foremost of all men learned in the Vedas?

2. Why did that great and illustrious Rishi Vasishtha, knowing as he knew all the great precepts of religion, went to a woman to whom he should not go?

3. O friend, was this an act of sin on the part of Vasishtha? I ask, you should remove my these doubts.

The Gandharva said :

4. O Dhananjaya, O irrepressible hero, listen to me as I answer the question you have asked me in respect of Vasishtha and that chastiser of foes the king (Kalmashapada).

5. O best of the Bharata race, I have told you how the king Kalmashapada was cursed by Shakti, the illustrious son of Vasishtha.

6. Thus coming under the influence of that curse, that chastiser of foes, the king with his eyes whirling in anger came out of the city with his wife.

7-8. Going to a solitary forest, he roamed with his wife. He roamed under the influence of the cures in the terribly resounding forest, abounding in various beasts and other animals, overgrown with numerous plants and creepers and full of many large trees.

9. One day becoming very much oppressed with exceeding hunger, he searched for some food. He saw in a certain solitary wood.

10. A Brahmana and a Brahmani engaged in sexual intercourse. Seeing him they fled away in fear, their desire being unfulfilled.

11. Pursuing them the king seized the Brahmana by force. Seeing her husband thus seized, the Brahmani said,

12. "O king of excellent vows, listen to what I say; it is known all over the world that you are born in the solar dynasty.

13. You are always steadily engaged in Performing virtuous acts, you are ever engaged in serving your superiors; O irresistible hero, though you are deprived of your senses by the curse, you should not commit sin.

14. On my season's coming, I was united with my husband in order to get offspring; but I have not been successful.

15-16. O best of kings, be propitious to me, liberate my husband." While she was thus crying, the king like a cruel wretch devoured her husband as a lion devours a deer. The tears that fell from eyes on the ground on account of her anger.

17. Played up like a fire and consumed every thing in that place. Then afflicted with the death of her husband,

18-20. The Brahmani cursed the royal sage Kalmashapada in anger. "O wretch, because you have to day cruelly devoured in my very sight my illustrious and beloved husband when I was not gratified, therefore you shall by my curse meet with an instant death when you will unite yourself with your wife in season. That Rishi Vasishtha, whose son you have devoured,

21. Will unite himself with your wife to beget a son . O worst of kings, that son will be the perpetuator of your race."

22. Having thus cursed him, that blessed lady of the Angirasa race entered the blazing fire in his very presence.

23. O chastiser of foes, the illustrious Vasishtha immediately know all this by his great asceticism and spiritual sight.

24. After a long time the royal sage (Kalmashapada) became freed from the curse. And (then one day) he went to his wife Madayanti in her season, but she prevented him.

25. Maddened by desire, the king had no recollection of the curse. Hearing the words of the lady (his wife), that best of kings become very much alarmed.

26. O best of kings, recollecting the curse, he was very sorry for what he had done. It was for this reason and on account of the Brahmani's curse the king appointed Vasishtha to beget a son on his wife.

CHAPTER 183

(CHAITRARATHA PARVA)-Continued

Appointment of Dhaumya

Arjuna said :

1. O Gandharva, you are acquainted with every thing. Tell us therefore what Veda-knowing Brahmana is fit, to be appointed as our priest?

The Gandharva said :

2. There is a shrine in this forest, it is called Utkochaka. The younger brother of Devala, Dhaumya, is engaged there in ascetic penances. If you desire, you can appoint him as priest.

Vaishampayana said :

3. Then Arjuna, being highly pleased, gave the Gandharva his fire-weapon with due ceremonials; and he thus spoke to him,

4. "O best of the Gandharvas, let the horses you give us remain with you for sometime. When the time will come, we shall take them from you. Then he said to him, "Be blessed" "Be blessed."

5. Then the Gandharva and the Pandavas, respectfully saluting one another, left the charming banks of the Bhagirathi and went away wherever they liked.

6. Thereupon, O descendant of Bharata, the Pandavas went to the shrine of Utkochaka and to the hermitage of Dhaumya. They then installed Dhaumya as their priest.

7. Dhaumya, the foremost of all men learned in the Vedas, received them with the offerings of wild fruits and roots and consented to be their priest.

8-9. Having obtained that Brahmana as their priest, the Pandavas with their mother, constituting the sixth of the Party, thought their wealth and kingdom had been already regained and the daughter of the Panchala king already obtained in the Svaimvara. Those best of the Bharata race, having obtained the preceptor Dhaumya as their priest, considered themselves as placed under a protector.

10. The preceptor (Dhaumya) was acquainted with the mystery of the Vedas; he was liberal minded, he made the virtue and all-knowing sons of Pritha his spiritual disciples.

11. That Brahmana, seeing those heroes endued with intelligence, strength and perseverance like the celestials, considered that they were already restored to their wealth and sovereignty by virtue of their own accomplishments.

12. Benedictions having been uttered on them by that Brahmana, those kings of men resolved to go with him to the Svaimvara in the country of the Panchalas.

CHAPTER 184

(SVAYAMVARA PARVA)

Departure of the Pandavas

Vaishampayana said :

1. Then those best men, the five Pandava brothers, set out to see Draupadi, the (Panchala) country and the festivities (of Svaimvara.)

2. Those best of men, those chastisers of foes, saw with their mother many Brahmanas on their way going together (towards Panchala).

3. O king, those Brahmacharis, those Brahmanas, asked the Pandavas, "Where are you going? Whence have you come?"

Yudhishtira said :

4. O best of the twice born, know, Sirs, that we are five brothers travelling with our mother. We are now coming from Ekachakra.

The Brahmanas said :

5. Go even this very day to the house of the Panchala Drupada. There will be held a great Svaimvara, in which a large sum of money will be spent.

6. We are going there; let us go together. Extraordinary festivities will take place there.

7. The daughter of the illustrious Yajnasena Drupada was born from the sacrificial altar, with eyes like lotus leaves,

8. With features faultless and with beauty, youth and intelligence; she is the sister of the powerful Dhrishtadyuman, the (would be) slayer of Drona,

9. Who rose as a mighty-armed hero with natural armour, sword, bow and arrows from the blazing fire, himself looking like a second fire.

10. His sister is the slender wasted and faultless featured Draupadi, whose body emits the Perfume of lotus over full two miles around.

11. That daughter of Yajnasena will select a husband in a Svaimvara. We are going there to see her and witness the great celestials-like festivities.

12. The kings and princes who are performers of sacrifices in which Dakshina is large, who are devoted to study, who are pure, who are high-souled and vow-observing,

13. Who are young and handsome, who are great car warriors and accomplished in arms, will all be present there from various countries.

14. Being desirous of victory (to be successful in obtaining Draupadi) those kings, will all give away much wealth, kine, food and other articles of enjoyments.

15. Taking all that they will give, seeing the Svaimvara and enjoying the festivities, we shall then go wherever we like.

16. There will come (in that Svaimvara) from many countries, the singers of king's penegeries, the dancers, the reciters of Puranas, the heralds and the powerful athletes.

17. O high-souled men seeing all these wonderful sights and taking what will be given away, you will also return with us.

18. You are handsome, you look all like the celestials: it may be that seeing you, Krishna may chose some one amongst you, superior to the rest, (as her husband),

19. Your this brother is handsome and is endued with beauty; he is also mighty-armed; engaged in (athletic) encounters, he may by chance earn great wealth.

Yudhishtira said :

20. We shall all go with you to see that great festivity, that Svaimvara of (the Panchala) maiden.

CHAPTER 185

(SVAYAMVARA PARVA)-Continued

Word of Dhrishtadyumna

Vaishampayana said :

1. O Janamejaya, having been thus addressed, the Pandavas proceeded towards the Southern Panchala country, ruled over by the king Drupada.

2. On their way of the heroic Pandavas saw the illustrious, the pure-souled and the perfectly sinless Rishi Dvaipayana.

3. Duly worshipping the Rishi and being saluted by him, when their conversation came to a close, they proceeded by his command to the palace of Drupada.

4. Those great car-warriors slowly walked on, stopping on forests and on (the banks of) lakes which they found to be charming.

5. The sons of Pandu, devoted in study, amiable, sweet-speeched and pure in acts, at last arrived in the country of the Panchalas.

6. After seeing the city and also the barracks, the Pandavas, took up there quarters in a potter's house.

7. Adopting the life of the Brahmanas, they begged their food there (in that city). No man recognised those heroes when they stopped there.

8. Yajnasena always cherished the wish of bestowing (his daughter) Krishna on Kirit (Arjuna), the son of Pandu, but he never spoke it to any body.

9. O Janamejaya, O descendant of Bharata, thinking of the son of Kunti (Arjuna), the Panchala king caused a very stiff bow to be made incapable of being bent by any man except Arjuna.

10. Causing a machinery to be erected in the sky, the king set up a mark to be shot through that machinery.

Drupada said :

11. He, who will string this bow and he who will be able to shoot the mark above the machinery with these ornamented arrows, will obtain my daughter.

Vaishampayana said :

12. With these words, the king Drupada proclaimed the Svaimvara. O descendant of Bharata, having heard this, all the kings came there.

13. There came also many illustrious Rishis desirous of seeing the Svaimvara. O king, Duryodhana and the Kurus, accompanied by Karna, also came there.

14. There came also many illustrious, Brahmanas from many countries. The kings and

princes were duly worshipped by the illustrious Drupada.

15. All the citizens, making a deep noise as that of the ocean, took their seats on the platforms with the desire of seeing the Svayamvara.

16-17. The kings and princes entered the palace (of Svaimvara) through the north east gate. The arena was built on a plane and on an auspicious ground on the north east of the city. The Samajavata (arena) was surrounded by palaces and it was enclosed on all sides by a wall and a moat, it was ornamented with gates and arches and covered all over with a beautiful canopy.

18. It resounded with the notes of thousands of trumpets, it was scented with Aguru (back alo), ornamented with garlands and sprinkled with the Sandal water paste.

19. It was surrounded on all sides by high and white mansions looking like the cloud-kissing peaks of the Kailasa (mountain).

20. Their windows were covered with networks of gold and their walls set with diamonds and precious stones. Their staircases were easy of ascent and the floors were covered with rich carpets and robes.

21. They were scented with Aguru and adorned with wreaths and garlands of flowers; they were all white and spotless like the necks of the swans. Their fragrance could be perceived from a Yojana.

22. Each of them contained one hundred doors wide enough to admit a crowd all at once; they were adorned with costly beds ornamented with various metals; they looked like the peaks of the Himalayas.

23. In them lived all the kings, adorned with various kinds of ornaments and each boasting to get possession of the maiden.

24-26. When those best of kings, who were adorned with the fragrant paste of Aguru, who were greatly powerful, noble minded, liberal, devoted to Brahmanas, beloved of the whole world for their good deeds and the protectors of their kingdoms, took their respective seats, the people of the city and the country who had come to see Krishna and who had already taken their

seats on the excellent platforms all around saw them.

27. The Pandavas sat there in the arena with the Brahmanas and saw the great affluence of the Panchala king.

28. O king, that assemblage daily increased (in bulk,) and it looked gay with (the performances of) actors and dancers. Large presents of wealth were also made.

29-30. When this grand assembly continued (for 15 days,) then on the sixteenth day, O best of the Bharata race, Draupadi, having bathed, attired in the best robes and adorned with all ornaments entered the arena carrying in her hand a golden dish on which there were a garland of flowers and other offerings of the Arghya.

31. The priest of the lunar race, that holy Brahmana learned in the Mantras, kindling the sacrificial fire in all due forms poured libations of ghee.

32. Gratifying Agni and making the Brahmanas utter the formula of benediction, he stopped all the musical instruments (that were then being played) all around.

33-34. O king, when they are became perfectly still, Dhrishtadyumna, possessing a voice like that of kettle-drums or clouds, taking hold of his sister's arm, stood in the midst of the assembly and spoke these sweet words of excellent import with a voice as that of the clouds.

Dhrishtadyumna said :

35. Hear, O you assembled kings, this is the bow, that is the mark and these are the arrows. Shoot the mark through the orifice of the machine with these fine sharp arrows.

36. Truly do I say, he who possessing noble birth, beauty and strength will achieve this great feat, shall obtain today for his wife this my sister Krishna.

Vaishampayana said :

37. Having thus addressed the assembled kings, Drupada's son (Dhrishtadyumna) then spoke thus to his sister, reciting to her the names and the lineage and the achievements of those assembled potentates.

CHAPTER 186

(SVYAIMVARA PARVA) - Continued

Introduction of the Kings

Dhrishtadyumna said :

1. Duryodhana, Durvishaha, Durmukha, Dushpradharshana, Vivignshati, Vikarna, Saha, Dushasana,

2. Yuyutsu, Vayuvega, Bhima, Vegarava, Ugrayudha, Balaki, Karakayu, Virochana,

3. Sukundala, Chitrasena, Suvarcha, Kanakadhvaja, Nandaka, Bahushali, Tuhunda, Vikata,

4. These and others are the greatly powerful sons of Dhritarashtra. These heroes have all come with Karna for your hands.

5. Numerous other illustrious kings, the best of Kshatriyas, (have also come for you). Shakuni, Saubala, Vrishaka, Brihadbala,

6. These sons of the king of Gandhara have also come. The foremost of all wielders of arms, Ashvathama and Bhoja.

7. Have come hero adorned with every ornament. The kings, Brihanta, Manimana, Dandadhara,

8. Sahadeva, Jayatsena, Meghasandhi, Virata with his two sons, Sankhya and Uttara,

9. Vardhakshemi, Susharma, Senabindu, Suketu with his two sons, Sunamana and Suvarcha,

10. Suchitra, Sukumara, Vrika, Satyadhriti, Suryadhvaja, Rochamana, Nila, Chitrayudha,

11. Angshumana, Chekitana, the mighty Srinimana, Chandrasena, the son of the mighty Subhadrasena both the father and the son,

12. Jalasandha, Vidanda, Danda, Paundraka, Vasudeva, the mighty Bhagadatta,

13. Kalinga, Tamralipta, the king of Pattana, the king of Madra, the great car-warrior Shalya with his son,

14. The heroic Rukmangada, Rukmaratha, Somadatta of the Kuru race with his three sons,

15. All great heroic and car-warriors, all these have assembled here. Bhuri, Bhurishrava, Sala, Sudakshina, Kamboja, the Paurava Dridadhnava,

16. Brihadbala, Sushena, Shibi, the son of Ushinara, Pataccharnihanta, the king of Karusha,

17. Sankarshana, (Baladeva) Vasudeva (Krishna), the mighty son of Rukmini, Samba, Charudeshna, the son of Pradyumna, Gada,

18. Akrura, Satyaki, the high-souled Uddhava, Kritavarma, the son of Hridika, Pritha, Vipritha,

19. Viduratha, Kamka, Shanku, Gaveshna, Ashavaha, Aniruddha, Shamika, Sarimejaya,

20. Heroic Vatapati, Jhilli, Pindaraka, the powerful Ushinara, all these are known as Vrishnis,

21. Bhagiratha, Brihatkshatra, the son of Sindhu, Jayadratha, Brihadratha, Balhika, the great car-warrior Shrutayu,

22. Uluka, Kaitava, Chitrangada, Subhangada, the intelligent Vatsaraja, the king of Kosala,

23. Shishupala, the Powerful Jarasandha, these and many other kings, of many countries,

24. And all the Kshatriyas celebrated in the world, O amiable sister, have come for your hand. O blessed girl, these powerful men will (try to) shoot the mark. Among these (heroes) you shall choose him as your husband who will (be able to) shoot the mark.

CHAPTER 187

(SVAYAMVARA PARVA) - Contd.

Discomfiture of the kings

Vaishampayana said :

1. These youthful princes, adorned with earrings, boasted at one another; and each regarding himself as the most accomplished in arms and endued with prowess, they stood up brandishing their weapons.

2-3. Intoxicated with the pride of beauty, prowess, lineage, knowledge, wealth and youth, they were like the Himalayan elephants mad in the season of rut. Staring at one another with jealousy and being influenced by the god of desire, they suddenly rose up from their royal seats, each exclaiming, "Krishna will be mine."

4. Those Kshatriyas, assembled in that arena, each eagerly desiring to win the daughter of Drupada, appeared like the celestials standing round Uma, the daughter of the Mountain king.

5. Their bodies afflicted with the arrows of the god of love and their hearts completely lost in Krishna (Draupadi), the kings descended into the arena; and they felt jealousy against even their own friends for the sake of the daughter of Drupada.

6. There came also (in the sky) the celestials on their cars, with the Rudras, the Adityas, the Vasus, the twin Ashvins, the Sadhyas, all the Marutas and the lord of wealth (Kubera) with Yama at their head.

7. There came also the Daityas, the Suparnas, the great Nagas, the celestials Rishi, the Guhyakas, the Charanas, Vishvavasu, Narada, Parvata and the chief Gandharvas with the Apsaras.

8. Halayudha, (Balarama) Janardana (Krishna), the chiefs of Vrishni, Andhaka and Yadava tribes, all ever obedient to Krishna, were also there viewing the scene.

9. Seeing these five (Pandavas) like mad elephants, the best of their species, which come attracted towards a lake overgrown with lotuses, like fire covered with ashes and the foremost of the Yadus, Krishna began to reflect.

10. He said to Rama (Balarama), "That is Yudhishtira, that is Bhima with Jishnu (Arjuna) and these are the two heroic twins (Nakula and Sahadeva). "Observing them slowly (one after the other) (Bala) Rama cast a pleased glance on Janardana (Krishna).

11. Biting their nether lips in wrath, the other heroes, those sons and grandsons of kings, with their eyes, hearts and thoughts set on Krishna alone, looked at Drupada only with their explained eyes and did not notice the Pandavas.

12. On seeing Draupadi the mighty armed sons of Pritha and also the heroic and the illustrious twins were all struck with the arrows of the god of love.

13-14. Crowed with celestials, Rishis Gandharvas, Suparnas, Nagas, Asuras and Siddhas, filled with the celestials perfumes, scattered over with celestials flowers, resounding with the kettle drums and the deep hum of infinite voices and echoing with the softer music of the flute, the Vina and the tabor, the cars of the celestials could scarcely find a way through the firmament.

15-16. Then those kings, Karna, Duryodhana, Shalva, Shalya, Ashvathama, Kratha, Sunitha, Vakra, the ruler of Kalinga and Vanga, Pandya, Paundra, the ruler of Videha, the chief of the Yavanas and many other sons and grandsons of kings, the rulers of countries with eyes like lotus leaves, one after the other exhibited their own prowess for (winning) that maiden of matchless beauty.

17. Adorned with crowns, garlands, bracelets and other ornaments, possessing mighty arms, prowess and vigour and full of strength and energy,

18-20. Those kings could not even in their imagination string that bow of extraordinary stiffness. And those kings, in exerting with swelling lips to string that bow each according to his strength, education, skill and energy, were all tossed on the ground and lay motionless for some time. Their strength gone and their crowns and garlands loosened from their persons, they panted for breath. Their ambition for wining that maiden was soon cooled down. Tossed by that stiff bow, their garlands and bracelets and other ornaments, were disordered and they uttered exclamations of woe. Having their hope of obtaining Krishna gone that assemblage of kings looked sad and woeful.

21. Seeing the plight of all those kings, that foremost of all wielders of bow, Karna, went to the place where the bow was. He quickly raised it up, stringed it and placed the arrows on the string.

22. Seeing the son of Surya, Karna of the Suta tribe, who was like a fire or moon or the sun, resolved to shoot the mark, those foremost of bowmen, the Pandavas, considered that the mark had already been shot and brought down to the ground.

23. Seeing him Draupadi said in a loud voice, "I shall not choose a Suta for my husband." Laughing in vexation and casting a glance towards the sun, Karna threw aside the bow already drawn to a circle.

24. When all those assembled Kshatriyas gave up the task, the heroic king of the Chedis as powerful as Yama,

25. The high-souled and determined son of Damaghosha, Shishupala, attempted to string the bow, but he himself fell on his knees on the ground.

26. Thereupon the greatly strong and powerful king Jarasandha came to the bow and stood there for some time, fixed and motionless like a mountain.

27. Tossed by the bow he too fell upon his knees on the ground. Rising up, he (at once) left for his own kingdom.

28. Then in attempting to string the bow the great hero Shalya, the greatly powerful king of Madra, also fell upon his knees on the ground.

29. At last when that assemblage of kings of noble births became the subjects of derisive talk, that foremost of heroes Jishnu (Arjuna), the son of Kunti, desired to string the bow and place the arrows on the string.

CHAPTER 188

(SVYAIMVARA PARVA) - Continued

Hitting of the target

Vaishampayana said :

1. When all the kings desisted from the attempt to string the bow, the high-souled Jishnu (Arjuna) rose from among the Brahmanas.

2. Seeing him (Arjuna) possess the complexion of Indra's banner and observing that he was advancing towards the bow, the chief Brahmanas made a loud uproar by shaking their deer skins.

3. While some of them were pleased, others were displeased and some among them possessing intelligence and foresight talked to one another thus,

4-5. "How can a stripping of a Brahmana unpractised in arms and weak a strength, string that bow which such celebrated Kshatriyas like Shalya and others endued with great might and accomplished in the science and practice of arms could not string?

6. If he fails to achieve success in the act which he has undertaken by his boyish restlessness the Brahmanas will be ridiculous in the eyes of all the kings.

7. Therefore stop this Brahmana and prevent him from attempting to string the bow, which he (surely) desires to do out of vanity, childish daring and mere restlessness.

The Brahmana said :

8. We shall not be ridiculous, nor shall we incur the disrespect of any body, or the displeasure of the sovereigns.

Vaishampayana said :

9. The others said, This handsome youth, who is like a truck of a mighty elephant, whose shoulders, arms and thighs are so well built, who is patience looks like the Himalayas,

10. Whose gait is like that of the lion, whose prowess is like that of a mad elephant and who is so resolute, will probably accomplish the feat.

11-12. He has (surely great) strength and great energy, else he would not have gone of his own accord. There is nothing in the three worlds that Brahmanas among all mortal men cannot accomplish. Abstaining from food, living on air, eating fruits, observing severe vows,

13. And becoming emaciated and weak the Brahmanas are ever strong in their own energy. A Brahmana should never be disregarded whether his acts be right or wrong,

14. None should consider him incapable of achieving any task that is great or little, blissful or woeful. All the Kshatriyas were defeated in battle by Rama, the son of Jamadagni.

15-16. Agastya drank up the unfathomable ocean by his Brahma might. Therefore say, "Let this youth bend the bow and string it with ease." The best of the Brahmanas said, "Be it so." The Brahmanas continued to talk thus to one another and on various matters.

17-18. Arjuna came to the bow and stood there like a mountain. Walking round that row in due form, bowing his head to the giver of boons, lord Ishana and remembering Krishna in his mind, he took up the bow.

19. The bow which Rukma, Sunitha, Vakra, Radha's son (Karna), Duryodhana, Shalya and many other kings, accomplished in the science and practice of arms, could not string, even with great exertion, was stringed within the twinkling of an eye,

20. By Arjuna, the son of Indra, that foremost of all powerful men, that hero as powerful as the younger brother of Indra. He took up the five arrows,

21. Shot the mark and caused it to come down on the ground through the orifice the machinery above over which it had been placed. Thereupon rose a great uproar in the sky and also a great clamour in the arena.

22. The celestials showed celestials flowers on the head of that slayer of foes Arjuna.

23-24. Thousands of Brahmanas waved their upper garments in joy. The assembled kings uttered exclamations of grief and despair. Flowers were rained from the sky all over the arena. The musicians struck up in concert hundreds of drums and trumpets. The bard and the herald began to chant the praise of the hero in sweet stain.

25. Seeing him (Arjuna), that chastiser of foes, Draupada, became exceedingly glad and he desired to assist Partha with his army in occasion arose.

26. When the uproar was at its highest, that foremost of all virtuous men Yudhishtira accompanied by those foremost of men, the twins, soon left the arena to return to his lodging.

27. Seeing the mark shot and seeing also Partha who had shot the mark like Indra himself, Krishna (Draupadi) was filled with joy; and she came to the son of Kunti with a white robe and a garland of flowers.

28. That accomplisher, of inconceivable feats, having won her in the arena, was saluted with reverence by all the Brahmanas. He soon after left arena and was followed by her who thus became his wife.

CHAPTER 189**(SVAYAMVARA PARVA)-Continued****Words of Krishna****Vaishampayana said :**

1. When the king expressed his desire to bestow his daughter on that Brahmana, all the assembled kings looked at one another and were filled with wrath.

The kings said :

2. Passing us by and regarding the assembled potentates as straw, this Draupada desires to bestow his daughter, the best of women, on a Brahmana.

3. Having planted the tree, he cuts it down when it is about to bear fruits. The wretch does not respect us, therefore let us kill him.

4. He does not deserve our respect or he veneration due to his age. On account of such conduct, we shall kill this wretch who insult kings with their sons.

5. After inviting all the kings and entertaining them with excellent food, he at last insult them all.

6. In this assemblage of monarchs which is like a conclave of the celestials, does he not find a single king who is equal to himself?

7. The Shruti says that the Svaimvara is for the Kshatriyas; the Brahmanas have no claim in a selection of husband (by a Kshatriyas lady).

8. O kings, if this maiden does not desire to select one of us as her husband, let us throw her into fire and return to our kingdoms.

9. Though this Brahmana has done this injury to the kings out of his officiousness or avarice, he should not be still killed.

10. For our kingdoms, lives, wealth, sons and grandsons and whatever other wealth we have (in this world) all exist for the Brahmanas.

11. Something must be done (however) so that from the fear of disgrace and from the desire of maintaining that which properly belongs to the respective orders, (the impertinent interference of Brahmanas) may not cause other Svaimvaras to end thus.

12. Having said this, those best of kings, having arms like the spiked iron maces, took up their weapons and rushed upon Drupada to kill him.

13. Seeing those kings all rushing upon him in anger with bows and arrows, Drupada sought the protection of the Brahmanas from fear.

14. But those great bowmen, those two sons of Pandu (Bhima and Arjuna), those chastisers of foes, (at once) advanced to oppose those kings rushing towards Drupada like mad elephants.

15. Thereupon all those kings and princes with their figures cased in leather and their weapons upraised, rushed in anger towards the Kuru princes, Bhima and Arjuna.

16. Then the powerful Bhima of extraordinary deeds, possessing the strength of thunder, tore up a large tree like an elephant and then desisted in of its all leaves.

17. Taking that tree, the mighty-armed Bhima, the son of Pritha, the chastiser of all foes, stood, like Yama with his fearful staff, near that best of man Partha (Arjuna.)

18. Seeing that feat of his brother, the greatly intelligent Jishnu (Arjuna), himself being of inconceivable feats, became very much astonished. Being equal to Indra in achievements, he cast off all his fears; and he stood ready with his bow to receive those assailants.

19. Seeing the feats of both Jishnu (Arjuna) and his brother, Damodara (Krishna) of super-human intelligence and in conceivable feats, spoke thus to his brother Halayudha (Balarama) of fearful energy.

20. O Sankarshana, that hero who has the gait like that of a great lion, who draws the large bow in his hand, which is full four cubits in length, is undoubtedly Arjuna. If I am the son of Vasudeva there is no doubt about it.

21. That hero, who has suddenly torn up the tree and who has within a moment become ready to drive away the monarchs, is undoubtedly Vrikodara (Bhima). None else in the world could have performed today such after in the field of battle.

22. O Achyuta, the other youth, having eyes like lotus leaves, who is full four cubits tall, who has the gait of mighty lion, who is humble, fair-complexioned, with prominent and shining nose, who a moment before has left the arena, is undoubtedly the son of Dharma (Yudhishtira).

23. The two other youths, each as handsome as Kartikeya, are, I am sure, the son of the twin Ashvinis. I heard that sons of Pandu and Pritha had escaped from the fire of the lac house.

24. Then Halayudha of the complexion of clouds charged with rains spoke thus to his younger brother in joy, "I am glad to hear that our father's sister Pritha, with the foremost of the Kuru princes (the Pandavas) has escaped (from the lac-house).

CHAPTER 190**(SVYAIMVARA PARVA)-Continued****Return of the Pandavas****Vaishampayana said :**

1. Those best of Brahmanas (present there), shaking their deer-skins and coconut shell water pots, exclaimed, "Fear not; we shall fight with the foes."

2. Arjuna smilingly told those Brahmanas who spoke to him "Stand aside as spectators,

3. I shall check all these kings, like snakes by. Mantras, showering on them arrows furnished with sharp points."

4. Having said this, the mighty Arjuna took up the bow he had obtained as the dower and accompanied by his brother Bhima, stood immovable as a mountain.

5. Seeing the Kshatriyas, ever furious in battle, with Karna at their head, the two heroic brothers rushed at them like two elephants rushing against a herd of hostile elephants.

6. Then those kings, eager for battle, fiercely exclaimed, "Killing a Brahmana desirous of fighting in battle is permitted."

7. Saying this, the monarchs at once rushed upon the Brahmanas and the greatly powerful Karna rushed against Jishnu (Arjuna) to fight.

8. The mighty! king of the Madras, Shalya rushed against. Bhima like one elephant rushing against another for a female one.

9. Duryodhana and others all fought with the Brahmanas, but they skirmished with them lightly and carelessly.

10. Then the illustrious Arjuna, seeing the son of Vikartana, Karna, coming towards him, drew his tough bow and pierced him with his sharp arrows.

11. The son of Radha (Karna), being much pestered by his swift, powerful and effulgent arrows, attacked Arjuna with more care (than before).

12. Then Karna and Arjuna, both foremost of all warriors, fought madly on, each eager to vanquish the other. Such was the lightness of hand they displayed that they both became

invisible (on account of the incessant showers of arrows)."

13. "Behold the strength of my arms, "Mark how I have counteracted your feats, " they addressed each other in such words, intelligible only of the heroes.

14. Enraged on seeing the strength and energy of Arjuna's arms as matchless in the earth, the son of Surya, Karna, fought with greater vigour.

15. Parrying all the swift and strong arrows shot at him by Arjuna, Karna sent up a loud shout. And his great feat was applauded by all the warriors.

Karna said :

16. O foremost of the Brahmanas, I am pleased to see the strength of your arms, that know no relaxation in battle. Your weapons are worthy of achieving victory.

17. Is the science of arms personified in you, or are you that best of Brahmanas (Parashu) Rama or Indra himself or Vishnu, or Achyuta himself?

18. In order to conceal your personality have you assumed the form of a Brahmana and mastering all the strength of arms are you now fighting with me?

19. None except Sachi's husband (Indra) or Kiriti (Arjuna), the son of Pandu is capable of fighting with me when I am angry on the field of battle.

Vaishampayana said :

20. Hearing his these words, Falguni (Arjuna) replied, "O Karna, I am not the science of arms; I am not also the powerful Rama.

21. I am only a Brahmana who is the foremost of all wielders of arms. By the grace of my preceptor, I have become expert in the Brahma and Paurandra weapons. I am here to-day to vanquish you in battle. O hero, wait a little."

22. Having been thus addressed, the son of Radha, Karna, refrained from the fight, for the great car-warrior thought that the Brahma might is ever invincible.

23. On another part of the field the mighty heroes Shalya and Vrikodara (Bhima) ended

with great strength, well skilled in battle and learning,

24. Challenged one another and fought like two mad elephants, striking each other with their clenched fists and knees.

25. Sometimes pushing each other to a distance, sometimes dragging each other near; sometimes throwing each other down with their faces down-wards and sometimes on their sides, they fought on, striking each other at times with the clenched fists.

26. As they fought each other with blows hard as the clash of two pieces of stones, the arena rang with the sound of their combat.

27-29. Fighting thus in the battle for a few minutes, Bhima, the best of the Kurus, then taking up Shalya on his arms, hurled him to a distance and the best of men Bhimasena surprised all (by his feat), for though he threw the powerful Shalya on the ground, he did not hurt him much.

30. When Shalya was thus thrown down by Bhima and Karna was struck with fear, all the other kings were filled with awe and they surrounded Vrikodara (Bhima from all sides),

31. They said, "Surely these best of Brahmanas are excellent (warriors). Ascertain in what tribe they have been born and when they live.

32. Who is capable of fighting with the son of Radha, Karna, in battle except Rama, Drona or Kiriti, the son of Pandu (Arjuna)?

33. Who is capable of fighting in battle with Duryodhana except the son of Devaki Krishna and son of Sharadvan, Kripa?

34-35. Who is capable of overthrowing in battle the king of Madra, Shalya, the foremost of great warriors, except Baladeva, the heroic Vrikodra, the son of Pandu and the heroic Duryodhana? Therefore, let us desist from this fight with the Brahmanas.

36-37. Brahmanas, if they be offending, should still ever be protected. First let us ascertain who these (heroes) are. After we have learnt it, we may cheerfully fight with them.

Vaishampayana said :

38. Seeing that feat of Bhima, Krishna believed them both to be the sons of Kunti. Gently addressing the assembled monarch by

saying, " This maiden has been greatly won (by the Brahmanas)" he induced them to desist from the fight.

39. Having thus desisted from the battle, those best of monarchs, those (heroes) well (skilled in battle, returned to their respective kingdoms, all becoming exceedingly surprised.

40. Those that assembled there went away saying that the Brahmanas had become victorious to-day; the princess of Panchala had become the bride of a Brahmana.

41. Surrounded by Brahmanas attired in skins of deer and other wild animals, Bhima and Dhananjaya passed through the crowd with good deal of difficulty.

42-43. Those heroes among men, mangled by the enemies and followed by Krishna, at last came out of the crowd and they looked like the full moon or the sun emerged from the clouds. And their mother (Kunti in her lodging) began to think of various evils having overtaken her sons.

44. Seeing that her sons were late in returning from their begging tour, she was filled with anxiety. At one time she thought that the sons of Dhritarashtra had recognised and killed them.

45. Next she feared that some cruel and strong Rakshasas, endued with the prowess of deception, had killed them. And she asked herself, "Could the illustrious Vyasa himself have been guided by perverse intelligence?"

46-47. Thus Pondered Pritha out of her affection for her children. Then in the stillness of the late afternoon, Jishnu (Arjuna), accompanied with many Brahmanas, entered the potter's house like the cloud-covered sun emerged from the clouds in a cloudy day.

CHAPTER 191

(SVYAIMVARA PARVA)-Continued

Arrival of Balaram and Krishna

Vaishampayana said :

1. Then those two illustrious sons of Pritha, returning to the Potter's house, came to their mother. And those best of men represented Yajnaseni to their mother as the "Alms" they had obtained that day.

2. Kunti who was within the room did not see her sons. She, therefore, replied saying. "Enjoy all of you (what you have got.)" A moment after she saw Krishna (Draupadi) and said, "Alas! what have I said?"

3. Being anxious with the fear of sin and reflecting how every one could be extricated from the situation, she took the cheerful Yajnaseni by the hand and coming to Yudhishtira, she said.

Kunti said :

4. This daughter of the king Yajnasena, upon being represented to me by your younger brothers as the "Alms" they had obtained, O king, from ignorance I said what was proper, namely, "Enjoy all of you what you have got."

5. O best of the Kurus, tell me how my speech may not become futile, how sin may not touch the daughter of the Panchala king and how she may not become unhappy.

Vaishampayana said :

6. Having been thus addressed by his mother, that foremost of the Kuru race, that hero, the intelligent king (Yudhishtira,) consoling Kunti, thus addressed Dhananjaya,

7. "O Falguni, Yajnaseni has been won by you. It is proper therefore that you should marry this princess. O with stander of all foes, therefore kindle the sacred fire and marry her with all due rites."

Arjuna said :

8. O king, do not hurl me into sin your command is not in consonance with the precepts of virtue. That is the path followed by the sinful. You should marry her first then the mighty armed Bhima of inconceivable feats.

9. Then myself, then Nakula and then last of all the greatly energetic Sahadeva. O king, Vrikodara, myself, the twins and the maiden all await your command.

10. When such is the state of things, after due reflection do that which is proper, consonant with virtue, productive of fame and beneficial to the Panchala king. We all obedient to you; command us as you like.

Vaishampayana said :

11. Having these words of Jishnu (Arjuna), so full of respect and affection, the sons of Pandu all glanced at the Panchala princess.

12. She too looked at them all. Glancing at the illustrious Krishna (Draupadi), they looked at one another and taking their seats, they thought of her alone.

13. When those immeasurably effulgent heroes looked at Draupadi, the god of love invaded their hearts and continued to grind all their senses.

14. The charming beauty of the Panchala princess was modelled by the Creator himself. It was superior to all and charming to all creatures.

15. Seeing their demeanour and knowing what was passing through their minds, that best of men, the son of Kunti, Yudhishtira recollected the words of Dvaipayana.

16. Fearing that there might arise disunion amongst the brothers, the king (Yudhishtira) thus spoke, "This blessed Draupadi will be the wife of all of us."

Vaishampayana said :

17. Hearing these words of their eldest brother, the sons of Pandu began to ponder over them in their mind in great joy.

18. The chief of the Vrishnis (Krishna), with the son of Rohini (Balarama) suspecting them to be the chief of the Kurus, came to the potter's house where those best of men (the Pandavas) were living.

19. Krishna with the son of Rohini (Balarama) saw there seated Ajatashatru of well developed and long arms and sitting round him were his younger brothers, surpassing the splendour of fire.

20. Going to that foremost of all virtuous men, the son of Kunti and touching the feet of that prince of the Ajamida race Yudhishtira, Vasudeva (Krishna) then said, "I am Krishna".

21. And the son of Rohini (Baladeva) also coming to Yudhishtira did the same. Seeing Krishna and Baladeva, the Pandavas expressed their great delight. O foremost of the Bharata race, those chiefs of the Yadu race (Krishna and Balarama) then touched the feet of (Kunti), the sister of their father.

22. Seeing Krishna, Ajatashatru, that foremost of the Kuru race, asked him his well-fare and said "O Vasudeva, how have you been able to trace us, living as we are in disguise?"

23. Vasudeva smilingly replied, "O king, fire even if it is covered can easily be known. Who else among men except the Pandavas can perform such feats?"

24. O Pandavas, O with standers of foes, you have by sheer good fortune escaped from that fearful fire (of the lac house) and also by sheer good fortune the sinful son of Dhritarashtra (Duryodhana) with his ministers have not succeed in their (evil) wishes.

25. Be blessed, Grow in prosperity as a fire in a cave gradually grows and spreads itself all around. Lest any of the kings recognise you, give us permission to return to our camp." Then obtaining the permission of the Pandavas, Krishna of undying prosperity, accompanied with Vasudeva, soon went away.

CHAPTER 192

(SVAYAMVARA PARVA)-Continued

Return of Dhrishtadyumna

Vaishampayana said :

1. When the two Kuru princes (Bhima and Arjuna) went towards the potter's house, the Panchala prince Dhrishtadyumna followed them.

2. Having sent away all his attendants, he concealed himself unknown to the Pandavas in a place somewhere near the house of the potter.

3. That grinder of foes, Bhima and Jishnu (Arjuna) and the high-souled twins returned in the evening from their begging tour; and they cheerfully offered everything to Yudhishtira.

4. Thereupon the kind Kunti thus spoke to the daughter of the Panchala king, "O amiable girl, first take a portion of this (food) and offer it to the gods and give it away to the Brahmanas.

5-6. Feed (also) those that are hungry and give it to those that are our guests. Divide the rest into two portions. O amiable girl, give the half to Bhima, for this strong youth with fair complexion, a man like a king of elephants, this hero always eats much. Divide the other half into six equal parts, four for these youths (Yudhishtira, Arjuna, Nakula and Sahadeva) one for myself and the other for you.

Vaishampayana said :

7. Having these excellent words of her mother-in-law, the chaste princess, then cheerfully did all that she was directed to do. And they then all partook of the food.

8. Then the son of Madri, the ascetic Sahadeva, spread on the ground a bed of Kusha grass; thereupon those heroes all spread on it their deer-skins and then they laid themselves down to sleep.

9. The foremost of Kuru princes laid themselves down with their heads towards the south. Kunti laid herself down along the line of their heads and Krishna (Draupadi) along that of their feet.

10. Through she lay on Kusha grass and in the ground, like the nether pillow of the sons of Pandu, yet she felt no grief in her heart or any disrespect for those best of the Kurus.

11. Then those heroes began to talk to one another on celestials weapons, cars, elephants, swords, arrows and battle axes. Their conversations were varied and were exceedingly interesting.

11-12. The son of the Panchala king (Dhrishtadyumna) heard all that they said in their conversations; and all the men saw Krishna (Draupadi) in that state.

13. (As soon as morning came), the prince Dhrishtadyumna set out in great haste towards the palace in order to report to the king Drupada in detail what he had heard in the night as talked by those heroes among one another.

14. The Panchala king was sad, because he did not know that those that had taken away his daughter were the Pandavas. The illustrious (king) asked Dhrishtadyumna in his return, "Where has Krishna gone? By whom has she been taken away?"

15. Has any Shudra, or any man of low birth, or any tribute paying Vaishya placed his dirty feet on my head (by taking her away)? Has the garland of flowers been thrown away on a burning place for dead bodies?

16. O son, has any Kshatriya of high birth, or any one of the superior order (Brahmana) obtained my daughter? Has a man of low birth placed his left foot on my head by winning Krishna?

17. I shall not be sorry, but shall be very much pleased if my daughter has been united with that best of men, Partha. O illustrious one, tell me truly who has today taken away my daughter?

18. Are the sons of that foremost of the Kurus, Vichitravirya's son (Pandu), alive? Was he Partha who took up the bow and shot the mark?"

CHAPTER 193 (VAIVAHIKA PARVA)

Conversation between the Priest and Yudhisthira

Vaishampayana said :

1. Having been thus addressed, that foremost of the lunar race, the prince Dhrishtadyumna, cheerfully said to his father all that had happened and by whom Krishna (Draupadi) had been won.

Dhrishtadyumna said :

2-3. The Youth with large and red eyes, who was attired in back deer skin and looked like a celestials in beauty, who stringed the foremost of bows and brought down on earth the mark set on high, was soon surrounded by all the foremost of Brahmanas, who offered him their homage for the feat he had achieved. Incapable of bearing the sight of the foes and endued with great activity, he (the youth) displayed his prowess. Surrounded by the Brahmanas he resembled like the celestials and the Rishis.

4. As a female elephant follows the leader of a herd so Krishna cheerfully followed him, catching hold of his deer skin. Being unable of bearing that sight the assembled kings rose up in anger and advanced to fight.

5. O king, then there rose in the arena another hero, who tore up a large tree and rushed against the kings (felling them right and left), as angry Yama smites down all living creatures.

6. O king, the assembled kings stood motionless looking at these two best of heroes among men. While they, resembling like the sun and the moon, took Krishna with them and went away to a potter's house (situated) outside the city.

7. There (in the potter's house) sat a lady, as effulgent as a flame of fire, who I believe, is their mother. Around her also sat three foremost of men, each of whom was like a fire.

8. Coming to her, the two heroes paid homage to her feet and asked Krishna "To do homage to her." Keeping Krishna there, those foremost of men all went out in their begging tour.

9. (When they returned), Krishna took from them the food (that they had obtained in alms) and offered a portion to the gods and gave away another portion to the Brahmanas. She gave a portion to that venerable lady and distributed the rest to those foremost of men; she herself ate last of all.

10. O king, they then all laid themselves down for sleep, Krishna lying like their nether pillow. The bed on which they lay was made of Kusha grass, on which they spread their deer skins.

11. They talked on various subjects in voices deep as those heroes were such that neither Vaishyas, nor Shudras, nor Brahmanas could talk in that way.

12. O king, there is no doubt that they are foremost of Kshatriyas, their conversations being on all military subjects. Our hope has been fulfilled. We have heard that the sons of Pritha escaped from the conflagration.

13. From the way in which the mark was shot down by the youth, the strength with which the bow was stringed by him and the manner in which they talked to one another, it is certain they are the sons of Pritha wandering in disguise.

Vaishampayana said :

14. Thereupon the king Drupada became exceedingly pleased and he sent to then his priest, directing him to ascertain who they were and whether they were (really) the sons of the illustrious Pandu.

15. As directed by the king, the priest went to them; and applauding them all, he told them duly in detail all that he was commanded by the monarch to say.

The Priest said :

16. O men that deserve first worship, the boon giving king of the earth, the lord of Panchala, (Drupada) is desirous to know who you are. Seeing this (hero) who has shot down the mark, his joy knows no bound.

17. Giving us all particulars of your family and tribe, place your feet on the heads of your enemies and gladden the hearts of the Panchala king and his men and of mine also.

18. King Pandu was a dear friend of king Draupada who regarded him as his counter self. He had all along cherished the desire of bestowing his this daughter on that Kuru prince (Pandu) as his daughter-in-law.

19. O heroes of faultless features, it was the wish in the heart of the king Drupada that the long and strong armed Arjuna should marry in due religious form his this daughter.

20-21. If that has become possible, nothing could be better, nothing more beneficial and nothing more conducive to fame and virtue than that incident. Having said this, the priest became silent. The king (Yudhishtira) seeing him thus sitting with humility said, "Let water to wash his feet and the Arghya be offered to this Brahmana. He is king Drupada's priest and therefore he is worthy of our respect. We should worship him with more than ordinary reverence."

22. O king, Bhima then did as directed. Accepting the worship thus offered to him, he (the priest) became exceedingly glad; and then Yudhishtira thus addressed that priest sitting in comfort.

Yudhishtira said :

23-24. By fixing a special kind of dower the Panchala king, has given away his daughter according to the practice of his order. He has not done it freely. Therefore, he has nothing to say in regard to the race, tribe, family and character of him who has performed the feat. This hero has won the princess by satisfying the demand of the king Drupada. All his queries have been answered by the stringing of the bow and the shooting down the mark.

25. It is by doing that which he had directed this illustrious hero has won Krishna in the assembly of kings. Under these circumstances,

the king of the lunar race should not indulge in any regret which can only make him unhappy.

26. The desire that the king Drupada has all along entertained will (surely) be fulfilled, for O Brahmana, I believe this princess is endued with all auspicious marks.

27. None that is weak in strength could string that bow and none of low birth or unaccomplished in arms could have shot down the mark.

28. It is, therefore, not proper for the Panchala king to grieve today for his daughter. There is no man in the world who can (now) undo that act of shooting down the mark.

Vaishampayana said :

29. While Yudhishtira was saying all this, the king of Panchala, another messenger came in haste and said "The feast is ready."

CHAPTER 194

(VAIVAHIKA PARVA)- Continued

Display of various things

The Messenger said :

1. A good feast for the bridegroom's party has been prepared by the king Drupada in view of his daughter's nuptials. Come there after finishing your daily rites. The marriage of Krishna will take place there. Do not make any delay.

2. These cars, adorned with golden lotus and drawn by excellent horses, are worthy of being ridden by kings. Riding on them, come to the palace of the Panchala king.

Vaishampayana said :

3. Having sent away the priest and having placed Kunti and Krishna on one of these cars, those best of the Kurus ascended those excellent cars and proceeded towards the palace.

4-5. O descendant of Bharata, O king, having heard from the priest the words of the Dharmaraja (Yudhishtira), he (Drupada), kept ready a large collection of things, such as fruits, sanctified garlands, armours, shields, carpets, kine, ropes, seeds and various other articles and implements of agriculture so that he might ascertain to which order these heroes belonged.

6. The king also collected every article appertaining to other arts and various implements and apparatus of every kind of sports.

7-8. (He kept there also) shining armours, shields, excellent swords and scimitars, beautiful chariots and horses, first class bows and well adorned arrows, various other kinds of weapons ornamented with gold, darts and rockets, battle axes and other implements of war, beds and carpets, various other fine things and cloths of various kinds.

9. Taking with her the virtuous Krishna, Kunti entered the inner apartment of Drupada's palace. The ladies (of the king Drupada's household) worshiped the wife of the Kuru king with joyous hearts.

10-11. O king, seeing those foremost of men, each possessing the sportive gait of the lion, each with deer skin for his upper garment, with eyes like mighty bulls, with broad shoulders and long hanging arms which looked like the bodies of mighty snakes, the king, the king's ministers, the king's sons, the king's relatives and attendants, all because exceedingly glad.

12. Those heroes without any hesitation and awkwardness sat with perfect fearlessness on costly seats furnished with footstools; and they sat one after the other according to the order of their age.

13. After those heroes were seated, well dressed male and female servants and skillful cooks brought excellent and costly viands, on plates made of gold and silver, food worthy of kings alone.

14. Then those foremost of men dined on those dishes and became well pleased. After the dinner was over, those heroes among men, passing over, all other things, began to examine with interest the various implements of war (displayed there).

15. Seeing this, Drupada's sons and the king (Drupada) himself with all the chief councillors knew the sons of Kunti to be all of royal blood and they therefore became exceedingly happy.

CHAPTER 195

(VAIVAHIKA PARVA)- Continued

Arrival of Dvaipayana

1-2. Then the greatly effulgent Panchala king addressed prince Yudhishtira in the form applicable to Brahmanas; he cheerfully inquired of that illustrious son of Kunti, (saying). "Are we to know you as Kshatriyas or Brahmanas,

3-4. Or accomplished Vaishyas or men born of Shudras? Or are we to know you as celestials who have assumed the disguise of Brahmanas by their power of Maya (delusion) and who are roaming over the earth and who have come here for the hand of Krishna? O Sir, tell us the truth, we are in great doubt.

5. Shall we not be happy when our doubts will be removed? O chastiser of foes, have the Fates been propitious to us?

6. Tell us the truth willingly. Truth becomes monarchs better than sacrifices and dedications of tanks. Therefore, do not speak the untruth.

7. O celestials like hero, O chastiser of foes, hearing your reply, I shall then make arrangements for the marriage according to the order to which you belong.

Yudhishtira said :

8. O Panchala king, be not cheerless. Be cheerful. There is no doubt, your desire has been fulfilled.

9. O king, we are Kshatriyas and we are the sons of the illustrious Pandu. Know me to be the eldest of the sons of Kunti and these two to be Bhima and Arjuna.

10. O king, your daughter was won by these two (heroes) in the assembly of kings. The twins (Nakula and Sahadeva) and Kunti are there where Krishna is.

11. O best of men, let grief be dispelled from your heart, we are Kshatriyas. Your daughter like a lotus has been transplanted from one lake to the other.

12. O great king, you are our revered superior and chief refuge. I have told all that is necessary to be told.

Vaishampayana said :

13. Thereupon the king Drupada had his eyes rolling in ecstasy and he was filled with delight; he could not for some time answer Yudhishtira.

14. Suppressing his joy with great effort, that chastiser of foes (Drupada) replied to Yudhishtira in proper words.

15. The virtuous minded (king) asked how they (the Pandavas) had escaped from the city (of Varanavata). The Pandava (Yudhishtira) narrated it all in detail.

16. Hearing the narration of the son of Kunti, king Drupada censured that ruler of men, Dhritarashtra.

17. The foremost of all eloquent men, Drupada, gave every assurance to the son of Kunti, Yudhishtira and vowed to restore him to his kingdom.

18. At the request of the king, Kunti, Krishna, Bhima, Arjuna and the twins took up their quarters in a palace.

19. O king, they continued to reside there, treated by Yajnasena (Drupada) with every respect. The king (Drupada) with his sons assured by all that had happened, thus spoke (to Yudhishtira).

Drupada said :

20. O mighty armed hero, let the Kuru prince Arjuna take today the hand of my daughter with all due rites. Today is an auspicious day.

Vaishampayana said :

21. Thereupon the virtuous minded king Yudhishtira replied, "O great king, I shall also have to marry.

Drupada said :

22. O hero, take the hand of my daughter you yourself in all due rites. Or give Krishna in marriage to him whom you please.

Yudhishtira said :

23. O king, Draupadi shall be the queen of all of us. O great king, it has been thus ordered by our mother.

24. I am still unmarried, so is the Pandavas Bhimasena. Your jewel of a daughter has been won by Partha.

25. O king, this is our rule that we must equally enjoy a jewel that we obtain. O excellent king, we are not willing now to break that rule.

26. Krishna shall be the wedded queen of all of us. Let her take our hands before the fire one after the other according to our age.

Drupada said :

27. O descendant of Kuru, it is ordained that a husband can have many wives, but we have never heard that a wife can have many husbands.

28. O son of Kunti, pure as you are and acquainted with the rules of morality, you should not commit an act that is sinful and opposed both to the Vedas and usage. Why has your understanding come to be so?

Yudhishtira said :

29. O great king, morality is subtle, we do not know its course. Let us therefore follow the path trod by the illustrious men of former ages.

30. My tongue never utters an untruth; my mind never turns to that which is sinful. It has been commanded by our mother and my mind also approves of it.

31. O king, it is certainly comfortable to virtue. Therefore, act accordingly without any scruple. O king, do not entertain any fear in this matter.

Drupada said :

32. O son of Kunti, my son Dhrishtadyumna, Kunti and you yourself, these three settle amongst yourselves as to what should be done. I shall do what is proper tomorrow.

Vaishampayana said :

33. O descendant of Bharata, O king, thereupon those three (Kunti, Yudhishtira and Dhrishtadyumna) discoursed on this matter; and at that very time Dvaipayana came there (wandering over the world) at pleasure.

CHAPTER 196

(VAIVAHIKA PARVA)- Continued

Words of Vyasa

Vaishampayana said :

1. Thereupon all the Pandavas and the illustrious Panchala king and all others stood up; and they saluted the illustrious Krishna (Dvaipayana).

2. The high-souled (Rishi) saluted them in return and inquired after their welfare; he then sat down on a holy carpet made of gold.

3. Commanded by the immeasurable energetic Krishna (Dvaipayana), those foremost of men all sat down on costly seats.

4. Thereupon a moment after the son of Prishata in sweet words asked that illustrious man about the marriage of Draupadi.

Drupada said :

5. O illustrious one, how can one women become the wife of many men without being defiled by sin. Tell me truly all this in detail.

Vyasa said :

6. O king, this, being opposed to both usage and the Vedas, has become obsolete. I desire to hear what is the opinion of each of you in this matter.

Drupada said :

7. In my opinion this practice is sinful, because it is opposed to both the usage and the Vedas. O best of the twice born, there is nowhere a wife with many husbands.

8. The illustrious men of former ages had never such an usage amongst them. The wise should never commit a sin.

9. I can therefore never make up my mind to act in this way. The practice appears to me to be of doubtful morality.

Dhristadyumna said :

10. O best of the twice born, O ascetic Rishi, O Brahmana, how can the elder brother, if he is at all of good character, can approach the wife of his younger brother?

11. The ways of morality are always subtle. Therefore, we do not know them. We cannot, therefore, say what is comfortable to virtue and what is not.

12. We cannot therefore perform such an act with a safe mind. O Brahmana, I can never say, "Let Krishna be the wife of five (husbands).

Yudhishtira said :

13. My tongue never utters an untruth and my heart never turns to sin. When my heart approves it, it can never be sinful.

14. I have heard in the Puranas that a lady of the Gautama race named Jatila, the foremost of

all virtuous women, married seven Rishis (all together.)

15. So also the daughter of an ascetic married ten brothers, all of them bearing the same name of Prachetas and all of their souls were exalted by asceticism.

16. O foremost of all men learned in the precepts of virtue, it is a cardinal virtue. Of all superiors the mother is the foremost.

17. She has commanded us, saying "Enjoy all of you that which you have obtained." O best of the twice born, it is therefore I consider this act to be virtuous.

Kunti said :

18. It is so as the virtuous Yudhishtira has said. I am in great fear lest my words become untrue. How shall I be saved from untruth?

Vyasa said :

19. O amiable one, you shall be saved from untruth. This is eternal virtue. O Panchala king, I will not talk on this matter before you all. You alone will hear it.

20. (I shall tell you) how this practice has been established and why it is to be regarded as old and eternal. There is no doubt that what the son of Kunti, Yudhishtira, has said is quite conformable to virtue.

Vaishampayana said :

21. Thereupon rose the illustrious Vyasa, the lord Dvaipayana; and taking hold of Drupada's hand he went into the palace.

22. The Pandavas, Kunti and the descendant of Prishata Dhrishtadyumna, waited in that place for those two (Vyasa and Drupada).

23. Thereupon Dvaipayana explained to that illustrious king how the marriage of one wife with many husbands is conformable to virtue.

CHAPTER 197

(VAIVAHIKA PARVA)- Continued

History of five Indras

Vyasa said :

1. In days of yore, the celestials performed a great sacrifice in the Naimisha forest. O king, the son of Vivasvata (Yama) became the slayer of animals.

2. O king, thus employed in that sacrifice, Yama did not kill any human being. Thereupon the death being suspended among men, the number of human beings greatly increased.

3. Soma, Shakra, Varuna, Kubera, the Sadhyas, the Rudra, the Vasus, the twin Ashvins, these and other celestials went to Prajapati, the creator of the world.

4. Alarmed at the increase on human beings, they all thus addressed the master of creation. "We are afflicted with the fear (of the increase of human beings) and therefore wishing to be relieved, we ask your protection.

The Grandsire said :

5. You have no fear from fear human beings; you are all immoral. You should not be frightened by the mortals.

The Celestials said :

6. The mortals have all become the immortals. There is now no difference between them and us. Being vexed at this, we have come to you so that we may have some distinction (from men).

The Deity said :

7. The son of Vivasvata (Yama) is now engaged in the great sacrifice. It is this reason that human beings are not dying. When his sacrificial works will be finished, the death will be again among men.

8. When that time will come, the son of Vivasvata will be strengthened by your respective energies. He will then sweep away thousands of human beings who will have no energy left in them.

Vyasa said :

9. Having heard these words of the first born deity, the greatly strong (celestials) went (to the place of sacrifice) and when they all assembled there, they saw a (golden) lotus in the Bhagirathi.

10. Seeing that (golden) lotus, they were very much surprised. The foremost of heroes among them, Indra, went (to find out where it grew). Going to the place where from the Ganges always issues forth, he saw a lady as effulgent as the fire.

11. The lady who had come there to fetch water was bathing in the Ganges, but she was weeping all the while. The drops of tear that fell from her eyes were transformed into golden lotuses.

12. Seeing this wonderful sight, the wielder of the thunder (Indra) came to the lady and said, "O amiable lady, who are you? Why are you weeping? I desire to know the truth. Tell me everything."

The Lady said :

13. O Shakra, unfortunate as I am, you may know who I am and why I am I weeping. O king, if you come with me as I lead the way, you can then see why I weep.

Vyasa said :

14. He (Indra) followed her and soon saw a handsome youth with a young lady. They were seated on a throne on the peaks of the king of mountains and they were playing with dice.

15. The king of the celestials thus spoke to him, "O intelligent youth, know this universe to be under my sway." Seeing that the person take no notice of what he had said, he (Indra) again said, "I am the lord of the universe."

16. Seeing Indra angry, the youth who was none else than Mahadeva cast a glance at him and smiled. At that glance the king of the celestials was at once paralysed and stood on that spot like a statue.

17. When the game of dice came to an end, he (Shiva) spoke thus to the weeping woman, "Bring him (Indra) here. I shall so deal with him that pride may not again enter his heart."

18. As soon as Indra was touched by that woman, the chief of the celestials with limbs paralysed by that touch fell down on the ground. The illustrious deity of fierce energy (Shiva) then said to him, "O Indra, never act thus again.

19. Remove this huge stone, for your strength and energy are immeasurable. Enter the hole and wait with others who are all like you and the sun in splendour."

20. He (Indra) removed that stone and saw a cave on the great mountain in which were four others resembling himself. Seeing them, he became very much grieved and exclaimed, "Shall I too meet with such fate?"

21. Then looking at the wielder of thunder (Indra) with expanded eyes, the deity Girisha (Shiva), said in anger, "O Shatakratu, (Indra) enter this cave without delay, for out of folly you have insulted me before my very eyes."

22. Thus addressed by the lord (Shiva), the chief of the celestials was deeply grieved in consequence of that imprecation; and with limbs weakened by fear he trembled like the wind shaken leaf of the tree on the breast of the king of mountains.

23. Thus unexpectedly cursed by the deity that rides the bull (Shiva), Indra trembled from head to foot; and with joined hands he thus addressed the fearful god of many manifestations, "O Bhava, you are the onlooker of the infinite universe."

24. To him thus replied the deity of fiery energy with smiles, "Those that have your disposition never obtain my grace. These others (four in the cave) were like you at one lie there for some time.

25-26. The fate of you all should certainly be the same. All of you shall have to take births in the world of men, where having achieved many difficult feats and killing large number of men, you shall again regain the valued region of Indra by the merits of your respective deeds. You shall accomplish all I have said and much more.

The Old Indras said :

27. We shall go from our celestial region to the region of men where salvation is difficult to gain. But let the celestials, Dharma, Vayu, Maghavata (present Indra) and the twin Ashvinis beget us on our would be mother. After fighting with men with both human and celestial weapons, we shall again come back to the region of Indra.

Vyasa said :

28. Having heard this, the wielder of thunder (Indra) again addressed that foremost of gods (Shiva) saying, "Instead of going myself, I shall create from myself with a portion of my energy a person able to accomplish the task; and he will be the fifth among these (old Indras)."

29. Vishvabhuga, Bhutadhamana, greatly effulgent Shibi, Shanti and Tejasvin, these are the five Indras of old.

30. The illustrious deity of the formidable bow kindly granted to the five Indras the desire they cherished in their hearts and he appointed that exceedingly beautiful lady, who was none else than the celestial Lakshmi herself to be their common wife in the world of men.

31. Thereupon accompanied by all these Indras, he (Shiva) went to Narayana, who is immeasurably effulgent, infinite, immaterial, the self born, the old the eternal and the spirit of the infinite universe.

32. He (Narayana) approved of everything and then they (Indras) all took births in the world of men. Hari (Narayana) took up two hairs from his body; one of them was white and the other black.

33. Those two hairs entered the wombs of the two ladies of the Yadu race, named Devaki and Rohini. The hair of the deity that was white became Baladeva and the hair that was black became Keshava's self, Krishna.

34. Those Indra-like ones who were kept confined in the cave of the mountain are none less than the five sons of Pandu, possessing great prowess. And the Pandava Savyasachi (Arjuna) is a portion of (the present) Indra.

35. O king, thus were born as the sons of Pandu those that were at one time Indras and the celestial Lakshmi herself who had appointed to be their wife is the exceedingly beautiful Draupadi.

36. How could she whose effulgence is like that of the son of the moon, whose fragrance spreads over two miles around, take birth in any other but an extraordinary way? She rose from within the earth by virtue of your sacrifice.

37. O king, I cheerfully grant to you this boon, I give you spiritual sight. Behold the sons of Kunti now possessing their sacred and celestial forms of old.

Vaishampayana said :

38. Thereupon, that holy Brahmana, Vyasa of greatly generous deeds, gave celestial sight to that king (Drupada) by his ascetic power. Then the king saw them (the Pandavas) all possessing their former forms.

39. He saw them with celestial garlands, each of them resembling like a Indra himself, with complexion as effulgent as the fire or the sun, each adorned with every ornament, each handsome and youthful, each with broad chest and stature with a height of five cubits.

40. Possessing every accomplishment, attired in celestial robes of great beauty and adorned with fragrant garlands of excellent make, the king saw them as so many, three-eyed gods (Shiva) or Vasus, Rudras or Adityas.

41. Seeing the (four others) Pandavas in the forms of the (present) Indra sprang from Indra himself, the king Drupada was exceedingly pleased. He was greatly surprised on seeing the celestial manifestation of Maya.

42. Looking at his daughter, that foremost of women possessing great beauty as that of a celestial maiden and splendour as that of the fire or the moon, the king considered, that for her beauty, splendour and fame, she is really worthy to be the wife of those celestial beings.

43. Seeing that wonderful sight, he touched the feet of the son of Satyawati, (Vyasa) and said, "O great Rishi, there is nothing wonderful in you."

Vyasa said :

44. There was in a certain wood a daughter of an illustrious Rishi, who though handsome and chaste, did not get a husband,

45. She gratified by her asceticism the deity Shankara (Shiva). The deity being pleased with her, himself thus spoke to her "Tell me what you want."

46. Having been thus addressed, she repeatedly said to the boon-giving supreme lord, "I desire to have a husband endued with all accomplishments."

47. That deity Shankara gave her the boon in joyful heart (saying), "O amiable girl, you shall have five husbands."

48. She who had been able to please the deity said again, "O Shankara, I desire to have from you only one husband endued with all accomplishments."

49. The god of gods, being well-pleased with her, spoke again to her thus, "You have addressed me five times saying, "Give me a husband"

50. O amiable girl, therefore it shall be as you have asked. Be blessed. All this will happen in one of your future births."

51. This your daughter of celestial beauty is that maiden. The faultless Krishna of the Prishata race had been pre-ordained to be the wife of five (men).

52. The celestial Lakshmi has risen in the great sacrifice to be the wife of the Pandavas. After serve penances she is born as your daughter.

53. O king, that handsome goddess, who is waited upon by all the celestials, becomes the wife of five husbands. She has been created by the self-created (Brahma) for this purpose. Hearing all this, do what you desire.

CHAPTER 198

(VAIVAHIKA PARVA)- Continued

Marriage of Draupadi

Drupada said :

1. O great Rishi, it is only when I have not heard from you all this that I intended to act in the way I have already told you. I am now incapable of acting against what has been ordained by the celestials. I therefore desire to act as you have said.

2. The knot of destiny cannot be untied. There is nothing which is the result of our own actions. That which was made to secure one husband (for my daughter) becomes now the source of this (new) ordinance.

3. As Krishna (Draupadi) had repeatedly asked (in her former life) for five times saying, "Give me a husband," the greatly deity had granted her the boon accordingly. The deity himself knows the right or the wrong of this.

4. When Shankara has fixed this ordinance, sinful or virtuous, I can have no fault. Therefore, let these (heroes) take as ordained the hand of Krishna according to all due rites.

Vaishampayana said :

5. The illustrious Rishi then spoke thus to Dharamraja (Yudhishtira), "O son of Pandu today is an auspicious day. Today the Moon has entered the constellation Paushya. You first take the hand of Krishna today."

6. Thereupon the king Yajnasena with his son made preparations for the marriage. Keeping ready many costly marriage presents, he brought out his daughter Krishna adorned after a bath, with many jewels and pearls.

7. All the friends and the relatives of the king with the state ministers and many Brahmanas and citizens according to their precedence of ranks, came there in joy to witness the marriage ceremony.

8. Adorned with that concourse of chief men, with its court-yards decked with lotuses and lilies and beautified with the lines of troops and fastened round with diamonds and precious stones, his (Drupada's) palace looked like the sky studded with the brilliant stars.

9. Then those Kuru Princes, those young (heroes) bathed; adorned with ear-rings, attired in costly robes and perfumed by Sundal paste, they performed the Abhisheka (preparatory ceremony) and all other usual auspicious rites.

10. O lord, like mighty bulls entering their pen, they then accompanied by their priest Dhaumya, as effulgent as fire, entered in joy and in due order (the wedding place) one after the other.

11. Then that Veda-knowing priest (Dhaumya) kindled the sacred fire and poured the libations of ghee in that blazing fire with proper Mantras. That Mantra knowing Brahmana then called Yudhishthira and united him with Krishna (Draupadi).

12. Walking round the fire (for seven times), the bride and the bridegroom took each other's hands. Thus they were married by the Veda-knowing (Dhaumya). Then taking leave of that ornament of battle (Yudhishthira), he (Dhaumya) went out of the palace.

13. Then those mighty car-warriors, the perpetrators of the Kuru race, those princes, attired in costly robes, took the hand of that best of women (Draupadi) day by day in succession.

14. The celestial Rishi told me of a very wonderful incident, namely that the high-souled lady of slender waist (Draupadi) regained her virginity day after day (i.e., every day after her previous marriage).

15. After the wedding was over, Drupada gave to those great car-warriors various kind of excellent wealth. (He gave them) one hundred chariots with golden standards, each drawn by four horses with golden bridles;

16. One hundred elephants all possessing auspicious marks on their temples and faces and all looking like so many mountains with golden peaks; and one hundred young maid-servants attired in costly robes and adorned with ornaments and floral wreaths.

17. Making fire his witness, the high-souled king of the lunar race, (Draupada), gave separately each of those celestials-like heroes much wealth, various brilliant ornaments and many costly robes.

18. When the wedding was over and after they had obtained that maiden, like Lakshmi herself, along with great wealth, those greatly powerful sons of Pandu like so many Indras passed their days in joy, in the capital of the Panchala king.

CHAPTER 199

(VAIVAHĪKA PARVA)- Continued

Presents of Srikrishna

Vaishampayana said :

1. After his alliance with the Pandavas, Drupada had all his fears dispelled; and he did not fear even the celestials.

2. The ladies of the illustrious Draupada's (household) all came to Kunti; and mentioning their respective names, they saluted her with their heads touching the ground.

3. Krishna, attired in red silk and with her wrists still encircled with auspicious thread, saluted her mother-in-law with reverence; and she then stood before her contentedly with joined hands.

4. Out of affection Pritha (Kunti) pronounced a blessing on Draupadi, endued with beauty and auspicious marks and with sweet disposition and good character.

Kunti said :

5. As Sachi is to Indra, as Svaha to Vibhavasū, as Rohini to Soma, as Damayanti to Nala.

6. As Bhadra to Vaishravana, as Arundhati to Vasishtha and as Lakshmi to Narayana, so be you to your husbands.

7. O amiable girl, be the mother of long-lived and heroic children and possess every thing that can make you happy. Be lucky and prosperous, be faithful to your husbands and a performer of great sacrifices.

8. Let your time be ever passed in duly entertaining your guests, the strangers that come to your house, the pious men, the old men, the children and the superiors.

9. Be installed with the virtue-loving king (Yudhishtira) as the queen of the kingdom and the capital of Kurujangala.

10. Let the whole earth, conquered by your greatly powerful husbands, be given to the Brahmanas in a great Ashvamedha sacrifice.

11. O accomplished girl, what gems of great qualities are in the world, let them all belong to you. O blessed girl, be happy for (full) one hundred years.

12. O daughter-in-law, as I rejoice to-day on seeing you in red silk, so I shall rejoice when you will give birth to an accomplished son.

Vaishampayana said :

13. After the Pandavas had been married, Hari (Krishna) sent to them various golden ornaments set with pearls and Vaidurya gems.

14. Madhava (Krishna) also sent (to them) costly robes of various countries, many beautiful and soft blankets and skins,

15. Various costly beds, carpets and conveyance and hundreds of vessels set with diamonds and Vaidurya gems.

16. Krishna gave them thousands of maid-servants, all young, beautiful and accomplished and adorned with all ornaments and brought from various countries.

17. He also gave them many well-trained elephants of the country of the Madras, many excellent horses adorned with ornaments and many chariots drawn by heroes of excellent colours and large teeth.

18. Madhusudan (Krishna) of immeasurable soul sent to them also in separate heaps millions of coins of pure gold.

19. Wishing to please Govinda (Krishna), Dharmaraja Yudhishtira, being himself filled with great joy, accepted all those presents.

CHAPTER 200

**(VIDURAGAMANA-RAJYALAMBHA
PARVA)**

Words of Duryodhana

Vaishampayana said :

1. Thereupon the kings knew from their trusted spies that the beautiful Draupadi had got the Pandavas her husbands;

2. The illustrious man who had best the bow and shot the mark was Arjuna, that foremost of all victorious warriors and the great wielder of bow and arrows;

3-4. The greatly strong man who had hurled away the Madra king Shalya, he who had in anger frightened all men in the battle by the tree. He who had stood in perfect fearlessness, whose touch was death to all, that illustrious hero, was no other than Bhima, that grinder of hostile ranks.

5. The monarchs were very much astonished to learn that the sons of Kunti, the Pandavas, had assumed the guise of the peaceful Brahmanas.

6. They heard that Kunti with her sons had been formerly burnt to death in the lac house; therefore those kings regarded the Pandavas as men who had come back from the dead.

7. Remembering the greatly cruel dead of Purochana, they said, "Fie on Bhishma! Fie on Dhritarashtra of the Kuru race!"

8. When the Svyaimvara was over, all the kings, learning that Draupadi had been wedding to the Pandavas, went away to therefore respective kings.

9-10. Having heard that Draupadi had been married to the rider of the white horse (Arjuna), Duryodhana, became greatly depressed; and accompanied by his brothers, Ashvathama, his maternal uncle (Shakuni), Karna and Kripa, he started for his capital. Then Dushashana, being full of shame, thus slowly spoke to him.

11. "O king, if Arjuna had not disguised himself as a Brahmana, he could have never

succeeded in obtaining Draupadi. On that account, none could recognise as Dhananjaya.

12. I believe that Destiny is supreme and human exertion is useless. O brother, fie on our exertions, when the Pandavas are still alive!”

13. Thus talking to one another and blaming Purochana, they entered Hastinapur in misery and sorrow.

14-15. Seeing the greatly powerful sons of Pritha escaped from the house of lac and allied with Drupada and thinking of Dhrishtadyumna, Shikhandin and also other sons of Drupada who were all learned in every art of war, he (Duryodhana) became depressed and alarmed.

16-17. Having learnt that Draupadi had been won by the Pandavas and that the sons of Dhritarashtra, their pride being broken, had returned in shame, Vidura became exceedingly glad; and coming to Dhritarashtra, O king, Khattva, (Vidura) said to him, “The Kurus are prospering from good luck.”

18. O descendant of Bharata, the son of Vichitravirya, the king Dhritarashtra, becoming astonished, said in great joy, “What good luck! What good luck!”

19. That king, possessing the eye of knowledge, thought from ignorance that his eldest son Duryodhana had been chosen by the daughter of Drupada.

20. He ordered various ornaments to be made for Draupadi and he ordered that both Krishna and his son Duryodhana should be (brought in great pomp.)

21. It was then that Vidura said that Draupadi had chosen the Pandavas for her husbands and they were all in good health and peace and those heroes had been duly received by Drupada.

22. And that the Pandavas had been allied with the many relatives and friends of Drupada, each possessing large armies and also with many others that had come to the Svyaimvara.

Dhritarashtra said :

23. Those children are dearer to me than they were to Pandu, know that my affection for them is now greater than before.

24. Those heroes, the sons of Pandu, are in good health and peace and they have now friends. Their friends and others (with whom they have allied) are all greatly powerful.

25. O Khattva, who among kings does not desire to have Drupada with his relatives as his friends in weal or in woe?

Vaishampayana said :

26. When he said this, Vidura replied “O king, let your understanding remain so for one hundred years.”

27-29. O king, then there came to Dhritarashtra Duryodhana and the son of Radha (Karna) and they thus spoke to him, “We are incapable of speaking wicked designs before Vidura, We have now found you alone; we shall, therefore, speak to you all that we desire to say. O father, are you considering the prosperity of the enemy as your own? O best of men, you were applauding the Pandavas before Khattva.

30. O sinless one, you are not acting as you should. You ought to act every day in a way as to weaken their (the Pandavas’) strength.

31. The time has come when we should consult together, so that they (the Pandavas) may not swallow us all with our sons, forces, friends and relatives.

CHAPTER 201

(VIDURAGAMANARAJYALAMBHA PARVA)- Continued

Words of Duryodhana

Dhritarashtra said :

1. I desire to act exactly as you desire, but I do not wish to show my mental thoughts to Vidura even by my demeanour.

2. Therefore, I was highly applauding them, (the Pandavas), so that Vidura may not know my real desire even by a sign.

3. O Duryodhana, as this is the (proper) time, tell me, therefore, what is in your mind and also, in the mind of the son of Radha (Karna.)

Duryodhana said :

4. Let us by the help of trusted and skillful Brahmanas privately create dissensions amongst

the Pandavas, a quarrel between the sons of Kunti and those of Madri.

6-7. Or let the king Drupada with his sons and all his ministers of state be tempted by the presents of large wealth, so that they may abandon the cause of the son of Kunti, Yudhishthira. Or let them (our spies) speak to each of them separately the inconvenience of this place (Hastinapur) and induce them to live there (in Panchala.) Thus separated from the Kurus, they may live permanently there.

8. O let some clever men, full of resources, sow the seed of disunion among the sons of Pritha and make them jealous of one another.

9. Or let them incite Krishna (Draupadi) against her husbands; as she has many husbands, it will not at all be difficult. Let some make the Pandavas dissatisfied with her, so that she may be displeased with them.

10. O king, let some clever spies, full of resources, go there and secretly bring about the death of Bhimasena, he is the strongest of them all.

11. Relying on him the son of Kunti formerly disregarded us. He is fierce, brave and the mainstay of the Pandavas.

12. O king, on his death all the others (the Pandavas) will be deprived of strength and energy. Deprived of him, who is their mainstay, they will not attempt to regain their kingdom.

13. If Arjuna is supported from behind by Vrikodara (Bhima), he is invincible in battle. But if Bhima is not there, he (Arjuna) is not a match for even the forth part of the son of Radha (Karna).

14. In consequence of the death of Bhimasena, they (the Pandavas) would know themselves weak and ourselves strong; and they will not attempt to recover the kingdom.

15. O king, if coming here, they prove themselves docile and obedient to us, we would then try to repress them according to the Shastras (Political science).

16. We may tempt them with handsome girls; and on seeing which Krishna (Draupadi) will surely be annoyed with the sons of Kunti.

17. Or, O son of Radha, send messengers to bring them here, so that getting them here, we might kill them by some means or other.

18-19. O father, employ any of these means which appear to you faultless. Time passes away, we should not make any further delay. So long their confidence in that best of kings Drupada is not established, we may succeed, but not after (when it has been established).

20. O father, these are my views for their suppression. Judge whether they are good or bad. What, O son of Radha (Karna), do you think?

CHAPTER 202

(VIDURAGAMANA-RAJYALAMBHA PARVA)- Continued

Consultations of Dhritarashtra

Karna said :

1. O Duryodhana, in my opinion your reasoning are not well-founded. O perpetuator of the Kuru race, no machinations will succeed against the Pandavas.

2. O hero, you have formerly tried to accomplish your wishes by various subtle means, but you have not been successful in killing them.

3. O king, they were then living near you, they were then mere children, they were then without allies and friends, still you could not injure them.

4. They are now living at a distance, they are now grown up and they are now stronger by securing allies. It is my firm belief that you will not be able to injure them now with any subtle machinations.

5. They are aided by Fate. When they are desirous of regaining the place of their fathers and grandfathers, we can never succeed to injure them by any means of ours.

6. It is impossible to create disunion amongst them. They can never be disunited who have taken a common wife.

7. We can never succeed in estranging Krishna (Draupadi) from them by any spies. she choose them as her husband when they were in adversity, they are now in prosperity.

8. Women generally desire to have many husbands, Krishna has got it; she can never be estranged from them.

9. The Panchala king is honest and virtuous, he is not covetous for wealth. Even if we offer

him our whole kingdom, he will certainly not abandon the sons of Kūnti.

10. His son is also well-accomplished and has become attached to the Pandavas; therefore, I think by no subtle machinations that are in your power, you will be able to injure them.

11-12. O best of men, this is what is good and advisable for us to-day, namely, O king, to attack and smite them till the Pandavas are exterminated. O sire, consent to this. As long as our party is strong and that of the Panchalas weak, so long let us strike them without scruple.

13. O son of Gandhari, O king, as long as their innumerable conveyances, their friends and relatives, do not gather together, so long continue to display your prowess.

14. O king, as long as the Panchala king with his greatly powerful son does not resolve to fight with us, so long display your prowess.

15. As long as Vasudeva, Krishna, does not march with the Yadava hosts into the city of the Panchala king in order to restore the Pandavas to their kingdom, so long display your prowess.

16. Wealth, articles of enjoyments, kingdom, nay their is nothing which Krishna may not sacrifice for the Pandavas.

17. The whole earth was acquired by the illustrious Bharata by his prowess. Indra has obtained the sovereignty of three worlds by prowess alone.

18. O king, prowess is always admired in a Kshatriya. O best of kings, prowess is the cardinal virtue of the heroes.

19. O king, therefore, without any further delay let us with our large army of four kinds of troops vanquish Drupada and bring here the Pandavas.

20. The Pandavas cannot be defeated by any policy of conciliation, of gift, of wealth, of bribery or of disunion. Therefore, vanquish them by your prowess.

21. O king, after defeating them by your prowess, rule over the wide world. I do not see any other means of becoming successful in our object.

Vaishampayana said :

22. Hearing what the son of Radha (Karna) said, the powerful Dhritarashtra gave him high praise and he then spoke to him thus -

23. "O son of Suta, you are gifted with great wisdom and you are highly accomplished in arms. Such words breathing the spirit of heroism are surely worthy of you.

24. But let Bhishma, Drona and Vidura and also you two, consult together and then adopt that means which may lead to our good."

25. Thereupon, the greatly illustrious king Dhritarashtra summoned to him all those councillors and consulted with them.

CHAPTER 203

(VIDURAGAMANA-RAJYALAMBHA PARVA)- Continued

Word of Bhishma

Bhishma said :

1. O Dhritarashtra, I can never consent to a quarrel with the sons of Pandu. There is no doubt Pandu was to me as you are to me.

2. The sons of Gandhari are (as dear) to me as the sons of Kunti. O Dhritarashtra, they are to be protected as much by me as you.

3. O king, they are as much dear to me as prince Duryodhana and other Kurus.

4. Therefore, I can never like a quarrel with them. Conclude a treaty with those heroes and give them the half of the kingdom. There is no doubt that this is the ancestral kingdom of those best of the Kurus (the Pandavas).

5. O Duryodhana, as you consider this kingdom as your paternal property, so do the Pandavas consider this their paternal property.

6. If the illustrious sons of Pandu do not get the kingdom, how can it be yours or of any descendant of the Bharata race?

7. O best of the Bharata race, if you think you have rightfully come into the possession of the kingdom, I think, they can consider also that they have rightfully come to the possession of the kingdom before you.

8. Give them in peace the half of the kingdom. O best of men, this is for the good of all.

9. If you act otherwise, no good will come to any of us. There is no doubt we all will be covered with dishonour.

10. Try to maintain your good name. A good name is the source of one's strength. It is said that a man, whose reputation is gone, lives in vain.

11. O descendant of Kuru, O son of Gandhari, a man not die so long his reputation exists. One lives as long as his fame lasts; he dies when his reputation is gone.

12. Therefore, follow the practice that is worthy of the Kuru race. O mighty-armed hero, act as your forefathers did before you.

13. It is fortunate for us that the sons of Pritha are alive; It is fortunate that the sinful Purochana, without being successful (in his evil design), himself perished.

14-15. O son of Gandhari, from that time when I heard that the sons of Kunti Bhoja's daughter had been burnt to death, I could not meet with any living creatures. O best of men, hearing the way in which Kunti was killed, men do not consider Purochana so much guilty as they consider you.

16. O king, therefore the escape of the sons of Pandu from that conflagration and their present reappearance remove your bad repute.

17. O descendant of Kuru, know that as long as those heroes (the Pandavas) live, the wielder of thunder (Indra) himself cannot deprive them of their paternal property.

18. They are virtuous and united; they are unjustly kept out of their equal share in the kingdom.

19. If you want to act justly, if you want to act what is pleasing to me, if you want to seek the welfare of all, then give them the half of the kingdom.

CHAPTER 204

(VIDURAGAMANA-RAJYALAMBHA PARVA)- Continued

Word of Drona

Drona said :

1. O king Dhritarashtra, it has been heard that friends summoned for consultation should always speak what is right, true and conducive of fame.

2. O Sire, my opinion is as that of the illustrious Bhishma. Let the sons of Kunti have a share in the kingdom. It is eternal virtue.

3. O descendant of Bharata, send a sweet-speeched man to Drupada; let him carry for them (the Pandavas) a large treasure with him.

4-5. Let him take costly presents with him for both the bridegroom and the bride and let him speak to him (Drupada) the increase of your power and dignity that has been secured by this alliance. O king, let him say to Draupada and Dhrishtadyumna that both you and Duryodhana have become exceedingly glad by all that has happened.

6. Let him say that the alliance has been exceedingly proper and it has become very pleasing to you and that you are quite worthy of it. Let him repeatedly propitiate the sons of Kunti and the two sons of Madri.

7. O king, let many brilliant golden ornaments at your command be given to Draupadi.

8. O best of the Bharata race, let proper presents be given to all the sons of Drupada and all the Pandavas with (their mother) Kunti.

9. Thus propitiating Drupada with the Pandavas, he should then propose their return (to Hastinapur).

10. When those heroes will get the permission (of Drupada) to come here, let Dushasana and Vikarna go with a magnificent army to receive the Pandavas.

11. Let those best of the Kurus, the sons of Pandu, always be treated by you with affection and let them be installed in their paternal kingdom as desired by the people.

12. O descendant of Bharata, in my opinion and that of Bhishma, this should be your conduct towards the Pandavas, who stand to you in the relation of your own sons.

Karna said :

13. These two (Bhishma and Drona) are supported by your wealth and favours. They are supposed to be your best friends. What can be more surprising than they should give you advice that is not for your good!

14. How can the wise accept the advice which is pronounced good by the man who speaks with wicked intention, taking care to conceal the wickedness of his heart?

15. Friends can neither do good nor harm in distress. man's happiness or misery depends on Destiny alone.

16. He who is wise, or he who is a fool, he who is old or he who is a child, he who has friends or he who has no friends, becomes happy or unhappy everywhere.

17. We have heard that there was a king of old, named Ambuvich, who was the king at Rajgriha over the Magadhas.

18. He was a king who never looked to his affairs. All he did was to inhale and exhale the air. All his affairs were in the hands of his ministers.

19. He had a minister, named Mahakarni, who became the supreme lord of his kingdom. Regarding that all authority had been gained, he even disregarded the king.

20. The fool himself appropriated everything belonging to the king, including his articles of luxury, his women, his jewels and his sovereignty.

21. Having secured them all, that avaricious man's avarice only increased; and having appropriated all, he coveted his kingdom.

22. We have heard that with all his endeavours he did not succeed to get the kingdom, although the king did not look to his affairs and only breathed the air.

23-24. O king, what else human exertion can be said to have been in him than that the kingdom was dependent on his Destiny. If this kingdom be fixed in you by destiny. It will certainly remain in you, notwithstanding the enmity of all the worlds. If otherwise, however you may try, it will never remain in you.

25. You are learned, therefore, remembering all this, judge of the honesty and dishonesty of your ministers. Ascertain also who amongst them are wicked and who have spoken wisely and well.

Drona said :

26. Wicked as you are, you say so out of the wickedness of your intentions. It is to injure the Pandavas, you find fault with us.

27. O Karna, know that what I have said is good for all. This is for the prosperity of the Kuru race. If you consider it as productive of evil, tell yourself what is the great good.

28. If the advice, productive of great good that I have given, is not followed, my opinion is that the Kurus will be exterminated.

CHAPTER 205

(VIDURAGAMANA-RAJYALAMBHA PARVA)- Continued

Word of Vidura

Vidura said :

1. O king, there is no doubt your friends have spoken to you what is good for you. But as you don't listen to their words, they find no place here.

2-3. O king, the best of Kurus, the son of Shantanu (Bhishma) has said what is for your great good, but you do not accept it (his advice). What has been said by Drona is for your good, but the son of Radha, Karna, does not consider it for your good.

4. O king, after (due) reflection I do not find there is any who is a better friend of your than these two best of men (Bhishma and Drona) or who excels them in wisdom.

5. These two are old in age, in wisdom and in Shastras. O king, they look at the sons of Pandu with equal eyes.

6. O descendant of the Bharata, O king they are not certainly inferior to Rama, the son of Dasharatha and Gaya in the virtue and truthfulness.

7-8. It is not seen that they have ever given you evil advice. O king, you too have never injured them. Why should, therefore, these best of men, who are ever truthful, give you wicked advice?

9. O king, these foremost of men are endued with wisdom; they will never give you evil advises or say any thing that is crooked.

10. O descendant of Kuru, this is my firm conviction that being tempted by wealth these, learned as they are in the precepts of morality, will never utter anything savouring partisanship.

11-13. O descendant of Bharata, I consider what they have said is highly beneficial to you. O

king, the Pandavas are certainly your sons as much as Duryodhana and others. Therefore, those ministers who give you any advice that is fraught with evil intentions towards the Pandavas do not really look after your interest. O king, if there is any partiality (for your sons) in your heart, it is certain that they who seek to excite it do you no good.

14. Therefore, O king, I think these illustrious and effulgent persons have not certainly said anything that leads to evil. You however do not understand it.

15. O best of kings, what these excellent men have said regarding the invincibility of the Pandavas is perfectly true. Do not think otherwise. Be blessed.

16. O king, can the handsome Pandavas Savyasachi Dhananjaya be ever vanquished in battle even by Maghavata (Indra) himself?

17. Can the powerful Bhimsena of strong arms possessing the might of ten thousand elephants be vanquished in battle even by the immortals?

18. Who having the desire of living can vanquish in battle the twins (Nakula and Sahadeva), who are like the sons of Yama himself and who are both well-skilled in battle?

19. How can the eldest Pandavas (Yudhishtira) in whom patience, mercy, forgiveness, truth and prowess are always present, be ever vanquished?

20. Is there any whom they have not already vanquished in battle, who have Rama (Baladeva) as their ally, Janardana (Krishna) as their counsellor, Satyaki as their supporter.

21-22. Drupada as their father-in-law and the descendant of Prishata, Drupada's son Dhrishtadyumna and his other heroic brothers as their brother-in-law? O descendant of Bharata, remembering this and knowing that their claim to the kingdom is even prior to yours, behave virtuous towards them.

23. O king, the stain of calumny is on you on account of the act of Purochana. Wash yourself off it by kindly behaving towards them (the Pandavas).

24. Your kindly behaviour towards them will be for our great good. It will protect the lives of

all of us of the Kuru race and it will lead to the growth of the whole Kshatriya race.

25. O king, we have formerly waged a great war with the king of Drupada; if we can now secure him as an ally, it will strengthen our party.

26. O king, the Dasharahas are numerous and powerful. They will be all there where Krishna will be. Where Krishna is, victory is certainly there.

27. O king, unless cursed by the celestials, who would seek to effect by means of war that which can be effected by conciliation?

28. O king, having heard that the sons of Pritha are alive, the men of the city and the country have become exceedingly glad; and they are all eager to see them. Do what will be agreeable to them.

29. Duryodhana, Karna and the son of Subala, Shakuni, are sinful, foolish and young. Do not listen to their words.

30. O king, endued with all accomplishments as you are, I have told you long ago that for the fault of Duryodhana, the subjects of this kingdom will be annihilated.

CHAPTER 206

(VIDURAGAMANA-RAJYALAMBHA PARVA)- Continued

Colloquy of Vidura and Drupada

1. The learned Bhishma, the son of Shantanu and the illustrious Rishi Drona and you yourself, have said the truth and what is good for me.

2. There is no doubt that as those great car-warriors, the heroic sons of Kunti, are the sons of Pandu, so they are my sons also according to ordinance.

3. As my sons are entitled to this kingdom, so certainly are the sons of Pandu entitled to it.

4. O Khattva, go and in due affectionate way, bring them (the Pandavas) here along with their mother. O descendant of Bharata, bring also with them Krishna (Draupadi) of celestials beauty.

5. From our good fortune the sons of Pritha are alive; from our good fortune Pritha is alive. From our good fortune those great car-warriors have obtained the daughter of Drupada.

6. From our good fortune our strength is increased; and from our good fortune Purochana is dead. O greatly effulgent one, from our good fortune my great grief is also removed.

Vaishampayana said :

7-8. O descendant of Bharata, thereupon Vidura at the command of Dhritarashtra went to Yajnasena and the Pandavas. He carried with him numerous jewels and various kinds of wealth for Draupadi, for the Pandavas and for Yajnasena.

9. O king, having arrived there, that virtuous man, learned in all the Shastras, properly addressed Drupada and waited upon him.

10. He (Drupada) too received Vidura in proper form and they both enquire after each other's welfare.

11. O descendant of Bharata, he saw there the Pandavas and Vasudeva (Krishna). He embraced them from affection and inquired after their welfare.

12-14. They too worshiped in due order Vidura of immeasurable intelligence. According to the command of Dhritarashtra, he (Vidura) spoke to the sons of Pandu again and again words of affection. O king, he then gave to the Pandavas, Kunti, Draupadi, Drupada and Drupada's sons, the gems and various kinds of wealth, sent through him by the Kurus.

15. The immeasurably intelligent Vidura then, in the presence of the Pandavas and Keshava (Krishna), thus modestly addressed Drupada in words of affection.

Vidura said :

16-17. O king, listen to my words with your sons and ministers. Dhritarashtra with his ministers, sons and friends. Has again and again joyously inquired after your welfare. O king, he has been pleased by the alliance with you.

18. The son of Shantanu, the greatly wise Bhishma with all the Kurus has enquired after your welfare in every respect.

19. The son of Bharadvaja, the greatly, wise Drona, your beloved friend, embracing you mentally, has enquired after your welfare.

20. Panchala king, Dhritarashtra and all the Kurus regard themselves very blessed by this alliance with you.

21. Yajnasena, this alliance with you has made them more happy than if they had acquired a new kingdom.

22. Knowing all this, O Sir, permit the Pandavas to go there. The Kurus are exceedingly eager to see the sons of Pandu.

23. These best of men (the Pandavas) are long absent (from Hastinapur). They and Pritha (Kunti) must be very eager to see their own city.

24. All the Kuru Ladies, all the citizens and our subjects are eagerly waiting to see the Panchala princess Krishna.

25. Therefore, O Sir, my opinion is that you should permit the Pandavas to go there with their wife without any further delay.

26. O king, when the illustrious Pandavas will get your permission, I shall then send information to Dhritarashtra by quick messengers. Then, O king, the Pandavas will set out with Kunti and Krishna (Draupadi.)

CHAPTER 207

(VIDURAGAMANA-RAJYALAMBHA PARVA)-Continued

Departure of Krishna

Drupada said :

1. O Vidura, O greatly learned man, it is as you say. O lord, I too have been exceedingly happy by this alliance.

2-4. It is highly proper for these illustrious princess to return to their ancestral kingdom. But it is not proper for me to say this myself. If the hero, Yudhishtira, the son of Kunti, if Bhima and Arjuna, if these best of men the twins (Nakula and Sahadeva) and if Rama and Krishna, both learned in the precepts of religion, wish it, then let the Pandavas go there. These two best of men (Rama and Krishna) are ever engaged in doing what is agreeable and beneficial to them (the Pandavas).

Yudhishtira said :

5. O king, I with all my brothers, am now dependent on you. We shall all gladly do what you will command us to do.

Vaishampayana said :

6. Thereupon Vasudeva said, "I am of opinion that they should go. But we must all abide by the opinion of the king Drupada who is learned in all the precepts of virtue."

Drupada said :

7-8. Having considered all the circumstances, I certainly agree with the foremost of men, the heroic and mighty armed Dasharaha (Krishna). There is no doubt the illustrious sons of Kunti, the Pandavas, are now to me as they are to Vasudeva.

9. The son of Kunti, Yudhishtira, himself does not seek the welfare of the Pandavas so much as this foremost of men Keshava (Krishna) does.

Vaishampayana said :

10-11. O king, having been commanded by the illustrious Drupada, the Pandavas, Krishna and Vidura. Taking with them the daughter of Drupada, Krishna and the illustrious Kunti, journeyed in pleasure towards the city of Hastinapur.

12. The king, Dhritarashtra, learning that those heroes (the Pandavas) had arrived, sent out the Kurus to receive them.

13. O descendant of Bharata, Vikarna, the great bowmen Chitrasena, the foremost of bowmen Drona and the son of Gautama Kripa (went out to receive them).

14-16. Surrounded by those (illustrious men), those mighty heroes (the Pandavas), their splendour (many times) increased, slowly entered the city of Hastinapur. The city became radiant with the curious sight-seers of the city. Those foremost of men, the dispelled of grief and sorrow. The Pandavas, dear to the hearts of the people, heard as they proceeded, various exclamations which the citizens, ever desirous of obeying the wishes of those princes, loudly uttered.

17. They exclaimed, "Here return that best of men (Yudhishtira), learned in the precepts of virtue. He always protects us as if we are his nearest relatives.

18. It seems as if the great king Pandu, ever beloved of his subjects, returns to-day from the forest to do what is agreeable to us.

19. What good is not done to us today when the heroic sons of Kunti returns to our city?

20-21. If we have ever given away in charity, if we have ever poured libations of ghee on the (sacrificial) fire, if we have any ascetic merit, let the Pandavas live in our city for one hundred years." They (the Pandavas) worshipped the feet of Dhritarashtra, as also those of Bhishma and also the feet of every body else that deserved the honour.

22. They inquired after the welfare of all the citizens. They then entered the palace assigned to them at the command of Dhritarashtra.

23. When those illustrious and greatly strong heroes had taken rest for some time, they were summoned by the king Dhritarashtra and the son of Shantanu (Bhishma.)

Dhritarashtra said :

24. O sun of Kunti, (Yudhishtira), listen with your brothers to what I say. Go to Khandavaprastha, so that no difference may arise again.

25. If you live there, none will be able to injure you. Taking half of the kingdom, live at Khandavaprastha protected by Partha (Arjuna), as the celestials are by the wielder of the thunder (Indra).

Vaishampayana said :

26-28. Agreeing to what the king said, those best of men worshipped the kings and started for that fearful forest. Receiving half of the kingdom, the Pandavas entered the Khandavaprastha, Krishna being at the head of the procession. Thereafter, the infallible Pandavas accompanied by Krishna, and by going to that place made it as glorious as heaven.

29. Those great car-warriors, selecting with the assistance of Dvaipayana a sacred and auspicious place, performed the propitiatory ceremonies and measured out a piece of land to found a city.

30-31. It was surrounded by a moat as wide as the sea and by wall rising high up to the sky. It was as white as the white clouds or the rays of the moon. Those foremost of cities looked resplendent like the city of Bhogavati of the Nagas.

32-34. It was adorned with mansions having windows like the out-stretched wings of Garuda.

It was protected with gates looking like the clouds and they were as high as the Mandara mountain; the weapons of the enemy could not make any impression on them. They were almost covered with darts and other missiles like the double tongued snakes. The turrets were filled with armed men and the walls were lined with warriors. It was well-stocked with various weapons of attack; there were thousands of sharp hooks and Shataghanis (a sort of weapon) and numerous other machines; there were also many iron wheels planted on them. With these were adorned that best of cities.

35-36. The streets were all wide and excellently laid out. Adorned with innumerable white mansions, the city looked like Amaravati (the celestials city); it looked like a mass clouds charged with lightings. It came to be called Indraprastha.

37. In a delightful and auspicious place stood the palace of those descendants of Kuru (the Pandavas). It was full of every kind of wealth like the palace of the (celestials) treasurer (Kubera) himself.

38-39. O king, there came with the desire of living (in that city) numerous Brahmanas learned in all the Vedas and conversant with every language. There came also from every direction numerous merchants with the desire of earning wealth.

40-42. There also came with the desire of living (in that city) numerous men well-skilled in all arts. Around the city were laid out many charming gardens with Amras, Amratakas, Kadambas, Ashokas, Champakas, Pun-nagas, Nagas, Lakuchas, Panasas, Salas, Talas, Tamalas, Bakulas and Ketakas. They were all beautiful and blossoming; they bent down with the weight of their fruits.

43-44. The Amlokas, Lodhras, blossoming Ankolas, Jambus, Patalas, Kubjakas, Atimuktakas, Karaviras, Parijatas and various other trees were there. All adorned with flowers and fruits and thronged with birds of various kinds.

45-48. These verdant groves were resounded with the notes of the maddened peacocks and Kokilas. There were various pleasure houses bright as mirrors and innumerable bowers of creepers, charming artificial hillocks, many lakes full to the brim with crystal water and delightful

tanks fragrant with lotuses and lilies and adorned with swans, ducks and Chakravakas. There were many tanks overgrown with fine aquatic plants and various large and beautiful pounds.

49. O great king, the joy of the Pandavas increased from day to day in consequence of their residence in that large kingdom which was inhabited by pious men.

50. Thus in consequence of the virtuous conduct of Bhishma and the king (Dhritarashtra) the Pandavas became the dwellers of Khandava-prastha.

51. Adorned with those excellent and great bow-men, each like an Indra himself, that best of cities looked like Bhogavati with the Nagas.

52. O king, having settled the Pandavas there, the heroic Krishna, on obtaining their leave, came back with Rama to Dvaravati.

CHAPTER 208

(VIDURAGAMANA-RAJYALAMBHA PARVA)- Continued

Colloquy of Yudhishtira and Narada

Janamejaya said :

1-2. O ascetic, what did those illustrious men, the high-souled ones, my grandsires, the Pandavas, do after obtaining the kingdom of Indraprastha? How did their wedded wife Draupadi obey them all?

3. How was it that no dissension arose amongst those illustrious rulers of men, though attached to one wife Krishna?

4. O ascetic Rishi, I desire to hear everything in detail as regards their conduct towards one another after their union with Krishna.

Vaishampayana said :

5. Having obtained their kingdom at the command of Dhritarashtra, those chastisers of foes, the Pandavas, sported with Krishna at Indraprastha.

6. Having obtained the kingdom, the ever truthful greatly effulgent Yudhishtira with his brothers virtuously ruled the kingdom.

7. Having defeated all their foes, the greatly wise and ever devoted to truth and virtue, the sons of Pandu lived there in great happiness.

8. Those of men, seated on costly royal seats, discharged all the duties of government.

9. When (one day) those illustrious heroes were so seated, there came to them the celestials Rishi Narada in course of his travels.

10-11. Yudhishtira gave him his own excellent seat. When the celestials Rishi was seated, the wise Yudhishtira duly offered him the Arghya with his own hands. The Rishi accepted the worship and became very much pleased.

12. Uttering benedictions on him, he (the Rishi) asked him (Yudhishtira) to take his seat. Thus commanded, the king Yudhishtira took his seat.

13. He sent words to Krishna informing her of the arrival of the high-souled (Rishi). Hearing it, Draupadi, after properly purifying herself.

14. Went there where Narada was with the Pandavas. And that lady of virtuous deeds worshipped his feet.

15. Then the daughter of Drupada, being properly covered with her veil, stood before him with joined hands. That virtuous, truthful and excellent Rishi.

16. The illustrious Rishi Narada, after uttering various benedictions on the princess and saying that faultless lady, "Go," sent her away.

17. When Krishna retired, the illustrious Rishi thus spoke to the Pandavas with Yudhishtira at their head.

Narada said :

18. The illustrious princess of Panchala is the wedded wife of all of you establish a rule amongst yourselves so that no dissension may arise amongst you.

19. There were in the days of yore two brothers, celebrated throughout the three worlds by the names of Sunda and Upasunda; they were incapable if being killed by any one else except one by the other.

20. They ruled the same kingdom, lived in the same house, slept on the same bed, sat on the same seat and ate off the same dish, yet they killed each other for the sake of Tilottama.

21. O Yudhishtira, therefore preserve your friendship for one another and do that which may not produce dissension amongst you.

Yudhishtira said :

22. O great Rishi, whose sons were Sunda and Upasunda? How did their dissension arise and why did they kill each other?

23. Whose daughter was the Apsara, the celestials maiden Tilottama? Maddened by whose love they killed each other?

24. O ascetic, O Brahmana, I desire to hear all this in detail as it happened. Our curiosity has become very great.

CHAPTER 209

**(VIDURAGAMANA-RAJYALAMBHA
PARVA)- Continued**

History of Sunda and Upasunda

Narada said :

1. O son of Pritha, Yudhishtira, listen to it with your brothers, as I narrate this old story exactly as every thing happened.

2. In the days of yore there was a Danava chief, named Nikumbha, who was energetic and strong and who was born in the race of Hiranyakashipu.

3. Two sons were born to him, named Sunda and Upasunda, both of them being chiefs of the Danavas and both of them being very energetic and powerful, very fearful and wicked-minded.

4. Those two Danavas were both of the same resolution and always engaged in performing the same work and in achieving the same end. They were ever the same to each other in weal and in woe.

5. Each speaking and doing what was agreeable to each other, the brothers never ate unless they were together and never went anywhere unless together.

6. Of exactly the same dispositions and habits, they seemed to be one individual divided into two parts. Possessing great energy and the same resolution in every thing, the brothers thus gradually grew up.

7. Always entertaining the same purpose and ever desiring of subjugating the three worlds, the brothers went after due initiation to the mountains of Vindhya; and going there, they performed served penances.

8. Exhausted with hunger and thirst with matted locks on their heads and attired in barks of

trees. They performed penances for a very long time till at last they received sufficient ascetic merits.

9. Besmearing themselves with dirts from head to foot, living on air alone and standing on the toes of their own legs, they poured into fire pieces of flesh from their own body. With arms upraised and fixed eyes, they observed their vows for a long period.

10. (During the course of their ascetic penances), a wonderful incident happened. The Vindhya mountain, heated by their ascetic penance for many long years, began to emit vapours from every part of its body.

11. Thereupon, seeing their severe penances the celestials were alarmed. The celestials threw many obstacles for impeding their asceticism.

12. They again and again tempted them with gems and jewels and the most handsome maidens. But those two (brothers), firmly engaged in asceticism, did not break their vows.

13-15. Then the celestials displayed Maya (delusion) before those (two) illustrious Rishis. It appeared to them as if their sisters, mothers, wives and other relatives, with dishevelled hair, ornaments and robes, were running towards them in terror, pursued and struck down by a Rakshasas who had a lance in his hands. It appeared as if they were all crying, "O save us! O save us." But even this could not break the vows of those two great vow-observing Rishis.

16. When all this did not produce any impression on any of the two (Rishis), then the women and all the other apparitions vanished (into space).

17. Thereupon the Grandsire (Brahma) himself came to those two heroes and the Lord who seeks the welfare of all, asked them to solicit the boon they desired.

18-20. Then try two greatly powerful brothers, Sunda and Upasunda, rose from their seat on seeing the Grandsire and they stood before him with joined hands. They both together spoke thus to that celestials Lord, "O Grandsire, if you are pleased with our worship. And, O lord, if you are propitious to us, let us then possess the knowledge of all weapons and of all powers of

Maya (delusion); let us possess great strength and assume any form at will; let us be immortal.

Brahma said :

21. Except being immortal, you two will be all that you desire. Ask for some death by which you may be equal to the immortals.

22. As you have performed these severe penances from the desire of sovereignty alone, I cannot bestow on you the boon of immortality.

23. You have undergone your ascetic penances for the subjugation of the three worlds; O chiefs of the Danavas, it is for this I cannot grant you what you desire.

Sunda and Upasunda said :

24. O Grandsire, let us then have no fear from any created thing, mobile or immobile in the three worlds, except only from each other.

The Grandsire said :

25. I greet you what you have asked, said and desired. Your death is fixed according to your own desire.

Narada said :

26. Having granted them this boon, the Grandsire made them desist from their asceticism; and he then went away to the region of Brahma.

27. Having received those boons, those two brothers, the chiefs of Danavas, became non-slayable by any creature in the universe. They then returned to their own home.

28. Seeing those intelligent beings successful in their desire and crowned with success as regards the boon, their friends and relatives became exceedingly glad.

30. They then cut off their matted locks and wore coronets on their heads. They adorned and attired themselves in costly ornaments and handsome robes. They made the moon to rise untimely and it all times; and all their friends and relatives were always enjoy.

31. "Eat," "Feed," "Give," "Make merry," "Sing," "Drink," such sounds were heard in every house (in their city).

32. Here and there arose loud uproars of merriment, mixed with the clapping of hands which filled the city of those two Danavas.

33. The Danavas, capable of assuming any form at will, engaged themselves in every kind of amusements and sports. They scarcely noticed that time was passing away. They regarded a whole year as if it was but a day.

CHAPTER 210

(VIDURAGAMANA-RAJYALAMBHA PARVA)- Continued

History of Sunda and Upasunda

Narada said :

1. As soon as the festivals came to an end, they (Sunda and Upasunda), being desirous of the sovereignty of the three worlds, took counsel and commanded their forces to be arranged.

2. Having obtained the consent of their friends and relatives, of the elder, of the Danava race and of their ministers and having performed the preliminary rites of departure, they started on the night when the constellation Magha was on the ascendant.

3-4. A large army of the Danavas clad in mails and armed with clubs, axes, lances and maces, went with them. The Charanas chanted auspicious panegyrics indicative of their future victory; and they sat out on their expedition with joyous hearts.

5. Furious in war and capable of going everywhere at will, the two Danavas rose to the sky and went to the region of the celestials.

6. Learning that they were coming and knowing also what boons they had obtained from the Supreme Lord, the celestials left heaven and sought refuge in the region of Brahma.

7. The greatly powerful (Danava) brothers subjugated the region of Indra and defeated various tribes of Yakshas and Rakshasas. They then returned.

8. The two great car-warriors then subjugated the Nagas of the nether regions, then the inmates of the ocean and then all the Mleccha races.

9-10. Being desirous of subjugating the whole earth, those two greatly irresistible heroes, summoning their soldiers, spoke these cruel words, "The royal sages with the help of the

Brahmanas increase the strength and prosperity of the celestials by pouring libations on the fire and offering other foods in grand sacrifices.

11. "Engaged in such works, they are the enemies of the Asuras. Therefore, the duty of all of us is to muster together and exterminate them."

12. Thus ordering them all on the eastern shore of the great ocean and forming such a cruel resolution, the Asura brothers started in all directions.

13. The two heroes immediately killed those that were performing sacrifices and the Brahmanas that were assisting in those sacrifices. Killing them all, they started for another place.

14. Their soldiers threw into the water the sacrificial fires that were in the hermitages of Rishis who had controlled their souls.

15. The curses uttered by the high-souled ascetics in anger became futile on account of the boons granted to them (by Brahma); but they did not in any way affect them.

16. When the Brahmanas saw that their curses make no impressions on them like arrows shot at stones, they fled in all directions, forsaking their rites and vows.

17. Even those, that were crowned with ascetic success in the world and that were self-controlled and wholly engrossed in meditation of the Deity, fled in their fear as snakes at the approach of the son of Vinata (Garuda).

18. All the sacred hermitages were trodden down and broken; and their contents were scattered all over the ground. The universe became empty, as if every thing was destroyed at a Dissolution.

19. O king, when all the Rishis had disappeared, the two great Asuras resolved upon their destruction and assumed various forms.

20. They assumed the forms of maddened elephants with temples rent (from excess of juice) and they slaughtered the Rishis hidden in mountain caves.

21. Sometimes they became lions, sometimes tigers and sometime, they disappeared. By assuming such forms, they killed the Rishis wherever they saw them.

22. Sacrifice and study ceased; kings and Brahmanas were exterminated. The earth became destitute of festivals and sacrifices.

23. The people cried, "Alas! Alas!" and all buying and selling were stopped. The works of the celestials ceased and sacred ceremonies and marriages discontinued.

24. Agriculture was neglected and cattle were not tended; both cities and hermitages became desolate. The earth, being covered with bones and skeletons, looked fearful.

25. The ceremonies in honour of the Pitris, the sacred sound of Vashata (Vedas) and all auspicious rites ceased. The universe looked frightful to behold.

26. The moon, the sun, the planets, the stars, the constellations and the dwellers of heaven, became exceedingly sorry on seeing these works of Sunda and Upasunda.

27. Thus subjugating all the points of heaven by cruel acts, the Danavas lived at Kurukshetra having not a single rival (in all the earth).

CHAPTER 211

(VIDURAGAMANA-RAJYALAMBHA PARVA)- Continued

Creation of Tilottama

Narada said :

1. Thereupon the tranquil and self-restrained celestials Rishi, Siddhas and the Paramhansas, became exceedingly sorry on seeing that great massacre.

2. Being moved by compassion, they with their passions, senses and souls under complete control, went to the abode of the Grandsire.

3. They then saw the Grandsire seated with the celestials, surrounded by the Siddhas and the Brahmarshis.

4-10. There was the Deity Mahadeva (Shiva), there was Agni with Vayu. There were Chandra, Aditya, Indra and the Rishis devoted to the contemplation of the Supreme. (There were) the Vaikhanasas, the Balkhilyas, the Vanaprashtas, the Marichipas, the Ajanma, the Avimudas and many other greatly effulgent ascetics. All the Rishis came to the Grandsire and those great Rishis all approached him with sorrowful hearts.

They represented to him all the acts of Sunda and Upasunda. The celestials and the great Rishis told the Grandsire of the universe in details what they had done and how and in what order they had done it. They all pressed the matter to the Grandsire and the Grandsire, having heard what they said, reflected for a moment and settled what ought to be done. Resolving to kill them, he summoned Vishvakarma.

11. Seeing Vishvakarma, the Grandsire commanded him saying, "O great ascetic, create a damsel who will be captivating to all hearts?"

12. Bowing down to the Grandsire and receiving his command with reverence, he created a celestials damsel after good deal of thought.

13. Vishvavita (Vishvakarma) first collected whatever handsome there was in mobile or immobile things in the three worlds.

14. He placed millions of gems on the body of the damsel. The celestials beauty that he created was a mass of gems and jewels.

15. She was created by Vishvakarma with good deal of care. She became matchless in beauty amongst the women of the three worlds.

16. There was not the minutest part of her body which by its wealth of beauty did not rivet the gaze of the beholder directed towards it.

17. She was like Lakshmi himself; and that extraordinarily beautiful damsel captivated the eyes and hearts of all creatures.

18. Because she was created with the portions of every gem in every minute portion, the Grandsire gave her the name of Tilottama.

19. She bowed down to Brahma and spoke to him with joined hands, "O lord of creatures, what task am I to accomplish and for what purpose am I created?"

The Grandsire said :

20. O Tilottama, go to the Asuras, Sunda and Upasunda. O amiable girl, tempt them with your desirable beauty.

21. Act in such a way that as soon as they saw you they may quarrel with each other in consequence of your wealth of beauty.

22. She promised to do it; and bowing down to the Grandsire, she walked round the celestials assembly.

23. The illustrious Deity (Brahma) was then sitting facing eastwards; Mahadeva (Shiva) also was sitting facing eastwards; all the other celestials with their faces northwards and the Rishis with their faces towards all directions.

24. When she was walking round the assembly, Indra and the illustrious Sthanu (Shiva) alone succeeded in preserving their tranquility of mind.

25. Because he (Shiva) was very much desirous of seeing her, therefore when she came at his side, another face came out on the southern side of his body with eyes like full-blossomed lotuses.

26-27. When she came behind him, another face appeared on his western side; and when she came on the northern side, a fourth face appeared on his northern side. Indra also came to have one thousand eyes before, behind and on his flanks, each large and reddish.

28. Thus in days of yore, Sthanu (Shiva) the great Deity, came to have four faces and the slayer of Vala (Indra) one thousand eyes.

29. All the celestials and the Rishis turned their faces to that direction where Tilottama went in her walking round the assembly.

30. Except those of the Deity, the divine Grandsire, the eyes of all those illustrious beings fell on her body.

31. When that great beauty went away, the celestials and the great Rishis regarded the task already accomplished.

32. After Tilottama had departed, the First Cause of the creation (Brahma) sent away all the celestials and the Rishis.

CHAPTER 212

(VIDURAGAMANA-RAJYALAMBHA PARVA)- Continued

History Sunda and Upasunda

Narada said :

1. Subjugating the whole earth, the two Danavas became unrivalled; and when they had brought the three worlds under their sway, they then considered themselves free from fatigue and regarded that their works were done.

2. Having taken all the wealth of the Devas, the Gandharvas, the Yakshas, the Nagas, the Rakshasas, the kings, they become exceedingly happy.

3. When they saw they had no rival, like the immortals they gave up all labour and exertion and they passed their time in pleasures and merriments.

4. They derived great pleasure in women, in garlands, in perfumes, in viands, in drinks and in various other article of enjoyments.

5. Like the immortals they roamed in profuse pleasure and amusement in houses, in woods, in gardens, in forests and on hills, nay wherever they liked.

6. Thereupon one day they went to sport to a table-land of the Vindhya mountain, on perfectly level and stony ground, overgrown with Sala trees blossomed with flowers.

7. After every object of desire of the most agreeable kind had been brought, they (Sunda and Upasunda) sat on an excellent seat in happiness and joy with many handsome women (around them).

8. Wishing to please those two (heroes), those damsels danced in accompaniment with music and sang many songs in praise of the mighty brothers.

9. Thereupon Tilottama, attired in a single red silk cloth and thereby exposing all her charms, came there gathering flowers in the forest.

10. Gathering Karnikaras that grew along the banks of the river, she slowly came to the place where those two great heroes were.

11. They were intoxicated with a large quantity of liquor and their eyes had grown red. As soon as they saw that most beautiful damsel, they were filled with desire.

12. Leaving their seat, they immediately went to the place where she was. Both being full of desire, both sought her favours.

13. Sunda caught that beauty of fair eyebrows by her right hand and Upasunda caught hold of the left hand of Tilottama.

14. Intoxicated with the boons that they had obtained, with their physical strength, with the

wealth and gems they had amassed and with the wine they had drunk.

15. Intoxicated with all this and maddened with desire, each of them contracted his eyebrows in anger; and they then spoke thus to each other.

16. Sunda said, "She is my wife and your superior." Upasunda said, "She is my wife and your sister-in-law."

17. They each exclaimed, "She is mine, not yours." Maddened by her beauty, they lost all love and friendship (that they bore for each other).

18. For her sake they went for their, maces and deprived of their reason by desire, they took of their fearful clubs.

19. (Crying), "I was the first," (in taking her hand), they attacked each other. Struck by those fearful clubs, both of them fell on the ground.

20-22. Their bodies being covered with blood they looked like two suns loosened from the sky. The women and the others that were present all fled away trembling in grief and fear; and took refuge in the nether regions. Thereupon the pure souled Grandsire with the celestials and great Rishis came there and applauded Tilottama. The illustrious Grandsire cheered her by granting boons. Before she spoke, the Grandsire thus spoke in cheerfulness,

23-24. "O beautiful damsel, you shall roam in the region of the suns. Your splendour will be so great that none will ever be able to look at you." Having granted this boon to her, the Grandsire of all creatures, the Supreme lord, placed Indra over the region of Indra and went away to the region of Brahma.

25-27. Thus those two Asuras, ever united and inspired with the same purpose, killed each other in anger for the sake of Tilottama. O best of the Bharata race, therefore, from affection for you all, I tell you that if you wish to do anything agreeable to me, make some such arrangement as you may not quarrel with one another for the sake of Draupadi.

Vaishampayana said :

28-30. O king having been thus addressed by the high-souled great Rishi Narada, they (the

Pandavas) consulted with one another and established a rule in the presence of the celestials Rishi of immeasurable energy that when one of them would be with Draupadi, any of the other four, who would see that one, must go to the forest for twelve years to lead the life of a Brahmachari. After the virtuous Pandavas had established this rule among themselves, the great Rishi Narada, being pleased with them, went to the place he wished (to go).

31. O descendant of Bharata, thus requested by Narada, they (the Pandavas) made in the days of yore a rule amongst themselves with respect to their common wife. It was, therefore, that no dispute ever arose amongst them.

CHAPTER 213

(ARJUNVANVASA PARVA)

Departure of Arjuna, for the forest

Vaishampayana said :

1. Having made that rule (amongst themselves), the Pandavas continued to live there (at Khandhavaprastha). They brought under their sway many kings by their prowess of arms.

2. Krishna (Draupadi) became obedient to all the five sons of Pritha, those five best men of immeasurable energy.

3. She became exceedingly happy in her five heroic husbands as the Sarasvati in elephants; and they (the Pandavas) also were exceedingly happy in her.

4. In consequence of the illustrious Pandavas being virtuous, all the Kurus, being free from sin and becoming very happy, grew in prosperity.

5. O king, O best of monarchs, many days after (it so happened) that a robber stole some kine of a certain Brahmanas.

6. When his wealth (kine) was thus stolen, the Brahmana lost his senses in anger; and coming to Khandavaprastha, he thus reproved the Pandavas.

The Brahmana said :

7. O Pandavas, despicable and wicked wretches are robbing away my kine in your dominion. Pursue the robbers.

8. Alas! the sacrificial ghee of a peaceful Brahmana is being carried away by crows. Alas,

the wretched jackal is invading the empty cave of a lion!

9. A king, who takes the sixth part of the produce, but does not protect his subjects, is called by all men as the most sinful in all the worlds.

10. The wealth of a Brahmana is being taken away by thieves; virtue is going to be destroyed. Take me up by the hand, for I am in great grief.

Vaishampayana said :

11. Thus were the Pandavas reproved by the Brahmana weeping in bitter grief. The son of Kunti, Dhananjaya (Arjuna) heard his (weeping) words.

12-13. As soon as he heard it, the mighty-armed hero told the Brahmana, "Don't fear". But in the room where the arms of the illustrious Pandavas were, Dharmaraja Yudhishtira was then sitting with Krishna (Draupadi). The Pandavas (Arjuna) was, therefore, unable to enter the room or to go (with the Brahmana).

14. Being repeatedly urged by the weeping words of the Brahmana, the son of Kunti (Arjuna) pondered in sorrow.

Arjuna said :

15. "Alas, this ascetic Brahmana's wealth is being rubbed! It is certainly my duty to dry up his tears.

16. If I do not protect him who is weeping at our gate, the king (Yudhishtira) will be touched by sin for my indifference.

17. Our own irreligiousness will also be talked all over the kingdom and we shall certainly incur a great sin.

18. There is no doubt that if I enter (the room) disregarding the king, I shall not truthfully behave towards that enemiless monarch.

19-20. If I enter (the room) where the king is, an exile in the forest will be my lot. But I must overlook every thing. I do not care if I am to incur sin by disregarding the king. I care not if I am to go to the forest and die there. Virtue is superior to body and it lasts after the body perishes.

21. O king, having resolved this, the son of Kunti Dhananjaya (Arjuna) entered the room and talked with the king (Yudhishtira).

22-23. Bringing the bow, he cheerfully told the Brahmana, O Brahmana, come soon, so that those wretched thieves may not go far off. I shall accompany you and restore to you your wealth that has fallen into the hands of the robbers."

24. He then went away, armed with bow-cased in mail, riding on the chariot and holding the standard. Piercing those thieves with arrows, he took back that wealth (kine).

25-26. Thus helping the Brahmana by returning to him his kine and winning great renown, the Pandava. The heroic Savyasachi Dhananjaya returned to the city. He then bowed to all the elders and was in return congratulated by them all.

27. He then said to Dharmaraja (Yudhishtira), "O Lord, give me permission to observe the vow. The rule that was established by us has been violated by me on my seeing you.

28-30. I shall go into exile to the forest, for we made this rule." Suddenly hearing those most painful words uttered (by Arjuna), Yudhishtira, was afflicted with grief and sad in an agitated voice, "Why?" Then Yudhishtira thus spoke in grief to his vow-observing brother Gudakesha (curly haired) Dhananjaya (Arjuna), "O sinless one, if I am an authority worthy of regard, listen to what I say -

31. O hero, I know full well why you entered the room and did what you thought would be disagreeable to me. But I have not felt any displeasure for it.

32. The younger brother may enter the room in which his elder brother sits with his wife. There is no fault to be found in this. If the elder brother enters the room where his younger brother is with his wife, then he acts against the rules of propriety.

33. O mighty-armed hero, therefore, desist from your purpose. Do what I say. Your virtue has suffered no diminution and you have not also shown any disregard towards me.

Arjuna said :

34. I have heard from you that the virtue should not be practiced by quibbling. I shall not waver from truth. Truth is my weapon.

Vaishampayana said :

35. Having obtained the king's permission, he made preparations to live in the forest. He went away to dwell in the forest for twelve years.

CHAPTER 214

(ARJUNA VANAVASA PARVA)

Meeting with Ulupi

Vaishampayana said :

1. When that mighty-armed hero, the spreader of the fame of the Kuru race, went away, the Veda-knowing Brahmanas followed him.

2-3. Followed by the Veda and Vedanga knowing Brahmanas, ever devoted in the contemplation of the Supreme spirit by persons skilled in music, by ascetics devoted to the Deity, by Pauranika Sutas (men learned in the Puranas), by Kathakas (the reciters of sacred stories), by celebrate, by dwellers of forests, by Brahmanas who recited sweetly the celestials histories.

4. And by many other sweet-speeched men. With those men, the son of Pandu (Arjuna) travelled over the country like Indra followed by the Marutas.

5-6. O descendant of Bharata, that best of men (Arjuna) saw many charming and picturesque forests, lakes, rivers, seas and countries and many sacred pilgrimages. Coming to the source of the Ganges, the lord (Arjuna) thought of dwelling there.

7. O Janamejaya, listen to the wonderful feat which that foremost of the Pandavas, the high-souled hero, performed.

8. O descendant of Bharata, when the son of Kunti (Arjuna) and the Brahmanas lived there the latter performed many Agnihotras (fire sacrifices).

9-10. O King, in consequence of those learned, vow-observing, undeviatingly righteous Brahmanas' daily establishing and kindling fires for their sacrifices on the banks of that sacred river and pouring libations of ghee into it and worshipping it with flowers that region from which the Ganges flowed became exceedingly beautiful.

11. One day that best of the Pandavas, the son of Kunti (Arjuna), in order to perform his

ablutions, went to the Ganges which flowed in the midst of the Brahmanas.

12-13. O king, performing his ablutions and offering water to the grandsires, as he was getting out of the water with the desire of performing his sacrificial rites before the fire. O great king the mighty-armed hero was dragged into water by the daughter of the Naga king, named Ulupi, maddened with desire.

14-15. He saw a fire there in the house of the Naga, named Kaurava and the son of Kunti, Dhananjaya, performed his sacrificial rites with devotion before that fire. Agni was much pleased to see the fearlessness with which he poured the libations.

16. Having performed the sacrificial rites for the fire, the son of Kunti (Arjuna) spoke thus smilingly to the daughter of the Naga king.

Arjuna said :

17. O handsome maiden, O timid girl, what a bold act have performed! O blessed damsel, where is this beautiful region situated? Who are you and whose daughter are you?

Ulupi said :

18. O king there is a Naga, named Kaurava, born in the race of Airavata. I am his daughter, I am the Naga maiden, named Ulupi.

19. O best of men, seeing you descend into the river in order to perform your ablutions, I was deprived of my senses by the god of love.

20. O descendant of Kuru, I am still unmarried. O sinless, afflicted as I am by the god of love, gratify me to-day by giving yourself up to me.

Arjuna said :

21. O amiable girl, commanded by Dharmaraja (Yudhishtira), I am observing Brahmacharya for twelve years. I am not in my sway.

22. O aquatic lady desirous of doing what is agreeable to you. I have never before spoken an untruth in my life.

23. Therefore, tell me, O snake-lady, how I may act so that while doing your pleasure, I may not be guilty of any untruth or sin.

Ulupi said :

24. O son of Pandu, I know why you are

roaming over the world and why you observe Brahmacharya at the command of your elder (brother).

25. This was the rule which all of you made amongst you for having Draupadi as your common wife, that he who would by ignorance enter the room in which one of you would be with her, he must adopt Brahmacharya for twelve years.

26-27. The exile of any you, therefore, is only for the sake of Draupadi. You are but observing that vow, Your virtue cannot suffer any diminution. O large-eyed hero, it is your duty to relieve the distressed.

28-29. Your virtue cannot suffer any diminution by relieving me. O Arjuna, if your virtue (really) suffer a small diminution, you will acquire great merit by relieving me. O Partha, I am your adorer O lord accept me. This is the opinion of the wise.

30. If you do not accept me know that I will destroy myself. O mighty-armed hero, earn great merit by saving my life.

31. O best of men I solicit protection. O son of Kunti, you always protect the distressed and the helpless. Weeping in sorry I solicit your protection.

32. Being filled with desire, I woo you. Therefore, do what is agreeable to me. You should gratify my wish by giving up yourself to me.

Vaishampayana said :

33. Thus addressed by the daughter of the Naga king, the son of Kunti, making virtue his motive, did everything as she desired.

34. The powerful hero passed the night in the mansion of the Naga and rose with the of the sun. From the mansion of Kaurava,

35. He came with her (Ulupi) back to the region from which the Ganges flowed to the plains, Taking his leave, the chaste Ulupi returned to her own abode.

36. O descendant of Bharata, she gave a boon (to Arjuna) making him invincible in water. (She said) "Every aquatic creature will certainly be vanquished by you."

CHAPTER 215

(ARJUNA VANA VASA PARVA)

Marriage with Chitrangada

Vaishampayana said :

1. O descendant of Bharata, the son of the wielder of thunder (Indra), having narrated everything to the Brahmanas, started for the side of the Himalayas.

2. Arriving first at Agastya Vata, the son of Kunti, then went to the Vasishta's hill. On the peak of Bhṛigu hill he performed his ablutions.

3. O descendant of Bharata, the best of the Kurus gave away to many Brahmanas thousands of king and houses.

4. That best of them bathed at the pilgrimage, named, Hiranyabindu and then that best of Pandavas went to many other sacred places.

5. O best of Bharata race, that best of men accompanied by the Brahmanas then descended (from those hills) and the countries situated in that direction.

6-8. The best of the Kurus saw the pilgrimages one after the other. O descendant of Bharata, he saw the river Utpalasa in the forest of Naimisha: (he saw) the Nanda, the Upananda, the famous Kaushika, the great rivers Gaya and Ganga and other Tirthas and hermitages where he purified himself and gave away to the Brahmanas (many) kine.

9. Whatever Tirthas and other holy places were in Anga, Vanga and Kalinga, he went to all of them.

10. O descendant of Bharata, seeing them all and performing many ceremonies and giving away much wealth, he went to the gate of the kingdom of Kalinga where the Brahmanas, who were following him, bade the son of Kunti farewell and desisted from following him any further.

11. Having obtained their leave, the son of Kunti, the brave Dhananjaya, accompanied by only a few attendants, went there where he was.

12. Crossing (the country of) the Kalingas and seeing on his way many countries, holy places and charming mansions, that lord preceded on.

13. Seeing the Mahendra mountain adorned with the ascetics and going slowly along the sea-shores, he went to Manipur.

14. O king seeing all Tirthas and other holy places, the mighty-armed hero went.

15. To the king of Manipur, the virtuous Chitravahana, who had a beautiful daughter named Chitrangada.

16. He saw her in capital roaming at pleasure. Seeing the handsome of Chitravahana, he was filled with desire.

17. Going to the king, he told him what he desired, saying, "O king, give your daughter to son of an illustrious Kshatriya.

18. Having heard this, the king said "Whose son are you and what is your name?" He (Arjuna) replied, "I am the Pandava, the son of Kunti, Dhananjaya".

19. The king then spoke thus in sweet accents, "There was born a king in our race named Prabhanjana.

20-21. He was childless. In order to get a child he performed excellent penances. By his severe austerities, the god of gods, the wielder of Pinaka (Shiva). The supreme lord the god of gods and the husband of Uma, O Partha, was gratified. The illustrious Deity gave him the boon that only one child would be born in our race (in succession).

22-23. Thence only one child is born to every successive descendant of race. All my ancestors had each a male child. But I have only a daughter to perpetuate my race. O best of men, I always consider her as my son.

24-25. O best of the Bharata race, I have made her a Putrika (heir). O descendant of Bharata, the one son that will be born to her will be the perpetuator of my race. That son will be the dower in this marriage. O Pandava, you can take her if you like on this condition.

26. Promising to be accepted that maiden and the son of Kunti lived in that city for three years.

27. When she gave birth to a son, he (Arjuna) embraced her with affection and taking leave of the king, he set out again in his travels.

CHAPTER 216

(ARJUNA VANAVASA PARVA)-

Rescue of the crocodiles

Vaishampayana said :

1. That best of the Bharata race Arjuna then went to the sacred Tirthas situated on the shores of the south sea, all adorned with the ascetics.

2. There were five Tirthas where also lived many ascetics, but these sacred waters themselves were shunned by the ascetics.

3-4. (They were named) Agastya, Subhadra, the greatly holy Pauloma, Karandhama which yielded the fruit of a horse-sacrifice and the great washer of sins Bharadvaja; these five Tirthas that best men saw.

5-6. The Pandava, the descendant of Kuru (Arjuna), finding them uninhabited and ascertaining that they were shunned by the ascetics, asked with joined hands those pious men that lived near them, "Why these Tirthas are shunned by the Brahmavadis (the utterers of the Vedas)."

The Celestial said :

7. O descendant of Kuru, there dwell (in their waters) five large crocodiles which carry away the ascetics (who go to bathe in them); therefore these Tirthas are shunned by all.

Vaishampayana said :

8. Having heard these words of the ascetics, the mighty armed hero, that best of men, though dissuaded by them, went to see those Tirthas.

9. Then coming to that excellent Tirtha Subhadra, named after a great Rishi, that hero, that chastiser of foes, plunged into it to take a bath.

10. Thereupon a large crocodile under the water seized the leg of that best of men, the son of Kunti Dhananjaya.

11. But the mighty-armed, the son of Kunti, thee foremost of all strong men, seized that aquatic animal and dragged it up to the shore.

12. Dragged up by the illustrious Arjuna, that crocodile became a most handsome women adorned with all ornaments.

13-14. O king, that charming and celestials-like damsel appeared to shine in her own beauty. Thereupon the son of Kunti Dhananjaya, seeing

that wonderful sight, spoke thus in great happiness to that lady, "O beautiful lady, who are you? O lady of the lake, where do you live? Why did you commit such a dreadful sin before?"

Varga said :

15. O mighty-armed hero, I am an Apsara, a sporter in the celestials gardens.

16. O greatly strong one, my name is Varga, I am ever beloved of the celestials treasurer (Kubera). I had four other friends, all handsome and all capable of going everywhere at will.

17. One day accompanied by them, I was going to the abode of the protector of the world; when we were all going, we saw a Brahmana of rigid vows.

18. Who was exceedingly handsome and who was studying the Vedas in solitude. O king, the whole forest was covered with the effulgence of his asceticism.

19. He seemed to have illuminated the whole region like the sun. Seeing his that severe, excellent and wonderful asceticism, we alighted in that region, wishing to disturb his asceticism.

20-21. O descendant of Bharata, myself Saurabhi, Samichi, Budabuda and Lata all came to that Brahmana at the same time. O hero, we sang, we laughed, we tried to tempt the Brahmana in various ways.

22. But he did not set his mind on us even for a moment. O best of the Kshatriyas, his mind, being fixed on the meditation of the pure, the greatly effulgent (Brahmana), did not suffer his heart to waver.

23. Angrily looking at us, he cursed us saying, "Becoming crocodiles, live in water for one hundred years."

CHAPTER 217

(ARJUNA VANAVASA PARVA)-

Continued

Arjuna's Tirtha visiting

Varga said :

1. O best of the Bharata race, we were all greatly distressed. We sought the protection of that ascetic of undeviating vows.

2. (We said), "O Brahmana, intoxicated with beauty and youth and maddened by the god of love, we have acted very improperly, you should pardon us.

3. I was enough death to us that we had at all come here to tempt such an ascetic of controlled soul as you are.

4. The virtuous men consider that women are created as non-slayable, therefore you should not kill us. Grow yourself in virtue.

5. O virtuous man, it is said that a Brahmana has always friendly feelings over all creatures. O Rishi of blessedness, let this saying of the learned be made true.

6. The good man always protects those that seek protection at his hands. We solicit your protection; you should therefore pardon us."

Vaishampayana said :

7. O hero, having been thus addressed, that virtuous-minded Brahmana of good deeds, as effulgent as the sun or the Moon, became propitious to them.

The Brahmana said :

8. The words "hundreds" and "hundred thousands" all indicate eternity. The "hundred" used by me should be understood as a limited period and not as eternity.

9-10. You shall, becoming crocodiles, seize and drag men into water. (After the expiration of one hundred years), a best of men will drag you all from the water to the land. You will then resume your own real forms. I have never spoken an untruth even in jest.

11. From that day all those sacred Tirthas will be known by the name of Nari Tirthas all over the world. All of them will be sacred and sin-cleansing in the eyes of the virtuous and the wise.

Varga said :

12-13. Having saluted that Brahmana with reverence and walked round him, we left that place in great grief; and we all came away thinking (all the while), "Where shall we soon meet with that man who will give us own old forms?"

14. O descendant of Bharata, as we were, thinking, at that very moment we met with the illustrious celestials Rishi Narada.

15. O Partha, seeing that celestials-Rishi of immeasurable effulgence, our hearts were filled with joy. Having saluted him with reverence we stood before him with faces covered with blushes.

16. He asked us the cause of our sorrow and we told him all. Having heard what had happened, he thus spoke to us,

17. "In the low lands on the coast of the southern sea there are five sacred and delightful Tirthas, go there without delay.

18-19. That best of men the pure-souled Pandava Dhananjaya (Arjuna) will certainly deliver you from your this distressful state." O hero, hearing the Rishi's words, all of us came here. O sinless one, I have been really delivered by you to-day.

20. But, those others of my friends are still within the waters of the other lakes. O hero, perform a good work, deliver them all.

Vaishampayana said :

21. O king, thereupon that best of the Pandavas (Arjuna) of great prowess gladly delivered all of them from that curse.

22. O king, rising from the waters, they all regained their old forms and those Apsaras then all looked as they looked before.

23. Making safe those Tirthas and giving them (Apsaras) leave to go away, that lord (Arjuna) went again to Manipur to see Chitrangada once more.

24. He saw there on the throne Babhruvahana, begotten by him (on Chitrangada). Seeing her, O king, the Pandava (Arjuna) said to Chitravahana.

25. O king! kindly accept this Babhruvahana as the subscription of Chitrangada. Thus, I will be free from your debt.

26. Again the son of Pandu told Chitrangada-Dear! May God grant you all happiness. You live here and protect Babhruvahana

27-28. In due course, you shall live extremely happily at our dwelling place Indraprastha. Reaching there, you shall get an opportunity to see my mother Kunti, Yudhishthira,

Bhimsena, my younger brothers Nakula and Sahadeva and other relatives. O innocent lady! you shall be extremely pleased after meeting my all relatives.

29. Always crowned with righteousness and truth, the son of Kunti, Yudhishthira after conquering whole earth will perform Rajsuya sacrifice.

30. At that time, all great kings of earth will arrive there. Your father too will come there with many gems (for gift).

31. For the service of Chitravahana, you should come to attend Rajsuya sacrifice along with them, where I shall meet you. At this time, leave the grief and protect your child.

32. I am leaving on earth only because of Babhruvahana's name. Therefore, you should bring up this child who is spreader of our dynasty.

33. He is the son of Chitravahana by inheritance but in real he is the dearest son of Pandavas, therefore, you may protect him always.

34. O chaste lady! you should not be sad. Thus telling to Chitrangada, Arjuna left for Gokarna tirtha.

35. This pilgrimage is the first place of lord Shiva and gives salvation only by seeing it and, where even a sinful man gets fearless place.

CHAPTER 218

(ARJUNA VANAVASA PARVA)

Arjuna's arrival at Dvarka

Vaishampayana said :

1. The immeasurably powerful (Arjuna) then saw one after the other all the sacred waters and other holy places that were on the shores of the western ocean.

2-4. Seeing them all, he at last came to the Prabhasa. When the invincible Bibhatsa (Arjuna) came to the holy and charming Prabhasa, the slayer of Madhu (Krishna) heard of it. Madhava (Krishna) went there to see his friend, the son of Kunti. Krishna and the Pandava (Arjuna) met together.

5. They embracing each other, enquire after one another's health. Those two friends, who

were none else than the Rishis Nara and Narayana of old, then both sat down together.

6. Then Vasudeva (Krishna) asked Arjuna about his travels, saying, "O son of Pandu, why are you roaming over the earth seeing all the Tirthas?"

7. Thereupon Arjuna narrated to him every thing that had happened. Having heard all, the lord of the Vrishni race (Krishna) said, "This is what is should be."

8. Krishna and the Pandava sported at pleasure for same time at the Prabhasa and they then went to the Raivataka mountain to live there for some time.

9. Before their arrival (at Raivataka), that hill at the command of Krishna, was adorned by many artificers. Much food was also collected there.

10-11. Enjoying every thing that was provided there for him, the Pandava Arjuna sat with Vasudeva (Krishna) to see the performances of the actors and dancers. Having dismissed them all with proper respect, the high-souled Pandavas laid himself down on a well-adorned and excellent bed.

12. When that mighty-armed hero lay on that excellent bed, he described to him (Krishna) the sacred waters, the lakes the mountains, the rivers and the forests that he had seen.

13. O Janamejaya, when he was thus talking as he lay on the celestials-like bed, sleep (slowly) stole on the son of Kunti.

14. He rose in the morning, awakened by the sweet songs and melodious notes of the Vina, by the penegyrics and benedictions on the bards.

15. After he had performed the daily rites, he was accosted with affection by the hero of the Vrishni race (Krishna). Then riding on a golden car he set out for Dvarka.

16. O Janamejaya, Dwarka with its streets, gardens and houses was well adorned to give a grand reception to the son of Kunti.

17. The citizens of Dvarka, in order to see the son of Kunti, eagerly came to the royal (Public) streets in hundreds and thousands.

18. In order to see him hundreds and thousands of women and men of the Vrishni, the Andhaka and the Bhoja races formed into a great crowd.

19. He was respectfully welcomed by all the Bhojas, the Vrishnis and the Andhakas. He in return worship and received their blessings in return.

20. The hero was accorded the most welcome and affectionate reception by all the young men (of the Yadava race). He too again and again embraced those that were of his own age.

21. In the delightful mansion of Krishna, adorned with gems and filled with every article of enjoyment, he passed many nights with Krishna.

CHAPTER 219

(SUBHADRA HARANA PARVA)

Assent of Yudhishtira

Vaishampayana said :

1. O best of kings, a few days after a great festival of the Vrishnis and the Andhakas was held on the Raivataka hill.

2. In that mountain-festival of the Bhoja, the Andhakas and the Vrishnis, the hero gave away much wealth to the thousands of Brahmanas.

3. O king, the region around the hill was adorned with many mansions filled with various gems and they appeared as if they are all Kalpavrikshas (trees giving whatever wanted.)

4. The musicians played in concert all the musical instruments; the dancers danced and the songsters sang.

5. The effulgent youths of the Vrishni race, adorned with ornaments and riding on golden cars, looked handsome everywhere.

6-7. Hundred and thousands of the citizens with their wives and attendants went there, some on foot and some on excellent cars. O descendant of Bharata, there roved the lord Haladhara (Baladeva), intoxicated with wine, accompanied by his wife Revati and followed by many Gandharvas (musicians)

8. There was the powerful king of the Vrishnis, Ugrasena, accompanied by his one thousand wives and followed by the Gandharvas.

9. There were the son of Rohini and ever furious in battle Samba. Intoxicated with drink, adorned with beautiful garlands and attired in costly robes, they sported there like two celestials.

10-12. There were Akrura, Sarana, Gada, Babhru, Viduratha, Nishatha, Charudeshna, Pritha, Vipratha. Satyaka, Satyaki, Bhangakara, Maharava, Haridikya, Uddhava and any mothers whose names are not mentioned. They were each separately accompanied by their wives and followed by the musicians. They all adorned that festival on the Raivataka mountain.

13. When that wonderful festival of great grandeur and delight was continuing, Vasudeva (Krishna) and Partha (Arjuna) went about together.

14. When thus walking about, they saw the beautiful daughter of Vasudeva, Subhadra, adorned with ornaments in the midst of her companions.

15. As soon as Arjuna saw her, he was struck by (the arrow) of the god of love. Seeing that Partha was looking at her with absorbed attention, Krishna.

16. O descendant of Bharata, spoke thus to that best of men (Arjuna) with smiles, "How is it that the mind of one who roams in the forest is thus agitated by desire?"

17. O Partha, she is my sister and also the sister of Sarana. Her name is Subhadra; she is the most beloved daughter of my father. If your mind is set upon her, I shall then speak to my father."

Arjuna said :

18. She is the daughter of Vasudeva and the sister of Vasudeva (Krishna); endowed with so much beauty, whom can she not fascinate?

19. If your this sister, this lady of the Vrishni race, become my wife, then certainly do I win prosperity in everything.

20. O Janardana, tell me by what means I may obtain her. I shall do anything achievable by man (in order to obtain her).

Krishna said :

21. O best of men, Svyaimvara is the marriage form of the Kshatriyas, but, O Partha, that is doubtful, as we do not know her temper and disposition.

22. The men learned in the precepts of religion say that in the case of heroic Kshatriyas,

a forcible taking away of a girl for the purpose of marriage is also praiseworthy.

23. O Arjuna, therefore, carry away this my sister by force, for who know what she may not do in a Svaimvara?

Vaishampayana said :

24-25. Having thus settled everything about what should be done, Krishna and Arjuna sent some swift messengers to Yudhishtira at Indraprastha, informing him of every thing. That mighty-armed son of Pandu (Yudhishtira), as soon as he heard it, gave his assent to it.

CHAPTER 220

(SUBHADRA HARANA)-Continued

Wrath of Baladeva

Vaishampayana said :

1-2. O Janamejaya, having received information of the assent (of Yudhishtira) and learning that the maiden had gone on the Raivataka (hill), Dhananjaya (Arjuna). That best of the Bharata race, obtained the assent of Vasudeva (Krishna) and also settled in consultation with him all that was to be done.

3-5. That best of men (Arjuna), attired in armour and armed with the sword and his figures encased in leather fences, set out as if in a hunting excursion on his (Krishna's) well-built golden car, adorned with rows of small bells and equipped with every kind of weapon. The clatter of its wheels resembled the roars of clouds; its splendour was as that of a blazing fire; it struck terror into the hearts of all foes; and the two horses yoked with it were named Sugriva and Shaivya.

6-7. Subhadra, having worshipped that king of hills, Raivataka and the celestials and having been blessed by all the Brahmanas, and having walked round the hill, was returning towards Dwarka. The son of Kunti, struck by the arrows of the god of love, suddenly rushed towards that faultless featured Subhadra and forcibly took her upon his chariot.

8. Thereupon that best of men, having seized that lady of sweet-smiles, proceeded (in haste) on his golden car towards his own city (Indraprastha).

9. Seeing Subhadra thus forcibly carried away, her armed attendants all ran crying towards the city of Dvarka.

10. Having arrived all together to that (Yadava) court, called Sudharma, they represented to the Sabhapala (the chief officer of the court), all about the prowess of Partha.

11. Having heard this, the Sabhapala blew his golden decked trumpet of loud blare, calling every one to arms.

12. Alarmed by that sound, the Bhojas the Vrishnis and the Andhakas poured in from all directions; even those who were eating and drinking came leaving their food and drink.

13-14. Like blazing fires taking faggots to increase their splendour, those best of men, the great car-warriors of the Vrishni and the Andhaka races, possessing the lustre of the blazing fire, took their seats on thousands of golden thrones, covered with excellent carpets and adorned with gems and corals.

15. When they were all seated like an assembly of celestials, the Sabhapala with his followers narrated all about the conduct of Jishnu (Arjuna).

16. Having heard it, the proud heroes of the Vrishni, with their eyes red with wine, rose up from their seats, being unable to brook the conduct of Partha.

17-18. Some cried, "Yoke our cars", some "Bring our weapons, "some" Bring our costly bows and strong armours," some loudly called their charioteers to yoke their horses adorned with gold to their cars.

19. While their cars, their armours and their standards were being brought, the uproars of those heroes became exceedingly great.

20. Then proud and intoxicated with wine, Baladeva, who was like the Kailasa mountain, adorned with the garlands of wild flowers and attired in blue robes, thus spoke to all.

21. "O senseless men, what are you doing when Janardana (Krishna) is sitting silent? Without knowing what is in his heart, you are vainly roaring in wrath.

22. Let the high-minded (Krishna) speak out what he proposes to do. Accomplish with all alacrity what he desires to do."

23. Having heard these words of Halayudha (Baladeva) which deserved, to be accepted, they all exclaimed, "Excellent," "Excellent." They then became silent.

24. Silence have been restored by the words of the intelligent Baladeva, they again all took their seats in that court.

25. Then the chastiser of foes Rama (Baladeva) thus spoke to Vasudeva (Krishna), "O Janardana, why do you not speak, why are you silently gazing?

26. O Achyuta, it was for your sake that Partha had been welcomed and received with all honour by us. It appears that wretch, that fool, does not deserve our welcome and honour.

27. Is there a man born of a respectable family who will break the very plate after having dined off it?

28. Even if one desires to have such an alliance, who is there who desiring happiness will act so rashly remembering the services he has received?

29. By insulting us and disregarding Keshava (Krishna) he has carried away Subhadra by force wishing to compass his own death.

30. He has placed his foot on my head. O Govinda, how shall I bear it, (shall I not resent it) like a snake trodden by foot?

31. I shall alone to-day make the earth free of all Kauravas. Never shall I put up with this insult offered to us by Arjuna."

32. Thereupon all the Bhojas, Vrishnis and the Andhakas, assembled there approved of every thing that Baladeva said and they roared like the sounds of kettledrum or the clouds.

CHAPTER 221

(HARANA HARANA PARVA)

Birth of Pandu princes

Vaishampayana said :

1. When the powerful Vrishnis all began to speak in this strain, then Vasudeva (Krishna) spoke these words of deep import and true morality.

2. Gudakesha (Arjuna) has not insulted our family by what he has done. There is no doubt he has enhanced our glory.

3. Partha knows that we are never mercenary. The Pandava (Arjuna) also regards a Svyaimvara as doubtful in its results.

4. Who also would approved of accepting a bride in gift as if she were an animal? What man again is there on earth who would sell his offsprings?

5. I think the son of Kunti (Arjuna) saw these faults in all other methods, therefore the Pandava took the maiden away by force according to ordinance.

6. This alliance is very proper. Subhadra is an illustrious girl and so is Partha. Thinking all this, he has taken her away by force.

7. Who is there that would not desire to have Arjuna as a friend? He is born in the race of Bharata and the illustrious Shantanu and he is also the son of the daughter of Kuntibhoja.

8-10. I do not see such a man in all the worlds, even with Indra and the Rudras, who can vanquish him in battle except the three eyed deity Shiva. His car is well known; my steeds are now yoked to it. Partha as a warrior is also well known and his lightness of hand too is well known. Who shall be equal to him? Go cheerfully to Dhananjaya; stop him by conciliation and bring him back. This is my opinion.

11. If Partha goes away to his city (Indraprastha) by defeating us, our fame will be destroyed. But there is no disgrace in conciliation.

12. O king, having heard these words of Vasudeva, they did as he directed.

13. Stopped by them, the lord Arjuna returned to Dvarka and he was then united with Subhadra in marriage.

14. Having worshipped by the Vrishnis, the son of Kunti remained for a year in Dvarka, sporting there at pleasure. The lord (Arjuna) passed the last portion of his excite at Pushkara. When twelve years were thus complete, he came back of Khandavaprastha.

15. He went to Yudhishtira and worshipped him first; he then worshipped the Brahmanas and at last he went to Draupadi.

16. Draupadi, out of jealousy, thus spoke to that descendant of Kuru, Arjuna, "O son of Kunti, go there where the daughter of the Satvata race is.

17-19. A second always relaxes the first one, however strong it might be." Thus Krishna (Draupadi) lamented in various strains and Dhananjaya (Arjuna) comforted her, asking again and again her forgiveness. Coming to Subhadra attired in red silk, Partha sent her (into the inner apartments) dressed in the grab of a cow-herd women. The illustrious lady looked handsome even in that dress.

20. Arriving at that best of houses, that wife of a hero, the best of women, the illustrious Bhadra (Subhadra) of large and radish eyes worshipped Pritha.

21. Out of excessive affection Kunti smelt the head of that maiden of perfectly charming features and she then pronounced infinite blessings upon her.

22. Then that damsel of the face like the full moon, Bhadra, soon went to Draupadi and worshipped her saying, "I am your maid."

23. Krishna hastily rose and embraced the sister of Madhava; and out of affection she then said, "Let you husband be without a rival."

24-26. Bhadra then with a delightful heart said to her, "But it so." O Janamejaya, from that time, those great car-warriors the Pandavas, lived happily and Kunti also became vary happy. Having heard that the best of the Pandavas Arjuna, had reached that excellent city, Indraprastha, the lotus-eyed and pure-souled Keshava (Krishna) came there with Rama (Baladeva),

27. And the other heroes and great car-warriors of the Vrishni and the Andhaka races and his brothers and sons and many other warriors.

28-29. That chastiser of foes, Shauri, came with a large army and there also came that chastiser of foes, that exceedingly liberal, greatly intelligent and illustrious commander-in-chief of the Vrishni heroes, Akrura. (There also came) the greatly illustrious Uddhava.

30. Who was a man of great soul and great intelligence, like a disciple of Brihaspati himself. (There also came) Satyaka and Satyaki and Kritavarmana and Satvata,

31-32. Pradyumna, Samba, Nishatha and Shanku, Chandrasena, the greatly powerful Jhilli, Vipriṭha, the mighty armed Sarana the foremost of all learned men Gada.

33. These and many other Vrishni, Bhojas and Andhakas came to Indraprastha, bringing with them many bridal presents.

34. Hearing that Madhava (Krishna) had come, the king Yudhishtira sent the twins (Nakula and Sahadeva) to receive him.

35. Having been welcomed by them, the Vrishni heroes of great prosperity entered Khandavaprastha which was well-adorned with flags and standards.

36. The street were well-swept and waters; they were adorned with floral wreathes and bunches, sprinkled over with cooling and fragrant Sandal-wood-water.

37. Every part of the town was full of the sweet scent of burning aloes. The whole city was full of happy and healthy people and adorned with traders and merchants.

38-39. That best of men, the mighty-armed Keshava (Krishna) with Rama and many of the Vrishni, Bhoja and Andhaka races entered the town and was worshipped by thousands of citizens and Brahmanas. He then entered the king's palace which was like the palace of Indra himself.

40. Yudhishtira received Rama with all due ceremonies and the king embraced Keshava with both his arms and smelt his head.

41. Being much pleased with the reception, Govinda (Krishna) worshipped him (Yudhishtira) with all humility. He duly worshipped that best of men Bhima.

42. The son of Kunti, Yudhishtira, then welcomed with all due ceremonies all the other chief men of the Vrishni and the Andhaka races.

43. He worshipped some as his superiors, he welcomed others as his equals; he received some with affection and he worshipped others with reverence.

44. Then the illustrious Hrishikesha (Krishna) gave much wealth to the bridegroom's party. He gave to the illustrious Subhadra all the bridal presents given to her by her relatives.

45. (He gave the Pandavas) one thousand golden cars adorned with rows of bells, to each of which were yoked four steeds driven by well-trained charioteers.

46. Ten thousand well complexioned kine, belonging to the country of Mathura and yielding much milk were also presented (to the Pandavas) by Krishna.

47. Being very much pleased, Janardana (Krishna) gave them one thousand moon-like with golden harnesses.

48. (He also gave them) one thousand mules of white colour with black manes, all possessing the speed of wind and all well trained.

49-50. (He gave them also) one thousand of skin perfectly polished, all young and virgin, all well-attired and of excellent complexion, each wearing one hundred pieces of gold round her neck, adorned with all ornaments and well-skilled in saving at bath and at drink and in every kind of service.

51. Janardana (Krishna) also gave them as an excellent dowry of the bride, hundreds of thousands of horses, brought from the country of Balhikas.

52. Janardana gave her (Subhadra) as her dowry ten loads of first class gold, possessing the splendour of fire; some portions of were purified and some portions in original state.

53-56. The wielder of plough his weapon, the lover of heroism, Rama, gave Partha as his nuptial present one thousand elephants with secretions flowing in three streams from the three parts of their bodies, each as large as a mountain., each irresistible in battle, each decked with coverlets. Well adorned with ever-ringing bells and other golden ornaments and each equipped with excellent haudhas on its back. The large number of gems and the large quantity of wealth presented by the Yadavas looked like a sea, of which the cloths and blankets were the foams, the elephants were the alligators and sharks and the flags the floating weeds.

57-58. The sea, thus swelling into large proportions, mingled with the ocean of wealth of the Pandavas. It was filled to the brim to the great sorrow of all their foes. Dharmaraja Yudhishtira accepted all these presents and worshipped all

those great warriors of the Vrishni and Andhaka races.

59. Those illustrious of the Kuru, Vrishni and Andhaka races passed their time all in merriment and in pleasure, as do the virtuous men in heaven (after their death).

60. The Kurus and the Vrishnis sported there with joyous hearts, often shouting and clapping their hands.

61. Thus passing many days in pleasure and worshipped and entertained by the Kurus, the greatly effulgent Vrishni heroes then returned to the city of Dvaravati.

62. The great warriors of the Vrishni and the Andhaka races, placing Rama at their head and carrying with them all those brilliant gems presented to them by the excellent Kuru, set out (for their own city).

63. O descendant of Bharata, the high-souled Vasudeva (Krishna however) remained with Arjuna in the charming city of Indraprastha.

64. That greatly illustrious hero roamed along the banks of Yamuna in search of deer. he sported and hunted with Kiriti (Arjuna), piercing deer and wild boars with his arrows.

65. Then Subhadra, the beloved sister of Krishna, gave birth to an illustrious son, like Pauloma's daughter (Sachi) giving birth to Jayanta (son of Indra).

66. He was of long arms, broad chest and bull-like eyes; that chastiser of foes, that best of men, that hero, the son of Subhadra, was named Abhimanyu.

67. That best of the Bharata race, that chastiser of foes, that son of Arjuna, was called Abhimanyu, because he was fearless and wrathful.

68. That great hero was begotten by Dhananjaya on the maiden of the Satvata race, like fire produced by rubbing in a sacrifice from within the Sami wood.

69. O descendant of Bharata on the birth of this child the powerful son of Kunti, Yudhishthira, gave away to the Brahmanas ten thousand kine and many thousand gold coins.

70. The child became a favourite of Vasudeva from his earliest years and of his father

and uncles. He shone like the moon become and the favourite of all the people.

71. Krishna performed all the usual rites of infancy on his birth. The child began to grow up like the moon in the white fortnight.

72. That chastiser of foes learnt from Arjuna the science of arms with its four branches and ten divisions, both human and celestials; and he also became in the Vedas.

73-74. That powerful boy (Abhimanyu) became equal to his father in counteracting the weapons hurled upon him, in great lightness of hands, in fleetness of motion, forward and backward and in traversing and wheeling. Seeing his son, the son of Subhadra, (so skillful in arms), Dhananjaya became exceedingly happy.

75. He possessed the power of crushing all his enemies-he had every auspicious mark on his body; he was invincible in battle and as broad shouldered as a bull; he had a face like that of a snake,

76. He was as proud as the lion, he was a great powerful as a mad elephant. His voice was like that of the roars of clouds and his face was like that of the full moon.

77. He was equal to Krishna in bravery, in energy, in beauty and in features. Vivatsu (Arjuna) saw his son as if he was Maghavata himself.

78. The auspicious Panchala princess also obtained five heroic, excellent and mountain-sons from the five Pandavas.

79-80. Prativindhya was begotten by Yudhishthira, Sutasoma by Vrikodara, Shrutakarmana by Arjuna, Shatanika by Nakula and Shrutasena by Sahadeva; they were all great car-warriors. The Panchala princess gave birth to these five heroes, as Aditi gave birth to the Adityas.

81. The Brahmanas from their for-knowledge said to Yudhishthira, that because that son of his would be capable of bring like the Vindhya mountains the weapons of the foe, he should be called Prativindhya.

82. Because the child that Draupadi bore to Bhimsena was born after Bhima had performed one thousand Soma sacrifices, he should be called the great bow-man Sutasoma.

83. Because Arjuna's son was born on his return from exile during which he had achieved many celebrated feats, that child came to be called Shrutakarma.

84. Nakula's son was named Shatanika after a royal sage of that name in the illustrious race of Kuru.

85. And because the son, Draupadi bore to Sahadeva, was born under the constellation, called Vahni Daivata, therefore he was called after the commander-in-chief of the celestials army, Shrutasena.

86. The sons of Draupadi were all born each at the interval of year. all of them became renowned and was much attached to one another.

87. O king, all their rites of infancy and childhood according to the ordinance, such as Chudakarana and Upanayana, were duly performed by Dhaumya.

88. After having studied the Vedas, those princes of excellent behaviour and vow learnt from Arjuna the use of all the weapons, both celestials and human.

89. O best of kings, having obtained sons, all of whom were celestials, all of whom possessed broad chests and all whom became great warriors, the Pandavas became exceedingly happy.

CHAPTER 222

(KHANDAVADHA PARVA)

Arrival of Agni

Vaishampayana said :

1. When at the command of the king, Dhritarashtra and the son of Shantanu, (Bhishma), the Pandavas had taken up their abode at Indraprastha, they brought under their sway many other kings and monarchs.

2. As a soul lives happily depending on the body blessed with auspicious marks and pious deeds, so all the subjects lived most happily, depending on Dharmaraja (Yudhishtira).

3. O best of the Bharata race, he (Yudhishtira) served equally Dharma, Artha and Kama, as if each of them was a friend as dear to him as his own soul.

4. It appeared as if the three pursuits, Dharma, Artha and Kama, became personified on

earth; and with them the king shined as the fourth (pursuit).

5. Having obtained him as their king, they obtained a monarch who was devoted to the study of the Vedas, who was a performer of great sacrifices and who was the protector of all good works.

6. (During his reign) Lakshmi became stationary and hearts became devoted to the Supreme Spirit. Virtue itself began to grow all over the world.

7. Surrounded by his four brothers the king looked as resplendent as a great sacrifice depending upon and assisted by the four Vedas.

8. Many learned Brahmanas with Dhaumya at their head, each equal to Brihaspati, waited upon the king, as the celestial wait upon the Lord of creation.

9. On account of the excessive affection of the people, both their hearts and eyes equally took great delight in Dharmaraja (Yudhishtira) who was like a full moon without a stain.

10. The people took delight in him, not only because he was their king, but because they bore for him a great affection. The king also did not was agreeable to them.

11. The sweet-speeched and greatly intelligent son of Pritha (Yudhishtira) never uttered any thing that was improper, or untrue or unbearable or disagreeable.

12. That greatly powerful and best king of the Varata race happily passed his days in seeking the good of every body, as if every one was his own self.

13. (His brothers) the Pandavas brought by their great powers many kings under their sway; they passed their days in happiness, having nothing to disturb their peace.

14. After a few days, Vivatsu (Arjuna) thus spoke to Krishna, "O Krishna, the summer is come, let us go to the Yamuna.

15. O Janardana, O slayer of Madhu, if you like, let us sport their with out friends and then return in the evening.

Krishna said :

16. O son of Kunti, this is also my wish. O Partha, let us sport with our friends in the waters(of the Yamuna).

Vaishampayana said :

17. O descendant of Bharata, having consulted with each other and after receiving Yudhishtira's permission, Partha (Arjuna) and Govinda (Krishna) in company with their friends set out (for the Yamuna).

18-20. And arrived at a charming spot, fitted for the purpose of pleasure, overgrown with numerous tall trees and adorned with high mansions and looking like the city of Indra. O descendant of Bharata, in these houses were collected for the descendants of Vrishni and Pritha (Arjuna and Krishna) numerous well-flavoured and costly viands, drinks and other articles of enjoyments and floral wreathes and various perfumes. The party soon entered the inner apartments (of the house), adorned with many precious gems of pure brilliancy. Entering these apartments, every one of them began to sport at his pleasure.

21. The women with beautiful full hips and rising breasts with handsome eyes and unsteady gait for drink began to sport.

22. Some sported at their pleasure in the woods, some in the waters and some within the houses as directed and commanded by Krishna and Partha (Arjuna).

23. O king, Draupadi and Subhadra, exhilarated with wine, gave away costly robes and ornaments to the women that were sporting there.

24. Some amongst them danced in joy and some began to sing; some laughed and jested and some drank excellent wines.

25. Some obstructed one another's progress, some fought with one another and some again talked with one another in private and some cut jokes at one another.

26. Those woods, filled with the charming music of the flute, guitars and drums, became the scene of prosperity itself.

27. When such was the state of things there, the descendants of Kuru and Dasharha (Krishna and Arjuna) went to a certain charming spot near by.

28. O king, after having gone there, the two illustrious Krishna, the two subjugators of the

hostile cities, (Krishna and Arjuna) sat themselves down on two very costly seats.

29. Partha and Madhava amused themselves there by talking over their past achievements and discoursing on heroism and various other topics.

30. When Vasudeva and Dhananjaya were thus happily sitting together (in that charming spot), like the twin Ashvinis in heaven, a certain Brahmanas came to them.

31. He looked like an old Shala tree, his complexion was like that of heated gold, his beard with bright yellow tinged with green, the height and thickness of his body were in just proportion.

32. He had matted locks, he was attired in rags, he was as effulgent as the morning sun, his eyes were like lotus-leaves, his colour was tawny and he appeared to be blazing in splendour.

33. Seeing that foremost of Brahmanas blazing with splendour coming towards them, Arjuna and Vasudeva hastily rose up and stood waiting (to receive command).

CHAPTER 223**(KHANDAVADAHA PARVA) -Continued****Defeat of Agni****Vaishampayana said :**

1. Thereupon that Brahmana thus spoke to Arjuna and Vasudeva of Satvata race, "You two, who are now staying so near the Khandava, are two foremost of men.

2. I am a voracious Brahmana that eats much. O descendants of Vrishni and Pritha, I ask you to gratify me by giving me sufficient food."

3. Having been thus addressed, Krishna and the Pandava (Arjuna) thus spoke to him, "Tell us what food will gratify you. We shall try to give it to you."

4. Having been thus addressed, the illustrious Brahmana thus spoke to those two heroes who were enquiries what kind of food he wanted.

The Brahmana said :

5. I do not wish to eat ordinary food. Know that I am Agni (fire). Give me that food which suits me.

6. This Khandava (forest) is every protected by Indra. I always fail to consume it, because it is ever protected by that illustrious god.

7. There lives (in this forest) his friend the Naga Takshaka with his relatives and followers. It is for him that the wilder of thunder (Indra) protects it.

8. Many other creatures are also protected by him (in this forest) for the sake of Takshaka. Although I am ever desirous of consuming it, I cannot do it for Indra's prowess.

9. Whenever he sees me blazing up (in this forest), he pours upon me waters from the clouds. I cannot thus succeed to consume it, though very much desirous of doing it.

10. I have now come to you, you are both great experts in arms. I shall be able to consume Khandava with your help. This is the food I desire to have from you.

11. Expert as you are in excellent weapons, I pray you to prevent the showers of rain from coming down upon me and to prevent also any creatures from escaping when I begin to consume it (the forest).

Janamejaya said :

12. Why did the high-souled Agni desire to consume the forest of Khandava, abounding in various living creatures and protected by Indra?

13-14. When Agni consumed the Khandava in wrath, there was certainly a grave cause for it. I desire to hear from you all this in detail. O Rishi, tell me why the Khandava (forest) was consumed (by fire) in the days of yore.

15. O king, hear I am telling you the whole story of why Khandava forest was consumed by the fire.

Vaishampayana said :

16. O best of men, I shall narrate to you the story of the destruction of the Khandavas as told by the Rishis in the Puranas.

17. O king, it has been heard in the Puranas that there was a king named Shvetaki who was endued with both strength and prowess and who was a rival to Indra himself.

18. None has equalled him in sacrifices, charity and intelligence. He performed five great

sacrifices and many other smaller ones, in all of which Dakshinas (presents to Brahmanas) were very large.

19-21. O king, the heart of that monarch was always set upon sacrifices, religious rites and gifts of all kind. That greatly intelligent king performed sacrifices for many years, assisted by the Ritvijas till they, becoming weak and their eyes afflicted with smoke, left that king, wishing never more to assist him at his sacrifices. The king, however, again and again asked them to come to him, but on account of their sore eyes, they did not come.

22. Thereupon the king with the permission of the Ritvijas completed his sacrifices with the assistance of other Ritvijas.

23-24. Some days after, he desired to perform another sacrifice which would extend for one hundred years. But the illustrious king did not get any Ritvijas.

25-26. They high-souled king with his friends and relatives again and again courted them by bowing down to them, by conciliatory speeches and by the gifts of wealth. But they refused to accomplish the purpose of that greatly effulgent (king).

27-28. Thereupon that royal sage thus spoke to them in anger, sitting in their own hermitage, "O Brahmanas, if I were a fallen person, if I were in wanting in service to you, I should then deserve to be abandoned by you and other Brahmanas.

29-31. O excellent Brahmanas, as I am neither degraded, nor wanting in homage to you, you should not obstruct sacrifice performed by me and abandon me thus without sufficient reason. O Brahmanas, I seek your protection, you should be propitious to me. O excellent Brahmanas, if you abandon me from enmity alone, I shall go to other Brahmanas and I shall ask for their assistance at my sacrifice. Conciliating them with sweet words and speeches, I shall tell them what is my business to be done so that they may accomplish it."

32-33. Having said this, the king became silent. The Brahmanas knew well that they could not assist that chastiser of foes at his sacrifice; therefore they pretended to be angry with that

best of kings and they said, "O best of kings, your sacrifices are incessant.

34-35. We have been fatigued by assisting you (at your sacrifices). We are tried in consequence of this labour; therefore, you should give us leave (to go away). O sinless one, from your loss of judgement only you cannot wait. Go to Rudra (Shiva); he will assist you at your sacrifice."

36-37. Having heard these words of censure and wrath, the king Shvetaki became angry. Going to the Kailasa mountain, he began to worship the God (Shiva), observing rigid vows and performing austere penances. Giving up all food, he passed many years.

38. He only ate fruits and roots sometimes at the twelfth and sometimes at the sixteenth hour of the day.

39. He stood like the trunk of a tree. For six months with upraised arms and eyes fixed, the king performed the severest penances there (on the Kailasa mountain).

40. O descendant of Bharata, Shankara (Shiva) was greatly pleased; and he at last appeared before him.

41. He said," O chastiser of foes, O best of men, I have been much pleased with your asceticism.

42. O king, now ask the boon you desire," Hearing these words of the immeasurably effulgent Rudra (Shiva). The royal sage bowed to him and thus replied to him,

43-44. "O illustrious one, O chief of the celestial, O god of gods, if you are pleased with me, assist me then in my sacrifices." Having heard these words of the king, the deity was pleased and smilingly replied,

45-46. "We ourselves do not assist at scarifies. But O king, O chastiser of foes, as you have undergone the severest of penances with the desire of obtaining a boon, I shall assist you at your sacrifice on this condition.

Rudra said :

47. O king of kings, if for full twelve years you can incessantly pour libations of ghee into the sacrificial fire, you yourself leading all the

while the life of a Brahmachari. Then, O king, you can obtain me, for the purpose for which you ask me."

48-49. Having been thus addressed by Rudra, the king Shvetaki did what he was asked to do by the wielder of Shula (Shiva). When twelve years were completed, he again came to Maheshwara (Shiva).

50. On seeing the king and being much pleased with him, the creator of the world Shankara (Shiva) spoke thus to that best of monarchs, Shvetaki.

51. "O best of kings, I have been pleased with your (great) act. O chastiser of foes, the duty of assisting at scarifies belongs to the Brahmanas.

52. O chastiser of foes, therefore, I shall not myself assist you at your sacrifice today. There is one earth a greatly illustrious and best of Brahmanas who is a portion of my own self.

52-53. He is known by the name of Durvasa. He will assist you at your sacrifice. He is endued with ascetic powers, he will assist you. Therefore, let every preparation be made (by you)".

54. Having heard these words of Rudra, the king returned to his capital and began to collect all that were necessary for his sacrifice.

55-58. When every thing had been collected, the king again appeared before Shankara and said, "Every necessary things has been collected. And through your grace all my preparations are ready. O god of gods, let me, therefore be installed in the sacrifices tomorrow." Having heard these words of the illustrious king. Rudra summoned Durvasa and spoke to him thus, O best of Brahmanas, this is the high-souled king Shvetaki. O chief of Brahmanas assist him at his sacrifice at my command." The Rishi said to Rudra, "Be it so."

59. Thereupon the sacrifice for which the illustrious king made preparations who performed according to the ordinance, at the proper season and a with large amount of Dakshinas.

60-61. When the sacrifice of that illustrious king came to an end, all the other priests that assisted at it went away with the permission of Durvasa. All other greatly effulgent Sadasyas also, who had been installed in that sacrifice,

went away. O king, then that high-souled (royal sage) entered his own palace.

62. The Brahmanas well-versed in the Vedas adorned him and singers praised him. The people of the city welcomed him.

63-64. The great king Shvetaki was always righteous. After a long time, adorning by all, he went to the heaven accompanied by all members and Ritvijās of the sacrifice. Agni drank ghee for twelve years in his sacrifice.

65. In that unique sacrifice Agni drank large quantity of Ghee, which provided him enormous satisfaction.

66. Now, he had no desire to take more oblation from others. Thereupon the illustrious Agni became pale, (because he drank a very large quantity of ghee in that sacrifice). He could not shine as before.

67. Then the lord Agni brought some mistransformations in his stomach. Being lusterless he felt hatred.

68. Seeing himself pale, Agni went to the sacred abode of Brahma ever adorned by all.

69-70. Coming to Brahma seated (on his throne), he spoke to him thus, " King Svetaki satisfied me by his sacrifice. O lord of the universe, I am reduced both in splendour and strength. I desire to regain my own permanent nature through your grade."

71-74. Having heard these words of Agni, the illustrious creator of all the worlds. Smilingly thus spoke to Agni, "You have drunk continuously for twelve years a very large quantity of ghee poured into your mouth. O exalted Deity, it is for this you have been affected with illness. O Agni, you have, therefore, suddenly lost both your splendour strength. O Agni, do not grieve for it. You shall soon regain your own nature. I shall dispel you this malady.

75-76. O Agni, the abode of the enemies of the celestial, the fearful forest of Khandava, which at the request of the celestial you reduced to washes in the days of yore has again been filled with numerous creatures. When you will eat the fat of all those creatures (now living in the Khandava), you will then regain your own nature.

77-78. Go there soon to consume it with all its living creatures. You will then certainly be

cured of your malady." Having heard these words that were uttered by the Supreme Deity, Agni proceeded with great speed (towards that great forest). Arriving at the fearful Khandava forest in full vigour, he suddenly blazed up with the help of the wind.

79. Seeing the Khandava on fire, the dwellers of that forest made great efforts to extinguish it.

80 Hundreds and thousands of elephants speedily brought water in their trunks and they scattered it over the fire in great wrath.

81. Many-headed snakes, becoming mad with anger, speedily scattered on the fire water from their many hoods.

82. O best of the Bharata race, they and the other creatures that lived in that forest soon extinguished the fire by various means and efforts.

83. Thus Agni blazed forth again and again in the Khandava (forest), but the blazing fire was again and again extinguished by the dwellers of that forest.

CHAPTER 224

(KHANDAVADAHA PARVA)- Continued

Colloquy between Arjuna and Agni

Vaishampayana said :

1. Then Agni in despair and his malady (uncured) came to the grandsire in anger.

2. He told Brahma all that had happened. The illustrious one, then reflecting for a moment, spoke thus to him,

3. "O sinless one, I see a means by which you may consume Khandava today. O Agni! wait for some time, then you will consume.

4. O Fire! Nara and Narayana will assist you. Accompanied by both of them you will burn Khandava.

5-6. Agni said to Brahma 'so it be'. Thereafter knowing the incarnation of Nara and Narayana he remembered the words of Brahma and he went to him.

7. Then Brahma addressed him that I see a means by which you may consume Khandava today even before the very sight of the husband of Sachi (Indra).

8. O Vibhvasu, the two old deities Nara and Narayana have become incarnates in the world of men to accomplish the purposes of the dwellers of heaven (the celestial).

9-10. They are called on earth Vasudeva (Krishna) and Arjuna. They are now staying near the Khandava (forest). Ask those two (heroes) to help you in consuming the Khandava. You will then be able to consume it, even if it be protected by the celestial.

11. They will certainly prevent the dwellers of the Khandava to escape; and they will thwart Indra also. I have not the least doubt in this."

12-13. Having heard his words, Agni speedily came to Krishna and Arjuna. What he said to those illustrious pair, I have already told you. O best of kings, hearing these words of Agni who desired to consume the foes of Pandava against the wishes of Indra, Vivatsu (Arjuna) said to him these words will suited to the occasion.

14-15. "I have numberless excellent celestial weapons with which I can fight even with many wielders of thunder(Indra).

16. But, O illustrious one, I have no bow suited to the strength of my arms and capable of bearing the might I put fourth in battle.

17. In consequence of the great lightness of my hands, I require arrows that will be inexhaustible (in the quiver). My car also is hardly able to bear the load of arrows that I desire to keep by me.

18. I desire to have (some) celestial horses of pure white colour, possessing the speed of the wind and (I also desire to have) a car, possessing the splendour of the sun; the clatter of its wheels should resemble the roars of clouds.

19. Then there is no weapon suited to Krishna's prowess. He requires weapon like the one with which Mahadeva (Shiva) kills Nagas and Pishachas in the battle.

20. O illustrious one, you should give us the means by which we may gain success; and we can prevent Indra from pouring rains on that extensive forest.

21. O Agni, we are ready to do what is possible to be done by manliness and prowess. O illustrious one, but you should give us the proper means.

CHAPTER 225

(KHANDAVADAHA PARVA)- Continued

Burning of the Khandava

Vaishampayana said :

1-2. Having been thus addressed, the illustrious smoke-banned (deity) Agni recollected Varuna, the protector of the world, the son of Aditi and the lord of waters having his home in the waters, He too knowing that he was thought of, appeared before Agni.

3. The smoke-banned deity (Agni) with reverence welcomes the lord of the waters, the foremost of the Lokapalas, the eternal god of gods and he then thus spoke to him,

4. "Give me without delay the bow and the quiver and also the ape-banned chariot which were obtained from the king Soma.

5. Partha will (today) accomplish a great deed with the Gandiva (the bow in question) and Vasudeva also with the discus. Therefore, give them both to me today."

6-9. Varuna said to Agni, "I am giving." He then gave him that jewel of a bow, Gandiva, a bow endued with great energy. It was a great enhancer of fame and achievements, it was incapable of being injured by any weapon, it was the chief of all weapons and the gem of them all, it was the smiter of hostile armies and it was alone equal to one hundred thousand bow; it was the enhancer of kingdoms and it was variegated with excellent colours; it was well-adorned and beautiful to look at without a mark of weakness and injury anywhere and it was always worshipped both by the celestial and the Gandharvas.

10-11. He also gave him a chariot filled with celestial weapons and having a large ape as its standard. Yoked to that chariot were steeds as white as the silver or the fleecy clouds, they were born in the regions of the Gandharvas and they were all adorned with golden harness. They had the speed of the wind or the mind. The chariot was equipped with every instruments of war and was incapable of being vanquished by the celestial or the Asuras.

12-13. Its splendour was very great and the sound of its wheels were tremendous; it delighted the heart of every creature that looked at it. It was created by Prajapati after severe ascetic mediation. It was as effulgent as the sun and its splendour was so great that none could gaze at it. It was that very chariot riding on which the lord Soma defeated the Danavas.

14-15. Resplendent with beauty, it looked like an evening could reflecting the splendour of the sun. It was furnished with an excellent flag-staff of golden colour and beauty. And there sat upon that staff a fierce-looking celestial ape which looked like a lion or a tiger.

16. Stationed on high the ape seemed bent upon burning everything it saw. There were other creatures also on other flags.

17-18. Whose roars caused the soldiers of the enemy's army to faint away. Then walking round that excellent car adorned with various flags and banners and bowing to the celestial, Arjuna, attired in armour, armed with sword and his fingers increased in leather, ascended it as a virtuous man (on a celestial car that takes him to heaven).

19-21. Taking up to that celestial and the best of all bows, that which was created by Brahma in days of yore and which was called Gandiva, Arjuna became exceedingly glad. Bowing down to Agni, the greatly powerful hero took up the bow with force and strung it. His heart trembled who heard the noise that was made while the bow was strung by the mighty Pandava (Arjuna).

22-23. Having obtained that chariot and bow and the two inexhaustible quivers the son of Kunti became exceedingly glad; and he then thought that he was competent to assist Agni in the task. Then (Agni) gave Krishna a discuss with a piece of iron attached to its centre.

24-26. It was a desirable fiery weapon and on receiving it, he too became competent to assist Agni. Then Agni said, "O slayer of Madhu Krishna, you shall certainly, with the help of this weapon, be able to defeat you enemies, even if they are not human. O Madhava, with this weapon you shall certainly be superior to men and gods, to Rakshasas and Pishachas, to Daityas

and Nagas. You shall certainly be able to kill all creatures with this weapon.

27. Being hurled at your enemy by you in battle, it will irresistibly kill the enemy and it will then again come back to your hands."

28. Then lord Varuna gave him (Krishna) a club, named Kaumodaki, capable of killing every Daityas and producing a roar like that of the thunder.

29-30. Then Arjuna and Achyuta (Krishna) thus spoke to Agni in joy, "O illustrious one, furnished as we are now with great weapons and well conversant with their use and possessed as we are of cars with flats and flat-staff, we are now able to fight even with all the celestial and the Asuras put together, not to speak of the wielder of thunder (Indra) who desire to fight for the sake of the Naga Takshaka.

Arjuna said :

31-32. O Agni, when the greatly powerful Hrishikesha Krishna moves on the field of battle with this discuss in hand, there is nothing in the three worlds which he is not able to consume by hurling his weapon. Having obtained the bow Gandiva and these two inexhaustible quivers, I am also ready to vanquish the three worlds.

33. Therefore, O lord, blaze as much as you like. Surround this large forest with fire. We are quite capable of helping you.

Vaishampayana said :

34. Having been thus addressed by Dasharha (Krishna) and Arjuna, the illustrious (Agni) put forth his most energetic form and he then prepared himself to consume that forest.

35. Having surrounded it from all sides with his seven flames and appearing as fearful as he appears at the end of a Yuga, he begin to consume the Khandava.

36. O best of the Bharata race, having surrounded that forest and catching it on all sides, he roared like that of the clouds and made every creature within it tremble (with fear).

37. O descendant of Bharata, that burning forest looked like, the resplendent Meru, the king of the mountains, blazing with the rays of the sun falling on it.

CHAPTER 226**(KHANDAVADAHA PARVA) - Continued****Wrath of Indra****Vaishampayana said :**

1. Then those two foremost of car warriors (Krishna and Arjuna), riding on their cars and placing themselves each on one side of the burning forest, began a great slaughter of all creatures.

2. Wherever and whenever they saw any creature, any dweller of the Khandava, escaping from the fire, those two great heroes immediately shot it down.

3. Their cars moved so fast round the forest that the creatures dwelling in it saw not the smallest space between the two rushing cars (so that they might escape by that way). Those two excellent cars seemed to be one car and those two heroes also seemed as if they were one man.

4. When the Khandava was on fire, hundreds and thousands of living creatures, uttering fearful yells, ran in all directions.

5. Some had their limbs burnt, some were scorched with the excessive heat, some had their eyes burst out, some were withered away and some ran about in fear.

6. Some died calmly within the forest clasping their children and some their parents and brothers; they were unable to abandon those that were dear to them out of excessive affection.

7. Many rose high upwards, biting their nether lips, but they soon again fell below whirling into the blazing fire.

8. Some were seen rolling on the ground with their wings, eyes and feet scorched and burnt. They were soon after found to be dead.

9. The tanks and the ponds that lay within that forest were heated with the fire and they began to boil. The fishes and tortoises that were in their waters were all seen to perish.

10. In that great massacre of creatures in that forest, the burning bodies of various animals looked as if Agni had assumed to many forms.

11. The birds that took to their wings to escape from that fire were soon pierced by Arjuna's arrows; and being cut down to pieces, they again fell into the burning fire.

12. Being pierced by Arjuna's arrows the flying birds again fell into the Khandava with great speed and uttering loud cries.

13. Being pierced by the arrows, the dwellers of that forest begin to cry and the noise they made was like the fearful noise that rose at the churning of the ocean.

14. The great flame of the blazing fire rose to the sky and created a great anxiety in the minds of the dwellers of heavens the Devas.

15. Thereupon all the illustrious celestial went in a body to their chief of one hundred sacrifices and one thousands eyes the grinder of the Asuras, Indra.

The Celestial said :

16. O lord of the immortals, who does Agni burn all the creatures below? Has the time for the destruction of the world come?

Vaishampayana said :

17. Having heard this and himself seeing what Agni was doing, the slayer of Vritra (Indra) set out to save the creatures from the fire.

18. The lord of the celestial, Vasava soon covered the sky with masses of clouds of various kinds; he then began to pour rain.

19. As soon as commanded by the king of the celestial, those hundreds and thousands of clouds begin to shower on the Khandava forest in as thick drops as the flag-staffs of war-chariots.

20. But the showers were all dried up even in the sky by the heat of the fire; and they could not reach the fire below.

21. The slayer of Namuchi (Indra) becoming very angry with Agni, again collected many more masses of clouds and made them shower a heavy down-pour.

22. Then the flames fought with that heavy shower and those masses of clouds overhead. The forest, being filled with smoke and lightings, became fearful to look at.

CHAPTER 227**(KHANDAVADAHA PARVA)- Continued
Battle between the celestial and Krishna and
Arjuna****Vaishampayana said :**

1. The son of Pandu, Vivatsu (Arjuna), calling his excellent weapons to his help, stopped that shower of rain by means of a shower of his own.

2. The high-souled Pandava covered the Khandava forest with innumerable arrows, as the atmosphere is filled with a thick fog.

3. When the sky over the forest was thus covered with the arrows of Savyasachi (Arjuna), not a single creature could escape (from that forest).

4. The greatly powerful king of the Nagas Takshaka, was not there. When the forest was on fire, he was absent in Kurukshetra where he had gone.

5. But the powerful son of Takshaka, named Ashvasena, was there (in the forest); and he made great efforts to escape from the fire.

6. Confined by Arjuna's arrows, he could not succeed to come out (of the forest), but the snakes lady, his mother, determined to save his life.

7. She first swallowed his head and then she began to swallow his tail; in that state she then attempted to save her son and rose to the sky.

8-9. As soon as the Pandava (Arjuna) saw her escaping, he cut off her head by means of sharp arrows, but the husband of Sachi, the wielder of thunder, Indra, saw all this; and he resolved to save the son of his friend. He raised a violent wind and deprived Arjuna of his consciousness. In the meantime Ashvasena succeeded in effecting his escape.

10. Having seen this fearful delusion and having been deceived by the Nagas, the Pandava cut down all creatures into two three or more pieces.

11. Vivatsu (Arjuna) cursed in anger the Naga that had so deceitfully escaped; so did Vasudeva (Krishna) and Agni. They said, "Never shall you be able to win fame or position."

12. Then remembering the deception practised on him, Jishnu (Arjuna) became very much angry and covering the sky with a cloud of arrows, he sought to fight with the god of thousand eyes (Indra).

13. Seeing Arjuna in wrath, the king of the celestial also sought to fight with him. He hurled his very fearful weapons and covered whole of the sky.

14. Then greatly roaring winds, agitating all the oceans, gathered together masses of clouds charged with torrents of rains.

15-17. Thereupon those clouds, charged with thunder-rattle, vomited thunder and flashes of lightings; but to dispel them Arjuna hurled and excellent weapon. Named Vayavya (wind weapon) with proper Mantras. In a moment it destroyed the force and the energy of Indra's thunder and it dried up the water that was in those masses of clouds; it then destroyed the lightings that played amongst them.

18-19. (In a moment) the sky was cleared off dust and darkness; delicious and cool breeze began to blow and the sun regained its normal state. Then Agni, sprinkled over with the fat that came out of the burning bodies of the various creatures, blazed up with all his flames and filled the universe with his roars.

20-21. O great king, seeing that the forest was protected by the two Krishnas, many feathery creatures of the Garuda race proudly came down from the sky with the desire of striking those two heroes Krishna and the Pandava (Arjuna) with their thunder like strong wings, breaks and claws.

22. Many Nagas also came down upon the Pandava (Arjuna), all with faces emitting most virulent poisons.

23. Partha cut them to pieces by his arrows which appeared as if they had been steeped in the fire of his wrath. They (those birds and snakes) all fell into the burning fire below.

24. Wishing to fight, there also came innumerable Asuras, Gandharvas, Yakshas, Rakshasas and Nagas, all uttering fearful yells.

25. Armed with instruments which vomited iron balls and bullets from their throats and with machines and propelled huge stones and rockets, they rushed forward to strike Krishna and Partha.

26. Though they rained a fearful shower of weapons, Vivatsu (Arjuna) cut off their heads with his sharp arrows.

27. That slayer of foes, the greatly effulgent Krishna, also made a great slaughter of the Daityas and the Danavas with his discus.

28. Being struck with the force of his discus and pierced with his arrows, many immeasurably powerful Asuras became as motionless as the waifs and strays thrown on the shores by the waves.

29-30. Then the lord of the celestial Indra, riding on him white elephant, rushed upon the two heroes and speedily taking up his irresistible thunder bolt he hurled it with great force. The slayer of the Asuras (Indra) said to the celestial, "These two (Krishna and Arjuna) are already killed."

31. Thereupon seeing the great thunder about to be hurled by the great Indra, the celestial each took up his own respective weapon.

32. O king, Yama took up his death dealing club, the lord of wealth (Kubera) his mace, Varuna his noose and his beautiful missiles,

33. Skanda (Kartikeya) took up his weapon Shakti and he stood as motionless as Meru mountain. The Ashvinis stood up with their fiery complaints in their hands.

34. Dhatri (creator) stood with his bow in hand and Jaya with a great club, the greatly strong Tvashtri took up in anger a huge mountain.

35. Surya took up a bright dart and Mrityu a battle axe. Aryamana taking up a fearful bludgeon walked about.

36. Mitra stood there taking up a discuss as sharp as a razor. O king, Pushkara, Bhaga and Savita. Rushed upon Partha and Krishna with bows and swords in their hands.

37-38. The Rudras, the Vasus, the greatly powerful Marutas. The Vishvadevas and the Sadhyas, all blazing in their own effulgence, these and many other celestial, armed with various weapons, rushed upon those two best of men, Krishna and Partha, with the desire of killing them.

39-40. Then a wonderful phenomenon was seen in that great battle. Mysterious protects

appeared, resembling those that appear at the great dissolution. Seeing this and seeing also Indra with millions of celestial prepared for fight. They (Krishna and Arjuna), fearless and invincible in battle, stood calmly with their bows in hands.

41. Well-skilled in battle those warriors angrily attacked the advancing hosts of the celestial with their thunder-like arrows.

42. They the celestial left the battle (field) in fear and sought the protection of Indra.

43. Seeing the celestial routed by Madhava (Krishna) and Arjuna. The Rishis who were in the sky became very much astonished.

44. Indra also, seeing that great prowess in the battle. Became exceedingly pleased; and he once more rushed upon them.

45. The chastiser of Paka (Indra) then sent down a shower of stones to ascertain the power of Savyasachi (Arjuna).

46-47. Who could draw his bow even with his left hand, but Arjuna dispelled that shower. Seeing his showers dispelled (by Arjuna), the god of one thousand sacrifices (Indra), the chastiser of Paka, once more sent down a thick shower of stone.

48. The son of the chastiser of Paka Arjuna gave great pleasure to his father Indra by dispelling that shower also by his greatly swift arrows.

49. Then Shakra Indra, wishing to kill the son of Pandu, tore up with his hands a large peak from the Mandara mountain with trees and all; he then hurled it against him.

50. But Arjuna soon cut down that mountain peak into thousand pieces by his swift and fire-mouthed arrows.

51. Fragments of that mountain peak in falling through the sky, looked as if the sun, the moon and the planets loosened from their positions fell down on earth.

52. The fragments of that huge peak fell down on that forest and they killed numerous creatures, the dwellers of the Khandava.

CHAPTER 228**(KHANDAVADAHA PARVA) - Continued****Rescue of Maya****Vaishampayana said :**

1-2. The dwellers of the Khandava the Danavas, the Rakshasas, the Nagas the wolves and the bears, the other wild animals, the elephants with their temples rent, the tigers, the lions with manes, hundred of deer and buffaloes, birds and various other creatures, all being frightened by the falling stones and afflicted with anxiety, began to fly in all directions.

3-4. They saw the fire and also two Krishnas ready with their weapons. Frightened at the fearful sounds, they lost their power of locomotion. Seeing the fire burning in innumerable places and seeing also Krishna with weapons to shoot them down they all set up a terrible roar.

5. The whole of the firmament resounded with a terrible roar and with also the roar of the fire, as when the clouds roar at the time of the great dissolution.

6. The mighty-armed Krishna (dark) Keshava hurled at them for their destruction his large, fierce and greatly effulgent discus.

7. The dwellers of that forest, including the Danavas and the Rakshasas, were struck by that weapon; and being cut into hundred of pieces, they fill into the mouth of Agni (fire).

8. Mangled by Krishna's discus, the Daityas were covered with fat and blood; and they looked like the evening clouds.

9. O descendant of Bharata, the Vrishni hero Krishna, moving about like Death himself, killed again and again thousands of birds, the Pishachas, the Nagas and other creatures.

10. The discus, being hurled from the hands of Krishna, the slayer of foes killed innumerable creatures; and then it came back again to his hands.

11. While he was thus engaged in killing the Pishachas, the Nagas and the Rakshasas, the face and the feature of Krishna, the soul of all creatures, became fearful to look at.

12. Now the celestial that came to fight and mustered there could not defeat Krishna and Arjuna in battle.

13. When the celestial found that they could not extinguish the fire or protect the forest from the prowess (of Arjuna and Krishna), they retired.

14. O king, the deity of one hundred sacrifices (Indra), seeing the immortals retreat (from the battle), became exceedingly glad and much praised Keshava (Krishna) and Arjuna.

15. When the celestial retreated, an invisible voice thus spoke in a loud and deep voice to the deity of one thousand sacrifices (Indra).

16. "Your friend, that best of the Nagas, Takshaka, has not been slain. Before the fire broke out in the Khandava, he had gone to Kurukshetra.

17-19. O Vasava, known from what I say that none can ever defeat in battle Vasudeva (Krishna) and Arjuna. They are Nara and Narayana. These two Rishis were formerly heard of in heavens. You will know what is their prowess and energy. They are invincible in battle; these two best of old Rishis are incapable of ever being defeated by any in all the worlds.

20. They deserve worship from all the celestial, the Asuras, the Yakshas, the Rakshasas, the Gandharvas, the human beings, the Asuras and the Nagas.

21. O Vasava, therefore, you should go away from this place with all the celestial. The destruction of the Khandava (forest) has been ordained by fate."

22. Having ascertained these words to be true, the lord of the immortals Indra gave up his wrath and jealousy and went back to heaven.

23. O king, seeing that illustrious celestial gone away, the dwellers of heaven all followed Indra with their soldiers.

24. When those two heroes, Vasudeva and Arjuna, saw the chief of the celestial retreat with all the dwellers of heaven, they set up a leonine roar.

25. O king, when Indra had gone away Keshava and Arjuna became exceedingly glad. Those two heroes then fearlessly assisted Agni to consume that forest.

26. Having scattered the celestial as the wind scatters the cloud, Arjuna killed with the showers of arrows numberless creatures who dwelt in the Khandava.

27. Cut off by Savyasachi's (Arjuna's) arrows, not one among those innumerable creatures could escape (from that burning forest).

28-29. Not to speak of fighting with him none amongst the strongest creatures, who mustered together to fight, could even look at Arjuna with infallible arms. Sometimes piercing one hundred creatures with one arrow and sometimes piercing one creature with one hundred arrows.

30. Arjuna (whirled about one his car). All creatures fell into the mouth of Agni as if struck dead by (Death himself). The creatures found no ease on the banks of the river, or on uneven plains, of in Sakshatas (crematoriums).

31. Everywhere they were afflicted with great heat. Innumerable creatures yelled in pain.

32. Elephants, deer and wolves all wept and set up cries of affliction. At the sound the fishes that lived in the waters of the Ganges and the sea.

33. The various classes of Vidhyadharas, the dwellers of that forest became very much alarmed. O mighty-armed hero, not to speak of fighting with Arjuna and Krishna dark Janardana, none could even look at them.

34. (Krishna) killed with his discus all the Rakshasas, the Nagas and the Danavas who rushed out in crowds.

35. Those creatures of huge bodies, their heads and trunks cut off by the swift discus, deprived of their lives, fell down into the burning fire.

36-37. Being gratified with a large quantity of flesh, blood and fat, the flames rose up to a great height with curling wreath of smoke. Agni with fiery and coppery eyes and with flaming tongue and large mouth.

38. Agni with fiery hair on his head, drank with the assistance of Krishna and Arjuna that nectar-like stream of fat. He was filled with great joy and thus being much gratified, he enjoyed much happiness.

39. Then the slayer of Madhu saw an Asura, named maya suddenly escaping from the abode of Takshaka.

40. Agni, whose charioteer was the wind, immediately assuming a body with (fiery) matted looks on his head and roaring like the clouds, pursued the Asura with the intention of consuming him.

41-42. Seeing the Asura, Vasudeva stood with his weapon upraised, ready to cut him down. Seeing the discus upraised and Agni after him, with the intention of burning him, Maya said "O Arjuna, come soon to me and protect me".

43. Having heard his frightened voice, Dhananjaya (Arjuna) exclaimed, "Do not fear."

44. O descendant of Bharata, the reply of Partha seemed to give (Maya) his life.

45. As the kind Partha said to Maya not to fear, the Dasharha hero (Krishna) did not desire to kill him who was the brother of Namuchi. Agni also did not burn him down.

46. Having been protected by Krishna and Partha from the attacks of the chastiser of Paka (Indra), the greatly intelligent Agni burnt the forest for fifteen days.

47. In the burning of that forest, he (Agni) speared the lives of only six creatures, (namely) Ashvasena, Maya and the four Sharangakas (a kind of feathery creatures).

CHAPTER 229

(KHANDAVADAHA PARVA)-Continued

History of Sharangakas

Janamejaya said :

1. O Brahmana, tell me why Agni did not consume the Sharangakas when that forest was being burnt?

2. O Brahmana, you have narrated the cause of Ashvasena and Danava Maya having been not burnt, but you have not narrated the cause of the Sharangakas having been not burnt.

3. O Brahmana, the escape of the Sharanagakas seems to be wonderful. Tell us why they were not destroyed by Agni in the great conflagration.

Vaishampayana said :

4. O chastiser of foes, I shall tell you all about the reason for which Agni did not consume the Sharangakas in that conflagration.

5. O king, there was a great Rishi, the foremost of all virtuous men, known by the name of Mandapala. He was learned in all the Shastras and devoted to asceticism and rigid vows.

6. O king, following the footsteps of those Rishis who had brought their passion under complete control, he devoted himself to study and virtue and he became a victor over all his senses.

7. O descendant of Bharata, having reached the opposite shore of asceticism (gaining success in asceticism), he gave up his human body and went to the region of the Pitris. But he did not get there the fruits (of his virtuous actions).

8. He asked the dwellers of heaven (celestial) sitting round Dharmaraja (the king of the dead) what was the cause of his not getting the fruits of his severe asceticism.

Mandapala said :

9. Why have these regions become unattainable by me? I thought they have been acquired by me by my asceticism. What have I not done, the fruits of which are these regions?

10. O dwellers of heaven, tell me why these regions are shut against me. I will do that which will give me the fruit of my asceticism.

The Celestial said :

11-12: O Brahmana, hear of those acts and things for which men are born debtors. There is no doubt that men are born debtors for Kriya, religious rites, for Brahmacharya, study according to the ordinance and for progeny. These debts are discharged by scarifies, asceticism and offspring. You are an ascetic, you have also performed scarifies, but you have no offspring.

13. These regions are shut against you, because you have no offspring. Therefore, beget off spring you will then enjoy various regions of felicity.

14. It is said in Smriti, that the son rescues the father from the hell, called Put, O best of Brahmanas, therefore, try to beget children.

Vaishampayana said :

15. Having heard these words of the dwellers of heaven, Mandapala thought how he could obtain the largest number offspring within the shortest period of time.

16. After reflection, he came to the conclusion that the birds alone have the greatest power of fecundity. Becoming a Sharanagaka, he had connection, with a female Sharangaka, named Jarita.

17. He begot on her four sons who were all utterers of the Vedas. Leaving these sons with their mother in the forest while they were still within the eggs, he went to Lapita.

18. O descendant of Bharata, when the illustrious Rishi went away to Lapita. Jarita, filled with affection for her offspring, became very thoughtful.

19-20. Though forsaken by their father in that forest of Khandava, Jarita, out of her affection for her children, could not forsake her of offspring, those infant Rishis still living within the eggs. She brought up those children, her self following the pursuit proper to her own species.

21. Sometime after, the Rishi Mandapala, while wandering in the forest with Lapita, saw Agni coming towards the Khandava to burn it.

22. Knowing the intention of Agni and remembering also that his children were all young, moved by fear, he gratified Agni, the greatly effulgent regent of the universe. He did it, wishing to say a word for his unfledged offspring.

Mandapala said :

23. O Agni, you are the mouth of all the worlds, you are the carrier of sacrificial ghee.

24. O purifier, you move invisible in the body of every creature. The learned have said that you are a unit and again you possess triple nature.

25. This wise perform their sacrifices before you and they consider you as having eight (murtis). The great Rishis say that this universe is erected by you.

26-27. O eater of the sacrificial ghee, this whole universe will be destroyed in a single day if you were not present in it. Bowing down to you, the Brahmanas, accompanied by their wives and children, go to the eternal regions acquired by them by their own (good) deeds. O Agni, the learned say that you are the clouds charged with lightning. The flames put forth by you consume every creatures, (on earth).

28. O effulgent deity, this universe is created by you. The Vedas are your words; all creatures, mobile and immobile, depend upon you.

29. Water primarily depends upon you. Whole universe also depends upon you. All offerings of sacrificial ghee and all libations of food offered to the Pitris have also been established in you.

30. O deity, you are the consumer, you are the creator, you are Brihaspati himself. You are Surya, you are Soma and you are Vayu.

Vaishampayana said :

31-32. O king, thus praised by Mandapala, Agni was much pleased with the immeasurably effulgent Rishi. He thus spoke to him with a delightful heart, "what good can I do to you?"

33. Thereupon Mandapala with joined hands said to the carrier of sacrificial ghee fire, "When you will burn the Khandava, spare my sons."

34. The illustrious carrier of the sacrificial ghee Agni promised it by saying "Be it so." And then at that very movement he blazed up with the intention of burning the Khandava.

CHAPTER 230

(KHANDAVADAHA PARVA) - Continued

Lamentation of Jarita

Vaishampayana said :

1. When the fire blazed up the Sharangakas became very much distressed. Afflicted with anxiety, they did not find any means of escape.

2. Their ascetic mother Jarita, full of grief and sorrow, seeing that her sons were too young to escape, wept and lamented in grief.

Jarita said :

3. Alas, the terrible fire, the enhancer of my misery, is coming towards us, illuminating the whole universe and burning the forest.

4. I am filled with sorrow for the sake of these infants with immature understanding and without feathers and feet, who are the sole refuge of our deceased ancestors.

5. The fire is rushing towards us, licking with its tongue the tallest trees and spreading fear all around. My unfledged children are incapable of effecting their escape.

6. I myself am incapable of escaping—specially taking all these (my children) with me. I am incapable of abandoning them; my heart is distressed for their sake.

7. Whom amongst my sons shall I leave behind and whom shall I carry with me? What should I do which is consistent with duty? O my infant sons, what is your opinion?

8. Even after good deal of reflection, I do not see any way of escape for you. I shall now cover you with my wings and die with you.

9-10. Your cruel father went away saying, "O Jarita, my race will depend on this Jaritari, because he is the eldest of my sons. My second son Sarisrikka will beget offsprings for the spread of my forefather's race; my third son Stambamitra will be devoted to asceticism; and my youngest son Drona will be the foremost of all the learned men in the Vedas."

11. Now this great calamity has befallen on us, whom shall I take with me? I am deprived of my judgement. What should I do consistent with duty? By exercising my judgement, I do not find any means of escape for my children from this fire.

Vaishampayana said :

12. The young Sharangakas thus spoke to their mother who was thus lamenting, "O mother, giving up all affection for us, go to the place where there is no fire.

13. If we are killed, you might have other children born to you, but, O mother, if you are killed, we shall have no children in our race.

14. O mother, taking into your consideration both these two calamities, the time has come for you to do that which will be for the good of our race.

15. Do not perform anything out of affection for your children. If you are saved, our father who is desirous of acquiring regions of felicity will have his wishes fulfilled.

Jarita said :

16. There is a hole here in the ground near to this tree; enter this hole without any delay; you shall then have no fear from fire.

17. O children, when you will enter it, I shall then cover its mouth with dust. This is the only means that I see for your escape from this blazing fire.

18. When the fire will be out, I shall then come back here to remove the ashes. If you want to escape from the fire, follow my advice.

The Sharangakas said :

19. We are but so many balls of flesh without having our feathers. If we enter the hole, there is no doubt the carnivorous mouse will destroy us all. Seeing this fear before us, we cannot enter the hole.

20. We do not know how we may escape from the fire, or from the mouse. We do not see how our father's act of procreation may not be in vain and how our mother may be saved.

21. If we enter the hole, the mouse will kill us. If we remain where we are, the sky-ranger Agni will destroy us. Taking both the (two) calamities into our consideration, (we think) death from the fire is preferable to the death by being eaten up.

22. To be eaten up by the mouse in the hole is a most ignoble death. But destruction of the body by fire is praised by the wise.

CHAPTER 231

(KHANDAVADAHA PARVA) - Continued

History of Sharangakas

Jarita said :

1. The little mouse that came out of this hole was seized by a hawk with its claws and it has been carried away. Therefore, you may enter it without any fear.

The Sharangakas said :

2. We are not at all certain whether that mouse has been carried away by the hawk. There may be other mice living there. We have every fear from them.

3. There is every chance that the fire will not reach us in this place, for it may be carried away in some other direction by the wind. There is no doubt, however, that if we enter the hole, we shall be killed by the dwellers of the hole.

4. If we remain where we are, death is uncertain. O mother, a position in which death is uncertain is better than one in which it is certain. Therefore, it is your duty to escape, for if you live, you may have other children as good as ourselves.

Jarita said :

5-6. O children, I myself saw the great hawk, that best of birds, swoop down with great speed and fly away with the mouse from the hole. I quickly followed the bird and I pronounced blessings upon him for his carrying away the mouse from the hole, saying-

7. "O king of hawks, as you are flying away with our enemy, the mouse, in your claws, may you live in heaven with a golden body and having not a single foe.

8-9. When the hawk devoured the mouse, I then obtained his leave and returned to this place. O children, enter this hole with all confidence, you have nothing to fear. I myself has seen the mouse carried away by the illustrious hawk.

The Sharangakas said :

10. O mother, we do know whether the mouse has been really carried away by the hawk. We cannot enter the hole in the grounds without knowing it.

The Jarita said :

11. I know to a certainty that the mouse has been carried away by the hawk. Therefore, O children, you have nothing to fear. Do what I say.

The Sharangakas said :

12. O mother, we do not mean that you are trying to dispel our fears with a false story. When a person's reason is confused, his acts cannot be called his deliberate acts.

13. You have in no way been benefited by us; you do not know who we are. Why do you then try to save us to so much cost to yourself? Who are we to you?

14. You are young and handsome you are able to search for your husband. O mother, go to your husband and you will obtain excellent sons again.

15. Let us obtain the higher regions by entering the fire. If the fire does not consume us, you can then come back and obtain us.

Vaishampayana said :

16. Having been thus addressed by them, the female bird (Jarita) left them (her sons) in the Khandava; with great speed she went to the place where there was no fire and where there was safety.

17. Then Agni in haste and with fearful flames came to the spot where the sons of Mandapala were.

18. The (young) birds saw the blazing fire coming towards them. Then Jaritari spoke these words in the hearing of Agni.

CHAPTER 232

(KHANDAVADAHA PARVA) - Continued

History of Sharangakas

Jaritari said :

1. The intelligent men always remain wakeful in view of death. When the house of death approaches, he feels no pangs.

2. But a man with perplexed soul who does not remain wakeful (in view of death) feels the pangs of death when the hours of death come. He never gets salvation.

Sarisrikka said :

3. You are patient and intelligent. The time has come when our lives are in danger. There is no doubt one only amongst many becomes wise and brave.

Stambamitra said :

4. The elder brother is called the protector. It is the eldest brother who rescues (the younger brothers) from danger. If the eldest fails to rescue them what can the younger brothers do?

Drona said :

5. The cruel deity of fire with seven tongues and the seven mouths is coming towards our abode with all speed, blazing forth in his great splendour and licking up every thing on his way.

Vaishampayana said :

6. Having thus addressed one another, the sons of Mandapala then each with reverence uttered an eulogistic hymn to Agni. O king, listen to them as I recite.

Jaritari said :

7. O fire, you are the soul of our body you are the body of the earth's visitation. O Shukra, you are the progenitor of the water and the water is your progenitor as well.

8. O effulgent deity, your flame like the rays of the sun exists above, below, behind and on every side.

Sarisrikka said :

9. O smoke-banned deity, we cannot see our mother; we know not our father. Our feathers have not grown as yet. We have no one except you who can protect us. We are infants, therefore, O Agni protect us.

10. O Agni, we are in (great) distress. Protect us with your auspicious form and with your seven flames. We pray for your protection.

11. O deity, O carrier of the (sacrificial) ghee, O Agni, you are the giver of heat, you alone give heat to the rays of the sun. We are young, we are Rishis, protect us; and be pleased to go from this place by some other way.

Stambamitra said :

12. O Agni, you are every thing. The whole universe is established in you. You uphold every creature and you support the worlds.

13. O Agni, you are the career of (sacrificial) ghee, you are the great (sacrificial) ghee itself. The wise know you to be One and (at the same time) Many.

14. O carrier of (sacrificial) ghee (Agni), you create the three worlds and you again destroy them when the time comes for their destruction by swelling (your body to a fearful dimension). You are the progenerating mother of the whole universe; you are the essence also in which the universe dissolves.

Drona said :

15. O lord of the universe, growing in strength and remaining within their bodies, you cause to be digested the food that creatures eat. Every thing is established in you.

16. O Shukra, O deity from whose mouth the Vedas have sprung, in the form of the sun you suck up the waters of the earth and every liquid juice that earth yields. You then again in proper time and in proper season give them back in the

form of rains; and you thus cause every thing to grow.

17. O Shukra, these plants and creepers with green leaves have all sprung through you. These tanks and ponds and the ever blessed great ocean also, have all sprung from you.

18. O deity of fearful rays, this our (mortal) body depends on Varuna (the god of waters). We are incapable of bearing your heat. Therefore, (O deity) be our blessed protector. Do not destroy us today.

19. O Agni of copper-coloured eyes and of red neck, O deity whose path is marked by black colour, save us as the ocean saves the houses on its banks by going away (from this place) by some other way.

Vaishampayana said :

20. Having been thus addressed by that utterer of the Vedas, Drona, the deity from whose mouth the Vedas have sprung (Agni) being well-pleased and remembering his promise to Mandapala, thus spoke.

Agni said :

21. O Drona, you are a Rishi, what you have said is the Vedic truth. I shall do your pleasure. You have nothing to fear.

22-23. I was formerly asked by Mandapala to spare his sons when consuming the forest. The words he spoke and your speech also both are entitled to great weight. Tell me what I am to do. O excellent Brahmana, I have been greatly pleased with your blessed hymn.

Drona said :

24. O Shukra, these eats trouble us every day. O fire, consume them with their friends and relatives.

Vaishampayana said :

25. O Janamejaya, telling them what were his intentions, Agni then accomplished all that the Sharanagakakas asked him to do. Growing in strength, he then again began to consume the Khandava.

CHAPTER 233

(KHANDAVADAHA PARVA) - Continued

History of Sharangakas

Vaishampayana said :

1. O descendant of Kuru, Mandapala became anxious for his sons. Although he had spoken of them to the deity of fearful rays (Agni), his mind was not in peace.

2-3. Being very much anxious for his sons, he spoke thus to Lapita, my children are not now in possession of the power of moving, how are they (now)? When the fire will grow in strength and when the wind will begin to blow with violence, my children will be incapable of saving themselves.

4. How shall their ascetic mother be able to save them? She will be afflicted with great sorrow when she will find herself unable to save them.

5. She will run about uttering various laments; for my sons are incapable of flying or rising up in the air.

6. Alas, how is Jaritara, my son! How is Sarisrikka, how is Stamvamitra and how is Drona! Alas, how is also the ascetic lady (their helpless mother)!"

7. O descendant of Bharata, when the Rishi Mandapala was thus lamenting in the forest, Lapita, out of jealousy, thus replied to him,

8. "You need have no anxiety for your children who, as you have assured me, are all greatly effulgent and powerful Rishis. They can have no fear from the fire.

9. Did you not yourself in my presence speak to Agni on their behalf? Did not the illustrious deity promise to save them?

10. Being the protector of creatures, he (Agni) will never falsify his words. You have no anxiety in your mind, your heart is never inclined towards your friends.

11. It is only by thinking of her, my enemy (Jarita), that you are so very much in anxiety. It is certain that the love you bear for her is not equal to that you bear for me.

12. He who has two parties to divide his attention can easily see one of them suffer all sorts of pangs. But he can never disregard the party next to his heart.

13. Go to Jarita for whom your heart is so very sorrowful. As for myself, I shall roam alone, it would be a fit regard for me for having attached myself to a wicked man.

Mandapala said :

14. I do not roam over the world with such intentions as you believe. It is only for begetting offspring that I am here. But even those that I have is now in danger.

15. He who casts off that which he has for the sake of what he may acquire (in future) is a wicked man. The world disregards and insults him. As for myself, you are at liberty to do what you choose.

16. This blazing fire that licks up the trees produces sorrow in my anxious heart; it create in my mind anticipations of fear.

Vaishampayana said :

17. After Agni has left the place where the Sharangakas lives, Jarita, very much attached to her sons, came with all speed to see how they all were.

18. She found that all of them had escaped from the conflagration and they were all well. Seeing their mother, they too began to weep, although they were safe and well.

19. Seeing them (well), she too shed tears again and again. She embraced one by one all her weeping children.

20. O descendant of Bharata, just at that very time, Mandapala suddenly arrived there, but none of his sons expressed any joy on seeing him.

21. But he spoke to them one after the other and he spoke also to Jarita, but none of them said ill or well to him in reply.

Mandapala said :

22. Who amongst these (my sons) is your first born and who is born next to him? And who is the third and who is the youngest?

23. I am speaking to you in sorrow; why do you not reply to me? It is true I left you, but I did not get peace where I was.

Jarita said :

24. What business have you with the eldest of these (sons) and with him also who is the next and with him also who is the third and with him who is the youngest?

25. Go to Lapita of sweet smiles who is endued with beauty and youth and to whom you had gone on seeing me difficult in every thing.

Mandapala said :

26. As regards woman, there is nothing that destroys their happiness more in this or the next world than a co-wife and a clandestine lover.

27-29. They inflame the fire of hostility and cause great anxiety. Even the auspiciously blessed and well behaved Arundhati, ever renowned among all creatures felt jealousy against the illustrious and pure minded Vasishtha, ever devoted to the greatly good of his wife. She insulted even that Rishi, one of the seven (great Rishis, the mind born sons of Brahma). On account of her that insulting thought, she has become a little star and looks like fire covered with smoke, sometimes visible and sometimes invisible, as if she is an evil omen.

30. I had connection with you for offspring. I have never wronged you as did not the Rishi (Vasishtha) of old, but you have become jealous as Arundhati (once was).

31. Men should never trust women, even if they be wedded wives. When women become mothers, they do not much care to serve their husbands.

Vaishampayana said :

32. Thereupon all his sons came to worship him. And he too giving them all assurance spoke kindly towards them.

CHAPTER 234

(KHANDAVADHA PARVA) - Continued

End of Khandavadaha

Mandapala said :

1. I spoke to Agni about your safety, the illustrious deity also promised me that he would do what I wished.

2. On account of those words of Agni and also knowing the virtuous character of your mother and the great effulgence that are in you, I did not come here earlier.

3. O sons, therefore do not allow anger to enter your hearts. You are all Rishis, learned in the Vedas. Agni knows you full well.

Vaishampayana said :

4. Having thus assuring his sons, the Brahmana Mandapala took with him his wife and children; and leaving that region, he went away to some other country.

5. Having grown in strength, the illustrious deity of fearful rays also consumed the Khandava with the assistance of the two Krishna's for the good of the world.

6. Having drunk many rivers of fat and marrow, Agni became highly gratified and he then appeared before Arjuna.

7. Then Purandara (Indra), surrounded by the Marutas, came down from the sky and thus spoke to Partha and Keshava.

8. "You have achieved a feat that even a celestial can never do. Ask each of you a boon that is not obtainable by man. I am very much pleased with you".

9. Partha asked Indra to bestow upon him all his weapons. Thereupon the greatly effulgent Shakra (Indra) fixed the time to bestow them (on Arjuna). He then said,

10. "O son of Pandu, when the illustrious Mahadeva (Shiva) will be pleased with you, I shall then give you all my weapons.

12. O Kuru prince, O Dhananjaya I shall know when that time will come. I will bestow

upon you for your severe asceticism all my fire and wind-weapons; you will accept them all from me."

13. Vasudeva (Krishna) asked that his friendship with Arjuna might last forever. The chief of the celestial (Indra) granted to the intelligent Krishna the boon he asked.

14. Having granted these boons to those (heroes) and having spoken to Agni, the lord of the Marutas, accompanied by the celestial, went away to heaven.

15. Agni also, having burnt that forest with all its creatures, animals and birds (continually) for fifteen days, became gratified; and he then extinguished himself.

16-17. Having eaten flesh in plentiful quantities and drank fat and blood (to his heart's content), he became highly gratified; he then thus spoke to Arjuna and Achyuta (Krishna), "I have been gratified by you two best of men. O heroes, you shall be able to go at my command wherever you like."

18-19. Having been thus addressed by the illustrious Agni, Arjuna and Vasudeva (Krishna) and the Danava Maya also then roamed there for sometime. They then all sat down on the charming banks of a river.

END OF THE ĀDI PARVA

THE MAHĀBHĀRATA

SABHĀ PARVA

CHAPTER 1

(SABHAKRIYA PARVA)

Choice of land for the assembly-hall

1. Having saluted the Supreme Deity (Narayana) and the highest of all male beings (Nara) and also the Goddess of Learning (Sarasvati), let us cry "success".

Vaishampayana said

2. Thereupon again and again worshipping Partha before Vasudeva, Maya spoke to him with joined hands and in sweet words.

Maya said

3. O son of Kunti, I have been saved by you from this angry Krishna and this Pavaka fire who was desirous of consuming me. Tell me what I shall do for you.

Arjuna said

4. O great Asura, every thing has been done by you. Be blessed. Go (wherever you like). Be always well-disposed towards me as we are well-disposed towards you.

Maya said

5. O lord, O best of men, what you have said fully deserves you. O descendant of Bharata, I gladly desire to do something (for you).

I am a great artist, (in fact I am) the Vishvakarma of the Danavas. Therefore, O son of Pandu, I desire to do something for you.

Arjuna said

7. O sinless one, you consider that your life has been saved by me from instant death. Such being the case, I cannot make you do anything for me.

8. O Danava, I am not willing to frustrate your intention also. Do something for Krishna; that will be sufficient requital for my services to you.

Vaishampayana said

9. O best of the Bharata race, thus requested by Maya, Vasudeva (Krishna) reflected for a moment thus, "what should be done for me?"

10. Thereupon the lord of the universe the creator of things, Krishna, having reflected (for a moment), thus commanded Maya.

Krishna said

11. O best of artists, O son of Diti, if you desire to do some good to me, build a large assembly-hall for Dharmaraja (Yudhishtira), a hall to your own liking.

12. Build such an assembly-hall that persons belonging to this world may not be able to build another like it, though he sits within it and observed it carefully.

13. O Maya, build an assembly-hall in which we may see all the celestials, Asura, and human designs of architecture.

Vaishampayana said

14. Having heard these word, Maya became exceedingly glad. He drew up a design of an auspicious palace for the Pandavas.

15. Then Krishna and Partha, having told every things to Dharmaraja Yudhishtira, introduced Maya to him.

16. O descendant of Bharata, Yudhishtira received him with all the honour he deserved; and Maya accepted them showing all respects (to Yudhishtira).

17. O king, O descendant of Bharata, then that son of Diti (Maya) narrated before the sons of Pandu the old history of (Vrishaparva).

18. After resting for some time, that Vishvakarma (Maya) commenced after much reflection to build an assembly-hall for the illustrious Pandavas.

19. According to the wishes of the illustrious sons of Pritha (the Pandavas) and of Krishna, the greatly energetic (Maya) per-

formed on an auspicious day initiatory rites of propitiation.

20. That greatly powerful (Danava) gratified thousands of excellent Brahmanas with Payasa (sweetened milk and rice) and with presents of various kinds of wealth.

21. He then measured out a piece of land five thousand cubits square; it was well suited to the exigencies of every season, it was celestials-like and it was delightful.

CHAPTER 2

(SABHAKRIYA PARVA) - Continued

Departure of Srikrishna to Dwarka

Vaishampayana said

1. Janardana, (Krishna) who deserved the worship of all, lived for sometime at Khandavaprastha, worshipped with love and affection by the sons of Pritha.

2-3. The receiver of the worship of all the world, the possessor of large eyes, Keshava (Krishna) being desirous of seeing his father, made up his mind to go to (Dwarka). He saluted both Dharmaraja (Yudhishtira) and Pritha and bowed down to his aunt with his head touching her feet. She smelt his head and embraced him.

4-5. The greatly illustrious Hrishikesha Krishna, coming with affection and with tears in his eyes to the sweet-speeched and amiable Subhadra, his sister, spoke to her words of best import and truth, words that were terse, proper and full of good.

6. She too saluted him in return and worshipped him with bowing down her head. She then told him all that she desired to be told to her relatives.

7. Bidding her farewell and uttering blessings on that beautiful lady, the hero of the Vrishni race Janardana (Krishna) then saw Krishna (Draupadi) and Dhananjaya.

8. That best of men (Krishna) then duly worshipped Dhananjaya; then consoling Draupadi he obtained her leave.

9. The learned and heroic (Krishna) then went with Partha (Arjuna) to his (other) cousins (the Pandavas). Surrounded by the five brothers Krishna looked like Shakra (Indra) surrounded by the celestials.

10. Being desirous of performing the due rites of departure, the Garuda-bannered hero (Krishna), purified himself by a bath and adorned himself with ornaments.

11. The best of the Yadu race, (Krishna) then worshipped the celestials and the Brahmanas with garlands, with mantras, with various kinds of excellent perfumes and with bowing down his head.

12. Having performed all (those) ceremonies, that foremost of all virtuous men, the best of the Yadu race (Krishna), wishing to start, came out to the outer apartments.

13. By presenting vessels of curd, fruits and fried rice, he made the Brahmanas utter blessings on him. Presenting them wealth, he walked round them.

14-15. Ascending on his golden and Garuda-bannered swift chariot, to which was yoked Shaibya and Sugriva (his two horses) and taking also his mace, discus, sword, his bow Sharanga and other auspicious weapons, the lotus-eyed hero (Krishna) started on an excellent moment of a lunar day in an auspicious constellation.

16-18. The king of the Kurus, Yudhishtira, ascended the chariot after him (Krishna), and out of love for him he made that best of charioteers (Dwarka) to stand aside, and himself took the reins. The long-armed Arjuna walked round him (Krishna) and he then got on the car and waved a golden-handled Chamara over him.

19. The heroic Bhimasena with the twins (Nakula and Sahadeva), the Ritvikas and the citizens walked behind Krishna. That slayer of hostile heroes, Keshava (Krishna), thus followed by all the brothers,

20. Shone like a preceptor followed by his beloved pupils. After bidding farewell to Partha (Arjuna) Govinda (Krishna) embraced him firmly (with all the ardour of love).

21. He then worshipped Yudhishtira and also Bhimasena and he embraced the twins. Being embraced in return (by the sons of Pritha) and worshipped by the twins (Nakula and Sahadeva).

22. O Descendant of Bharata, that vanquisher of hostile cities, Krishna, bade

Yudhishtira farewell and requested him to return, when he had gone about half a Yojana.

23. Govinda (Krishna) learned in all the precepts of virtue, then worshipped Dharmaraja (Yudhishtira) and touched his feet. He (Yudhishtira) raised Keshava up and smelt his head.

24. The Pandava Dharmaraja Yudhishtira then gave permission to the best of Yadava race, the lotus-eyed Krishna to go be saying "Go".

25. After duly making an appointment (for again coming to Indraprastha) and after preventing the Pandavas with great deal of difficulty from following him the slayer of Madhu (Krishna).

26-27. Went to his own city with a cheerful heart like Shakra (Indra) towards Amaravati (the celestials city). Out of love for him, they the Pandavas gazed at him so long he was within the sight; and when he went out of sight, their minds followed him, but they were not satiated with seeing Keshava (Krishna).

28-29. The handsome hero (Krishna) soon disappeared from their view. The sons of Pritha, those best of men with their minds fixed on Govinda (Krishna) desisted (from following him); and they then soon returned to their own city, although they were not (at all) willing (to return). Riding on his car Krishna also soon started for Dwarka.

30. Followed by the hero, Satyaki, the son of Devaki, Sauri (Krishna) with his charioteer Daruka reached Dwarka with the speed of Garuda.

31. The king Dharmaraja of unfading glory and his brothers, surrounded by their friends and relatives, entered the excellent city (Indraprastha).

32-33. That virtuous king, that best of men (Yudhishtira) then sent away all his friends and relatives, his brothers and sons; he then amused himself with Draupadi.

34. Keshava also, having been welcomed by the Chief Yadus with Ugrasena at their head, entered the excellent city (Dwarka) with joy.

35. Worshipping his old father and his illustrious mother, and saluting Baladeva (his

brother) also, the lotus-eyed (hero) took his seat.

36. He embraced Pradyumna, Samba, Nishatha, Charudeshna, Gada, Aniruddha and Bhanu. Receiving leave of the elderly men, Janardana then went to the house of Rukmani (his wife).

CHAPTER 3

(SABHAKRIYA PARVA) - Continued

The construction of the assembly-hall

Vaishampayana said

1. Then Maya spoke thus to the son of Pritha, Arjuna, the foremost of all victorious warriors, "I shall now go away with your permission, but I shall soon come back.

2-3. When the Danavas were engaged in a sacrifice on the banks of the Bindu lake, in the north of the Kailasa near the Mainaka mountains I gathered a charming and variegated Bhanda (mass of rough stones) of jewels and gems. I kept it in the house of Vrishaparva.

4-5. O descendant of Bharata, if it still exists there, I shall come back with it. I shall then build a renowned, delightful and beautiful assembly-hall for the Pandavas, which will be adorned with all gems and jewels. O descendant of Kuru, there is also a club in the Bindu lake.

6. Kept there by the king (of the Danavas) who killed with it all his foes in battle. It is hard and strong and variegated with golden knobs, it is capable of standing great weight.

7. It can kill all foes, and it is equal in strength to one hundred thousand clubs. It is a fit weapon for Bhima as the Gandiva (bow) is yours.

8. (There is also in that lake) a large conch-shell of loud sound, named Devadatta which was produced by Varuna (Ocean). There is no doubt I shall give all these to you."

9. Having said this to Partha, that Asura (Maya) went away in a north-eastern direction. On the north of the Kailasa near the Mainaka mountains.

10. There is a great peak full of many gems and jewels, called Hiranya Shringa.

(There is) a charming lake named Bindusara where (once dwelt) king Bhagiratha.

11. He lived there for a long period with the desire of seeing the Ganges which is called Bhagirathi (after him). Here the illustrious lord of all creatures.

12-13. O best of the Bharata race, performed one hundred great sacrifices. There were placed at this spot for beauty, many sacrificial stakes made of gems, and many sacrificial ultas made of gold though not according to the ordinance. Here after performing those sacrifices the deity of one thousand eyes, the husband of Sachi, acquired Siddhi (final success).

14. Here the greatly effulgent lord of spirits (Shiva), the eternal lord of all creatures lived after creating all the worlds and here he was worshipped by all the sprites.

15. Here Nara and Narayana, Brahma, Yama and the fifth Sthanu performed sacrifices after the expiration of one thousand Yugas.

16. Here for the establishment of virtue and religion Vasudeva with pious devotion performed his sacrifices with extended for many long years.

17. Where Keshava placed thousands and tens of thousands of sacrificial stakes adorned with garlands of gold and innumerable (sacrificial) altars of great splendour.

18. O descendant of Bharata, going there he (Maya) brought the club, the conch shell and the various articles of crystal which belonged to Vrishaparva, (the Danava king).

19. Going there thereat Asura, Maya, took all the great wealth which was guarded by the Takshas and Rakshasas and Kinkaras.

20. Bringing them away, the Asura (Maya) built with them a matchless assembly-hall. It was celebrated throughout the three worlds, it was beautiful, it was celestials, and it was full of gems and jewels.

21. He gave to Bhimasena that best of clubs (that was in the lake) he also gave to Arjuna that excellent and the best conch.

22-24. The sound of that conch used to make all creatures tremble in feat. O great king, the assembly-hall that Maya built, stood on golden pillars, and it occupied an area of five

thousand cubits square, possessing an most beautiful form. It (the hall) shone in great splendour like the fire, the sun or the moon. By its great effulgence it seemed to darken even the rays of the sun.

26. With its effulgence which was the mixture of both celestials and terrestrial light, it appeared as if it was on fire. Like a mass of new clouds rising in the sky, it filled the whole of the view. It was spacious large, charming, soothing, full of celestials effulgence, and filled with all sorts of excellent things, it was adorned with jeweled walls and gates, with many pictures and much wealth. It appeared like the work of Vishvakarma himself.

27. The Sudharma (the assembly-hall) of the Dasharhas (Vrishnis)-nay even the abode of Brahma was not so grand and endued with so much beauty as this assembly-hall built by the intelligent Maya.

28. Being appointed by Maya, eight thousand Rakshasas, named Kinkaras, guarded and supported this assembly-hall.

29. They were capable of ranging the sky, they were fearful, huge-bodied, and greatly strong; they had blood-like red and coppery eyes and arrowy-ears, they were all well-armed.

30-31. In that assembly-hall Maya built a matchless tank, and in that tank were lilies with leaves made of dark-coloured gems and with stalks made of brilliant gems; there were also other aquatic flowers of golden leaves. Various kinds of water-fowls played in its water; it was adorned with full-blossomed lotuses; its water was transparent; and golden-coloured tortoises and fishes played in its bottom which was without mud. A flight of crystal steps rose from the edge of the water to the banks.

32. The gentle breeze shook the flowers that sudden its waters; its banks were adorned with costly marble slabs set with pearls.

33. Seeing that tank thus adorned with jewels and precious stones, many kings that came there mistook it for land, and they fell into it with their eyes open.

34. The assembly-hall was adorned with many charming, large and ever blossoming trees with green foliage and cool-shade.

35-36. And with many gardens, emitting a delicious fragrance. There was many tanks adorned with swans, Karandavas and Chakravakas. The breezes carried the fragrance of lotuses that grew in the waters and flowers that grew in the land and ministered to the pleasures of the Pandavas.

37. O king, having built such an assembly-hall in fourteen months, Maya informed Dharmaraja (Yudhishtira) that it had been completed.

CHAPTER 4

(SABHAKRIYA PARVA) - Continued

Entry to the assembly-hall

Vaishampayana said

1-2. Having fed thousands of Brahmanas with sweetened milk mixed with rice, honey and Ghee, with fruits and roots and with the meat of boar and deer the ruler of men king Yudhishtira entered into it (the palace). With food seasoned with sesame, with Tabanti (a sort of vegetable), with rice mixed with Ghee.

3-4. With the various preparations of meat, with various kinds of other food, with various suckable and drinkable viands, with unused robes and clothes, and with excellent garlands, the king gratified the superior Brahmanas that had assembled there from various directions.

5. He also gave them each one thousand kine. O descendant of Bharata, their cry of "What an auspicious day" rose to the sky.

6. Having worshipped the gods with various kinds of music and with numerous sorts of costly perfumes, that best of the Kurus (Yudhishtira) entered (the hall).

7. The athletes, actors, prize-fighter bards and praise-singers exhibited their skill to amuse the illustrious son of Dharma (Yudhishtira).

8. Having thus performed many ceremonies, the Pandava (Yudhishtira) with his brothers sported in that charming assembly hall as Shakra (Indra) in heaven.

9. On the seats in that assembly-hall sat with the Pandavas the Rishis and the kings that came from various countries.

10-18. Asita, Devala, Satya, Sarpamali, Mahashira, Arvavasa, Sumitra, Maitreya, Shunaka, Bali, Baka, Dalbhya, Sthulashira, Krishna Dvaipayana, Shuka, Sumanta, Gemini, Paila, the pupils of Vyasa, namely ourselves, Tittiri, Yajnavalkya, Lomaharsana with his on, Apsuhomya, Dhaumya, Animandavya, Kaushika, Damoshnisha, Traibali, Parnada, Varajanuka, Maunjayana, Vayubhaksha, Parasarya, Sarika, Balivaka, Sinivaka, Satyapala, Kritashrama, Jatukarna, Shikhavana, Alamba, Parijataka, the high-souled Parvata, the great Rishi Markandeya, Pavitrarani, Savarna, Bhaluki, Galava, Janghabandhu, Raibhya, Kopavega, Bhrgu, Haribabhru, Kaundinya, Babhrumali, Sanatana, Kakshivana, Aushija, Nachiketa, Gautama, Painga, Varaha, greatly ascetic Shandilya, Kukkura, Venujangha, Kalapa and Katha. All were Rishis of great virtue and learning with their souls under complete control and passions under complete subjugation.

19-20. These and many others, as numerous as the above, all learned in the Vedas and the Vedangas, conversant with all moralities, all pure and spotless in conduct, waited upon the illustrious (king) and pleased him with their sacred discourses. Many chief Kshatriyas also waited upon Dharmaraja (Yudhishtira).

21-23. The fortunate and virtuous Munjaketu, Vivardhana, Sangramjit, Durmukha, the powerful Ugrasena, Kakshasena, the lord of the Earth, the invincible Kshemaka, the king of Kamboja, Kamatha the mighty Kampana who made the javanas tremble at his name as the wielder of thunder Indra made the Asuras Kalkeyas tremble at his name.

24-31. Jatasura, the king of the Madrakas, Kunti, the king of the Kiratas, Pulinda, the kings of Anga and Banga, Pundraka and Pandya, the king of Udghara and Andhaka, Sumitra, the slayer of foes Shaivya, the king of the Kiratas, Sumana, the king of the Yavanas Chanur, Devarata, Bhoja, Bhimaratha, the king of Kalinga, Shrutayudha, the king of Magadha, Jayasena, Sukarman, Chekitana, that slayer of foes Puru, Ketumana, Vasudana, Videha, Kritakshana, Sudharma, Aniruddha, the greatly strong Shrutayu, the invincible Anuparaja, the

handsome Kramajit, Sisupala with his son, the king of Karusha, the invincible and celestials-like young heroes of the Vrishni race, namely Ahuka, Viprithu, Gada, Sarana, Akrura, Kritavarman, the son of Sini, Satyaka, Bhishmaka, Akriti, the powerful Dyumtsena, those chiefs of bow men, the Kaikeyas and Yajnasena of the Somaka race.

32-34. These greatly powerful and all well-armed and wealthy, Ketuman and Vasumana and many other Kshatriya, as numerous as the above, and all considered to be the foremost (men among the Kshatriyas waited on that assembly-hall upon the son of Kunti Yudhishtira. O king, those powerful princes that learnt science of arms from Arjuna, dressing themselves in deer skins, and those princes of the Vrishni race,

35. Namely, the son of Rukmani (Pradyumna), Samba, Yuyudhana, the son of Satyaka (Satyaki), Sudharmana, Anirudha, Shaivya, these foremost of men (all waited upon Yudhishtira).

36-40. O lord of the earth, these and many other kings, (waited upon Yudhishtira) the friend of Dhananjaya (Arjuna) Tumbaru, Chitrasena with his ministers, and many other Gandharvas and Apsaras, all well-skilled in singing and playing music, and expert in cadence, and also the Kinnaras, well-skilled in measures and motions, all at the command of Tumbaru waited upon and amused the sons of Pandu and so did also the Rishis (that were present there) by singing celestials songs in proper and charming voice. Those best of men, those best of men, those men of rigid vows, those men with heart devoted to truth all waited upon Yudhishtira, as the celestials wait upon Brahma in heaven.

CHAPTER 5

(LOKAPALA SABHAKHAYANA PARVA)

The history of Lokapalas

Vaishampayana said

1. O descendant of Bharata, when the illustrious Pandavas were seated in it (their assembly-hall) with the chief Gandharvas, there came Narada,

2. The celestials Rishi who was learned in the Vedas and the Upanishad's, who was worshipped by the celestials, who was learned in the histories and the Puranas, who was well versed in all that had happened in old Kalpas,

3. Who was well-skilled in Nyaya, and in the truths of moral science, who was the possessor of the complete knowledge of the Angas, and a perfect master of reconciling contradictory taxes.

4. Who was eloquent, resolute, intelligent, learned, possessor of powerful memory, learned in the science of morality and politics, proficient in distinguishing inferior things from the superior.

5. Skilled in drawing inference from evidence, competent to judge of correctness or incorrectness of syllogistic statements consisting of five propositions, capable of answering successfully (the queries) of Brihaspati.

6-7. Who was a man with definite conclusions properly framed about Dharma, Artha, Kama and Moksha (Salvation), who was a man with a great soul seeing the universe about, below, and around as if it were present before his eyes, who was a master of Sankhya and Yoga (Philosophies), and who was ever desirous of humbling the Devas and the Asuras by fomenting quarrels amongst them,

8. Who was learned in the science of war and treaty, proficient in making disposition of things by guesses, the teacher of six sciences (of treaty, war, march, defending military posts, stratagem by ambuscade and) and learned in all the Shastras.

9-10. Who was fond of war and music, and incapable of being repulsed by any science of learning. Possessed of these and many other accomplishments, the greatly effulgent Rishi Narada with many other Rishis, after having traveled over all the world, came (at last) to the assembly-hall.

11. O king, the celestials Rishi of immeasurable effulgence was accompanied by Parijata, the intelligent Raivatga, Saumya and Sumukha.

12. The Rishi who moved about with the speed of mind was filled with joy on seeing the

assembly-hall of the Pandavas. The Brahmana (Narada) wishing him victory uttered blessings on Dharmaraja (Yudhishtira).

13. Seeing the Rishi Narada arrived (in the assembly-hall), that best of the Pandavas (Yudhishtira) learned in all religious precepts, soon stood up with his brothers.

14. Bowing low with humility, he saluted him with joy, and hither offered him with due ceremonies, a befitting seat.

15. The virtuous (king) offered him kine, Arghya and Madhuparka (a preparation of honey). He worshipped him with gems and jewels and with his whole heart.

16. He (Narada) was gratified by receiving the worship from Yudhishtira in proper form. Having been thus worshipped by all the Pandavas, the great Rishi, learned in the Vedas, spoke to Yudhishtira the following words on Dharma, Artha and Kama.

Narada said

17. Is the wealth you are earning spent in proper objects? Does your mind take pleasure in virtue? Does not your mind sink under their weight?

18. O chief of men, do you continue in the noble conduct consistent with Dharma and Artha with respect to the three classes (good, bad and indifferent) of your subjects as practiced by your ancestors?

19. Do you injure religion (Dharma) for the sake of profit (Artha), or profit for the sake of religion, or both religion and profit for the sake of pleasures which easily tempts men?

20. O foremost of pious men, O (king) learned in the timeliness (of everything), do you dividing your time judiciously follow religion, profit and pleasures?

21. O sinless one, do you attend with the six attributes of kings, to the seven means? Do you examine after surveying your own strength and weakness and the fourteen possessions (of your enemies)?

22. O foremost of pious men, O descendant of Bharata, do you attend to the eight occupations, having surveyed your own and your enemy's means and also having made peace (with your enemies)?

23. O best of the Bharata race, have your seven chief officers of state been tempted by your enemies? Have they become idle for the wealth they have earned? Are they all attached to you?

24. Your counsels are not surely divulged by your trusted and disguised spies, or by yourself or by your ministers.

25. Do you ascertain what your friends, your enemies and the ascetics are doing? Do you make war and peace at the proper time?

26-27. Do you observe neutrality towards the ascetics and towards those that show neutrality towards you? O hero, have you appointed as your ministers men like yourself, men who are old and pious, who are capable of understanding what should be done and what should not be done, who are nobly born and who are attached to you? O descendant of Bharata, the ministers are the basis of the victories of kings.

28. O child, is your kingdom protected by ministers, learned in the Shastras, men who are keeping all counsels secret? The enemies are surely not destroying it (the kingdom).

29. You have not (surely) become a slave to sleep. Do you get up from sleep at the proper time? O king learned in (the mysteries of) Artha, do you think at the dead of night what you should do and what should not do?

30. You do not surely settle any thing alone or take advice of many. Counsels received from the ministers surely do not spread all over your Kingdom.

31. Do you without procrastination accomplish measures of great utility that can be easily accomplished? Such measures are surely never obstructed (in your Kingdom).

32. Do the ends of all works come to your sight? Are they all fearlessly examined? Once commencing any work are they given up and begun again? Do they fall into confusion at the commencement?

33-34. O king, do you accomplish your works by men that are trusted and incorruptible and that possess of practical experience? O hero, people surely know only the measures that have been accomplished or partially accomplished, and surely they can not know those that are, merely in contemplation. Have

you appointed teachers, learned in all the Shastras and religious precepts, for the princes and for the chief warriors?

35. Do you purchase one single learned man in exchanges of one thousand ignorant men? The learned man confers the greatest good at the time of distress.

36. Are all your forts always kept filled with treasure, food, weapons, water, engines, and instruments, and are they protected by artisans and bowmen?

37. Even one single minister who is intelligent, heroic, self-controlled, and discriminating confers the greatest good on a king of on a king's son.

38. Do you ascertain by means of three and three spies who are all unaccounted with one another everything about the eighteen Tirthas of the enemy and fifteen of your own means?

39. O slayer of foes, do you watch your enemies with all possible care and attention and do you accomplish this unknown to them?

40-42. Does your honored priest possess humility and purity of blood? Is he without jealousy and illiberality? Is he renowned? Has some well-behaved, intelligent and simple Brahmana learned in the ordinances been employed by you to perform your daily rites before the sacred fire? Does he always rites before the sacred fire? Does he always remind you in proper time as to when your Homa (sacrifice) has been performed and when it should be performed (again)? Is the astrologer you have employed competent in reading physiognomy and interpreting omens and in neutralizing the disturbance of Nature?

43. Have you appointed respectable servants in respectable posts, indifferent ones in indifferent posts and low ones in low posts?

44. Have you appointed in high posts ministers who are guileless and well conducted from generations to generations, and who are above the common people?

45. O best of the Bharata race, your subjects are not (sorely) oppressed by your severe rule. Do your ministers govern your kingdom always receiving all orders from you?

46. Do they ever slight you as the sacrificial priests slight men that are fallen

(from religious path), or as wives slight their husbands who are proud and who are debauches?

47. Is your commander-in-chief brave, intelligent, patient, well-conducted, nobly born, competent, devoted to you and a man of confidence?

48. Do you treat with respect and regard the chiefs (generals) of your army, who are experts in every kind of war-fare, who are pushing, who are well-behaved and endued with great prowess?

49. Do you give to your soldiers they proper rations and pay at (the appointed) time? Surely you do not oppress them by withholding from them (their rations and pay).

50. Are you aware that the misery caused by the arrears of pay and the irregularity of the issue of rations creates mutiny amongst the soldiers? The learned men call it the greatest of all mischief.

51. Are all the chief men (of your kingdom) nobly born? Are they all attached to you? Are they ready to give their lives cheerfully for you on the field of battle?

52. Surely (in your kingdom) a man who is beyond all control does not out of desire rule at pleasure over things pertaining military affairs.

53. Does a man who shows exceptional merit in an act get from you more regard, and also an increase of rations and pay?

54. Surely you reward by bestowing wealth and proper honors on men of learning and humility, and men who are skilled in every kind of knowledge.

55. O best of the Bharata race, do you support the wives and children of those that have given their lives for you, and those that have fallen into distress for you?

56. O son of Pritha, do you cherish as your sons the enemy who having been vanquished in battle, comes to you from fear, who has become weak and who has sought your protection?

57. O lord of earth, do the people of all the world consider you an embodiment of impartiality? Can they come to you fearlessly as if you are their mother and father?

58. O best of the Bharata race, do you reflecting well upon the three kinds of force, (at once) march, against your enemy when you hear that he is in distress?

59-60. O chastiser of foes, when the (proper) time comes, taking into your consideration all the omens you might see and having been convinced that the resolutions you have formed and their unsuccesses depend on the twelve Mandalas and having paid your troops their pays do you begin your march? O great king, O chastiser of foes, do you have gems and jewels to the chief officers of the enemy as they (each of them) deserve without the knowledge of the enemy?

61. O son of Pritha, do you try to conquer your angry enemies who are slaves to their passions? Do you do it by conquering your own soul and getting mastery over your own passions?

62. Before you march against your enemy do you properly employ the four arts of conciliation, gift of wealth, production of disunion and the application of strength?

63. O king, do you march against your enemy, after first strengthening your own kingdom? Having marched against them, do you try your best to obtain victory over them? Having conquered them with your might do (afterwards) you protect them?

64. Are your Chamus consisting of four kinds of troops, each furnished with eight limbs (wings) after having been well-trained by superior officers led out against your enemy?

65. O chastiser of foes, O great king, in having to the kingdom of your enemy you surely do not kill your enemies without regarding seasons of reaping or famine (raging).

66. Do the various servants in your own kingdom and those of your enemies continue to carry on their respective duties? Do they continue to protect one another?

67. O great king, you have surely appointed trusted servants to look after the food you eat, the robes you wear and the perfume you use.

68-69. O king, are your treasury, banks stables, arsenals, and female apartments well-guarded by servants who are ever devoted to

you and who always seek your welfare? You no doubt first protect yourself from your domestic and public servants and you then protect those servants from your relatives and last of all you no doubt protect all of them from one another.

70. Can any body know in the forenoon any of your extravagance in drink, in sports (gambling) and in women?

71-72. Is your expense always covered by a half, a third of fourth part of your income? Do you always cherish with food and wealth your relatives, superiors, merchants, the old, the helpless, the protected and the distressed?

73. Do you accountants and clerks employ in looking after your income and expenditure always inform you in the forenoon all about your income and expenditure?

74. You surely do not dismiss without fault servants who are able in work, who are popular and who are always devoted to your welfare.

75. O descendant of Bharata, do you appoint after duly examining them (all the three classes of men, namely) the good, indifferent and the bad in posts to which they are respectively fit to the appointed?

76. O king, do you appoint men who are thievish, who are open to temptation, who are under age?

77. Do you oppress (the people of) your kingdom by the help of thievish men or by men who are open to temptation or by minors or by women? Are the peasants of your kingdom contented?

78. Are large tanks dug in your kingdom at proper distance, for which agriculture is not in your realm entirely dependent on rains?

79. Are the agriculturists in your kingdom in want of food or seed? Do you kindly advance them loan (of seed grain) taken only a fourth part over every hundred (seer, mound &)?

80. O child, do the four kings of Bharata (agriculture, trade, cattle rearing and lending in interest) are carried on (in your kingdom) by honest men? O child, upon these depend the happiness of your subjects.

81. O king, do the five wise and brave men employed in the five chief ports, (namely that

of protecting the city, fort, the merchant and the agriculturists and of punishing the criminals) always do good to your kingdom by working in unison?

82. Have the villages been made (by you) like towns and the outskirts of towns like villages for the protection of your city? Are they all under your supervision and away?

83. Are the thieves and the robbers that steal in your city and loot your towns pursued by your soldiers over even and uneven grounds?

84. Do you console and protect the women? You surely do not place any confidence on them, or divulge any secret before any of them?

85. O king, hearing of any danger, and even reflecting over it, do you lie in the inner-apartments and enjoy luxury there?

86-87. O king, O son of Pandu, having slept during the second and the third divisions of the night, do you reflect over Dharma and Artha (in the last division of the night)? Do you accompanied by your ministers, feared in the mystery of Time, show your self well-adorned to your people after waking at the proper time?

88. O chastiser of foes, do men attired in purple clothes, armed with swords and adorned with ornaments, stand by you to protect your person?

89. O king, do you conduct yourself like Yama (the God of justice) in meting out proper punishments to those that deserve it, and also proper worship to those that deserve it? Do you do this equally to those that are dear to you and to those that you do not like?

90. O son of Pritha, do you take care of your bodily ailments by taking medicines and also taking recourse to fasts and regularity of diet and of your mental illness by taking advice of the old men?

91. The physicians that have been appointed by you to look after your health are surely learned in the eight divisions (of the science of treatment)? They are surely all attached to you and devoted to you?

92. O king, out of covetousness, or folly or pride you surely never fail to decide the case

between the plaintiff and the defendant who come to you?

93. Do you, out of covetousness of folly, deprive of the pensions of the men that have come to you for protection out of trustfulness or love?

94. Do the citizens and the people of your kingdom, being bought by your enemies (with bribe), try to create a quarrel with you by forming into an united party?

95. Are your enemies, especially those that are weak, always repressed by you with the help of your troops? Are those that are strong repressed with the help of both good counsel and troops?

96. Are all your principal (tributary chiefs) rules of land attached to you? Are they ready to give their lives for you, if they are commanded by you?

97. Do you worship Brahmanas and wise men according to their respective merits as regards their knowledge in all the branches of learning? Such worship is undoubtedly beneficial to you.

98. Have you your faith in the religion based on the three (Vedas) and followed by men who have gone before you? Do you with care follow the practices practised by them?

99. Are the accomplished Brahmanas entertained in your presence with delicious and nutritive food in your house? Do they get (proper) Dakshinas after the feast?

100. With steadiness of mind and with complete self-possession, do you try to perform Vajpeya, Pundarikas and other sacrifices with all necessary rites?

101. Do you bow your head to your relatives and to your superiors, to the gods, to the ascetics, to old men, to the large trees that are so beneficial (to men) and to the Brahmanas?

102. O sinless one, you do not surely inspire anger or create grief in another person? Do men that are capable of granting you auspicious fruits always stand at your side?

103. O sinless one, are your disposition and practice such as I have described, and such

as always lengthen the period of life spread fame and help the cause of Dharma, Artha and Kama?

104. He who conducts himself thus never finds his kingdom distressed or afflicted. Such a king subjugates the whole earth and enjoys great happiness.

105-106. O best of men, no well-beloved, pure-souled and respected person is surely deceived and his life is not taken in a false charge of theft by your ministers, who are ignorant of Shastras and who are covetous? Your ministers do surely never, out of covetousness, allow a real thief to escape, knowing him to be such and after arresting him with the booty on him?

107. O descendant of Bharata, your ministers being bribed do never decide wrongly the disputes that arise between the poor and the rich?

108-110. Do you keep yourself aloof from the fourteen vices of kings namely, atheism, untruthfulness, anger, carelessness, procrastination, non-visiting the wise, idleness, restlessness of mind, taking counsel with one man only, consultation with persons ignorant of the science of Artha, abandonment of a settled plain divulgence of counsels, unaccomplishment of beneficial projects and undertaking everything without reflection? O king, even those kings that are firmly seated on their thrones are ruined by these (vices).

111. Has your study of the Vedas been successful? Have your wealth, the knowledge of Shastras and marriage been successful?

Yudhishtira said

112. O Rishi, how do the study of the Vedas wealth, wife and the knowledge of Shastras become successful?

Narada Said

113. The study of the Vedas is successful when he who studies it performs Agnihotra sacrifice. Wealth is successful when the possessor of wealth enjoys it himself and gives it away in charity. Marriage is successful when the wife is enjoyed and when she bears

offspring. The knowledge of the Shastras is successful when it results in humility and good conduct.

Vaishampayana said

114. Having told this the greatly ascetic Rishi Narada then again asked the virtuous minded Yudhishtira.

Narada said

115-116. O king, do your officers who are paid from the taxes to be realized from merchandise, take only their just dues from the merchants that come from distant place (to your kingdom) with the desire of gain? Are the merchants and traders well-treated in your capital and kingdom? Are they capable of bringing their goods without being any way deceived?

117. O child, do you daily listen to the words fraught with Dharma and Artha, the words of old men learned in the science of Artha and capable of pointing out the ways of (both) Dharma and Artha?

118. Are Ghee and honey presented to Brahmanas for the increase of crops, kine fruits, flowers and virtue?

119. Do you always give to the artisans employed in your works all the materials that are required for their construction and also their wages at periods (at least) not extending more than four months?

120. O great king, do you examine the works done for you? Do you praise before good men those that are employed by you? Do you reward them after showing towards them due respect?

121. O best of the Bharata race, O lord do you follow all the Sutras (aphorisms) of the sages, especially those in respect of elephants, horses and chariots.

122. O best of the Bharata race, are the Sutras regarding the science of arms and also those regarding instruments so necessary for attacking fortified towns, carefully studied in your house?

123. O sinless one, are you acquainted with all weapons all mysterious incantations and with all the secrets of poison destructive of all enemies?

124. Do you protect your kingdom from the fear of fire, snakes, other carnivorous animals, diseases and Rakshasas?

125. O (hero), learned in all virtuous precepts, do you cherish like a father the blind, the dumb, the lame, the deformed, the friendless, and also the homeless ascetics?

126. O great king, have you banished from you the six evils (to which human flesh is heir to), namely sleep, fear, anger, weakness of mind and procrastination?

Vaishampayana said

127. Having heard these words of that best of Brahmanas, the celestial-like Narada and having been pleased with what he heard, the best of the Kuru race, the high-souled king (Yudhishtira) bowed down to him and worshipped his feet.

Yudhishtira said

128. I shall do what you have said. My knowledge has increased by your instructions. Having said this, the king did as he was directed and gained (the sovereignty of) the earth bounded by the belt of sea.

Narada said

129. The king who is ever engaged in the protection of the four orders (the four chief casts) passes his days in happiness in this world and attains the region of Shakra (Indra) in the next (world).

CHAPTER 6

(LOKAPALA SABHAKHYANA PARVA) -
Continued.

The inquiry about assembly-hall

Vaishampayana said

1. At the end of the Brahmarshi (Narada's) words, Dharmaraja Yudhishtira's duly worshipped him; and then having been commanded by him he replied in detail (to the questions asked by the Rishi).

Yudhishtira said

2. O blessed one, the truth of religion and morality indicated by you are just and proper. I duly observe them to the best of my power.

3. There is no doubt that the acts properly performed by the kings of the olden days should be regarded as having borne proper fruit and having been undertaken from sound motive for the attainment of proper objects.

4. O lord, I wish to walk in the virtuous path of those kings; but we are not able to walk along it like those self-controlled monarchs.

Vaishampayana said

5-6. The greatly effulgent son of Pandu, Yudhishtira, having received with reverence the words of Narada, and having also replied to the Rishi, reflected for some time. Getting a proper opportunity the king who sat by the side of the Rishi capable of going everywhere at will asked him thus in the presence of the assembly of kings.

Yudhishtira said

7. You possess the speed of mind, you roam over various worlds created in the days of yore by Brahma, thus everywhere seeing everything in them.

8. O Brahmana, tell me I ask you, if you have ever before seen anywhere an assembly-hall like this one belonging to me or superior to it.

Vaishampayana said

9. Having heard the words of Dharmaraja (Yudhishtira), Narada smiling by answered the Pandava in these sweet words.

Narada said

10. O child, O king, O descendant of Bharata, I have never heard nor seen amongst men any assembly-hall built of gems and precious stones like one belonging to you.

11. I shall describe to you the assembly-hall of the regions of the king of the Pitris (Yama) of the intelligent Varuna, of Indra, and of the deity whose abode is on the Kailasa (Kubera).

12-13. I shall (also) describe to you the assembly-hall of Brahma that dispels all misery. All these assembly-hall exhibit in their structure both celestials and human designs and

present every kind of form that exists in the Universe. They are worshipped by the celestials, the Pitris, the Ganas, the Sadhyas, the self-controlled ascetics engaged in sacrifices and the mild Rishis that are ever employed in the Vedic sacrifices with Dakshinas. O best of the Bharata race, if your mind is set upon hearing all this, (I shall describe them to you).

Vaishampayana said

14. Having been thus addressed by Narada, Dharmaraja Yudhishtira with all the excellent Brahmanas (that were present there) joined his hands.

15. The high-minded Dharmaraja then thus spoke to Narada, "describe to us all those assembly-halls. We desire to hear (all about them) from you.

16. O Brahmana, which Sabha (assembly-hall) is made of what articles? What is the area of each, and what is the length and breadth of each? Who waits upon the Grandsire in his Sabha?

17. Who waits upon the king of the celestials Vasava (Indra), upon the son of Vaivasvata Yama, upon Varuna, and upon Kubera in their assembly-halls?

18. O Brahmarshi, tell us all about this. We all together desire to hear you describe them. We are full of great curiosity."

19. Having been thus addressed, Narada replied, O king, hear all about these Sabha one after the other."

CHAPTER 7

(LOKAPALA SABHAKHYANA PARVA) - Continued

Description of Indra's assembly-hall

Narada said

1. The celestials Sabha of Shakra (Indra) is full of lustre; and it was obtained by him as the fruit of his actions. O descendant of Kuru, it was made by Shakra (Indra) himself as effulgent as the Sun.

2. Its breadth is one hundred Yojanas, its length is also one hundred and fifty Yojanas; it is five Yojanas in height. It can go anywhere at will.

3. It dispels decrepitude, grief, fatigue, and fear; it is beneficial and auspicious, it is furnished with rooms and seats, it is charming and adorned with celestials trees.

4. O son of Pritha, O descendant of Bharata, in that Sabha sits on an excellent seat the lord of the celestials with his wife Sachi who is the embodiment of beauty and wealth.

5. With an indescribable vague form, with a crown on his head, with bright bracelets on the upper arms, attired in pure white robes, and adorned with many colored garlands, he sits there with Beauty, Fame and Glory by his side.

6. There daily wait upon that illustrious deity of one thousand sacrifices (Indra) all the Marutas that lead the life of house holders,

7. The Siddhas, the celestials Rishi, the Sadhyas the celestials, and the bright complexioned Marutas adorned with golden garlands;

8. These with their followers all possessing celestials forms and adorned with ornaments always wait upon and worship the illustrious chastiser of foes, the lord of the celestials.

9. O son of Pritha, there wait upon Shakra (Indra) all the celestials Rishis of pure soul, all as the fire, and all whose sins are completely washed off,

10. All that are energetic, without grief of any kind, and without any fever (of anxiety), all performers of performers of Soma sacrifice. Parashara, Parvata, Savarni, Galava.

11-14. Shankha, Likhita the Rishi Gaurashira, Durvasa, Krodhana, Shyena, the Rishi Dirghatama, Pavitrapani, Savarni, Yajnavalkya, Bhaluki, Uddalka, Svetaketu, Tandya, Bhandayani, Havishman, Garishtha, King Harishchandra, Hridhya, Udarashandilya, Parashara, Krishivala, Vataskandha, Vishakha, Vidhata, Kala, Karaladanta, Tvashta, Vishvakarma, and Tumburu.

15-19. Some born of women, some not born of women; some living on air, some on fire, (all these Rishis) worship the wielder of thunder (Indra), the lord of all the world. Sahadeva, Sunitha, the greatly ascetic Valmiki, Shamika of truthful speech promise keeping Prachetas, Meghatithi, Vamadeva, Pulastya, Pulaha, and Kratu Marutta, Marichi, greatly ascetic Sthanu Kakshivan, Goutama, Tarkshya, the Rishi Vaishvanara, the Rishi Kalakavrikshiya, Ashravya, Hiranmaya, Samvartta, Devahavya, greatly powerful Vishvakshena, Kanwa, Katyayana, Garga, Kaushika - (all these) and the celestials waters and plants, faith, Intelligence and the goddess of learning,

20. Dharma, Artha and Kama also lightning, clouds charged with rains, the winds, all the loud-sounding forces of heaven.

21. The eastern point, the twenty seven fires conveying the sacrificial Ghee, Agni, Soma, the fire of Indra, Mitra, Savitri and Aryama.

22. Bhaga, Vishva, the Sadhyas, the preceptor (Brihaspati), Shukra, Vishvavasu, Chitrasena, Sumana, Taruna.

23. The sacrificial Dakshinas (gifts to Brahmanas), the planets, the stars, the Mantras which are uttered in sacrifices, O descendant of Bharata, all these are present there.

24-26. O king, many charming Apsaras and Garvras gratify there the lord of the celestials Bhatakratu, (Indra) with their various kinds of dances and vocal and instrumental music, with the practice of auspicious rites, and with the exhibition of many skillful feats. They gratify there the illustrious slayer of Vitra and Vala with their various skill. The Brahmana Rishis, all the royal and celestials sages,

27. As effulgent as fire, adorned with garlands and ornaments often come to and go from that celestials assembly-hall riding on various kinds of celestials cars.

28. Brihaspati and Shukra are always present there on the occasions. These and many other illustrious Rishis of rigid vows.

29. O king, Bhrigu and the seven Rishis who are equal to Brahma himself, use always to come to and go from that assembly-hall, riding on cars as beautiful as the car of Soma.

30. O king, I have seen this Sabha, named Pushkaramalini of the deity of one thousand sacrifices (Indra). Here now about the assembly-hall of Yama.

CHAPTER 8

(LOKAPALA SABHAKHYANA PARVA) - Continued.

Description of Yama's assembly-hall

Narada said

1. O Yudhishtira, I shall now describe the assembly-hall of Yama, the son of Vaivasvata. O son of Pritha, it was built by Vishvakarma; hear all about it.

2-3. O king, that effulgent Sabha covers an area of one hundred Yojanas. O son of Pandu, it possesses the splendour of the sun; it yields every thing that one may desire to have from it. It is neither very cold nor very hot. It delights the heart.

4. There is no grief, and no decrepitude, no hunger, no thirst; nor there was any thing disagreeable, nor there was any kind of wretchedness of distress. There can be no fatigue or any kind of evil-feelings in that Sabha.

5-6. O chastiser of foes, every object of desire, celestials or human, is to be found in that hall; all kinds of enjoyable articles as also sweet, juicy, agreeable and delicious things that are likeable, suckable or drinkable are all there in profusion. The garlands that are there are of the most delicious fragrance, and the trees that stand (around it) yield whatever fruits are desired.

7. There are both cold and hot water, they are all sweet and agreeable. There sit holy royal sages and stainless Brahmana Rishis.

8. O child, they all cheerfully wait upon Yama, the son of Vaivasvata. Yayati, Nahusha, Puru, Mandhata, Somaka, Nriga.

9-22. The royal sage Trasadasyu, Kritavirya, Shrutashrava, Arishtanemi, Siddha,

Kritavega, Kriti, Nimi, Pratardana, Shibi, Matsya, Prithulaksha, Brihadratha, Vartta, Marutta, Kushika, Sankashya, Sankriti, Dhruva, Chaturashva, Sadashvorni, the king Kirtavirya, Bharata, Shuratha, Sunitha, Nishatha, Nala, Devodasa, Sumana, Ambrisha, Bhagiratha, Vyashva, Sadashva, Badhyashva, Prithuvega, Prithushrava, Prishadashva, Vasumana, Kshupa, and Sumahabala, Rushadru, Vrishasena, Purukutsa, Dhvaj Rishi, Arshtishena, Dilipa, the high-souled Ushinara, Aushinari, Pundarika, Sharyati, Sharabha, Suchi, Anga, Arishta, Vena, Dushyanta, Srinjaya, Jaya, Bhangasuri, Sunitha, Nishada, Vahinara, Karandhama, Valhika, Sudyumna, the powerful Madhu, Aila the powerful king of the earth Maruta, Kapotaroma, Trinaka, Sahadeva, Arjuna, Vyashva, Sashva, Krishashva, the king Shashabindu, the sons of Dasharatha Rama and Lakshmana, Pravardhana, Alarka, Kakshasena, Gaya, Gaurashva, the son of Jamadagni (Parashu) Rama, Nabhaga, Sagara, Bhuridyumna, Mahashva, Prithashva, Janaka, King Vaindhya, Varisena, Purujit, Janamejaya, Brahmadatta, Trigarta, the king Uparichara, Indradyumna, Bhimajanu, Gaurapristha, Nala, Goya, Padma, Muchukunda, Bhuridyumna, Prasenajit, Arishtanemi, Sudyumna, Prithulashva, Ashtaka, one hundred kings of the Matsya race, one hundred of the Nipa, and one hundred of the Gaya race.

23. One hundred kings of the name of Dhritarashtra, eighty of the name of Janamejaya, one hundred of the name of Brahmadatta, one of the name of Viri and Iri,

24. Two hundred Bhishmas, one hundred Bhimas, one hundred Prativindhya, one hundred Nagas, and one hundred Hayas.

25. One hundred Palashas, one hundred Kashas, and Kushas, the king of kings, Shantanu, your father Pandu.

26. Ushangava, Shataratha, Devaraja, Jayadratha, the wise royal sage Vrishadarbha with his ministers.

27. One thousand others of the name of Shashabindu who have died after performing many great horse sacrifices with large Dakshinas;

28. O king of kings, these holly royal sages, all of great achievements and great knowledge of the Shastras, waited upon the son of Vaivasvata, (Yama) in that assembly-hall.

29-30. Agastya, Matanga, Kala, Mrityu, the performers of sacrifices, the Sadhyas, Yogins, the Pitris, of the classes of Agnishvatta's Fenapa, Ushmapa, Svadhavana and Barhishada, and those other living Pitris.

31. The wheel of Time, the illustrious conveyor of sacrificial Ghee (Agni), all sinful men and those that died during winter solstice,

32-33. Those officers of Yama who have been appointed to count the allotted days of every body and every thing, Shingshapalasha, Kasha, and Kusha trees and all plants in their spiritual form, O king, waited upon Dharmaraja (Yama). These and many others are the Savasadhya (members of the assembly-hall) of the king of the Pitris (Yama).

34. O son of Pritha, they are so numerous that I am unable to describe them, either mentioning them by their names or deeds. The Sabha is capable of going everywhere at will, it is wide of extent; it is beautiful. Vishvakarma has built it after long continued asceticism.

35-36. O descendant of Bharata, it is resplendent with its own effulgence. It is visited by the ascetics of severe penances, of excellent vows, of truthful speech, of pure and peaceful mind, and of heart sanctified by holy deeds, all of shining bodies and all attired in spotless robes,

37. All adorned in bracelets and garlands, with ear-rings of burnished gold, and with their own holy acts and with the marks of their orders.

38. Many illustrious Gandharvas and many Apsaras fill all parts of it with both instrumental and vocal music, and with sounds of dances and laughter.

39. O son of Pritha, sacred perfumes and sweet sounds and the celestials garlands are all there in crowds.

40. Hundreds of thousand of virtuous men of celestials beauty and great wisdom always waits upon and worship the illustrious lord of all created beings.

41. O king, such is the assembly-hall of the illustrious king of the Pitris (Yama). I shall now describe the Sabha of Varuna, named Pushkaramalini

CHAPTER 9
(LOKAPALA SABHAKHYANA PARVA) -
Continued

Description of Varuna's assembly-hall

Narada said

1. O Yudhishtira, the celestials Sabha of Varuna is matchless: Its dimension is exactly like that of Yama. It is adorned with white walls and arches.

2. It is built by Vishvakarma under the waters, it is surrounded on all sides by many celestials trees made of gems and jewels and producing excellent fruits and flowers.

3. Many plants with blue, yellow, black, dark, white and red blossoms has formed themselves into excellent bowers.

4. Hundreds and thousands of beautiful and variegated birds of various species always pour forth their melodies within them.

5-6. That Sabha is very delightful, it is neither cold nor hot. It is ruled by Varuna, and it consists many rooms furnished with many charming seats. Here sits Varuna with his queen (Varuni) adorned with celestials ornaments and jewels.

7. Adorned with celestials garlands, perfumed with celestials scents and besmeared with paste of celestials fragrance, the Adityas wait there upon the lord of waters Varuna.

8-12. O Lord of the earth, Vasuki, Takshaka, the Naga, named Airavata, Krishna, Lohita, Padma, the powerful Chitra, the Nagas called Kambalas, Ashvatara, Dhritarashtra, Balahaka, Maniman, Kundadhara, Karkate, Dhananjaya, Paniman, the powerful Kundaka, Pralhada, Mushikada, Janamejaya, all having auspicious marks and Mandalas and board hoods, these and many other Nagas, O Yudhishtira, wait without any anxiety upon the illustrious Varuna. O king, the son of Virochana, Bali, the subjugator of the earth, Naraka.

13-15. Sangradha, Viprachitti, those Danavas, called Kalakhanja, Suhanu, Durmukha, Shankha, Sumana, Sumati, Ghatodara, Mahaparshva, Krathana, Pithara,

Vishvarupa, Svarupa, Virupa, Mahashira, Dasagriva, Bali, Meghavana,, Dasavara, Tittibha, Vitabhuta, Sanghrada, Indratapana, these Daityas and Danavas all adorned with ear-rings.

16-23. Floral garlands and crowns and attired in celestials robes, all blessed with boons and possessed of great bravery and immortality all well-conducted and of excellent vows, wait upon the illustrious Varuna, the wielder of the noose (as his weapon). O king, there (wait upon him) the four oceans, the rivers Bhagirathi, the Kalindi, the Vidisha, the Vena, the rapid Narmada, the Vipasha, the Shatadru, the Chandrabhaga, the Sarasvati, the Iravati, the Vitasta, the Sindhu, the Devanadi, the Godavari, the Krishnavena, the queen of river, Kaveri, the Kimpuna, the Vishalya, the Vaitarini, the Tritiya, the Jyesthila, the great river Parnasha, the Sarayu, the Varavatya, that queen of rivers the Langali, the Karatoya, the Atreyi, the red Mahanada, the Laghanti, the Gomati, the Sandhya, and the Trisrotasi, these and many others, all scared and famous pilgrimages,

24-26. All other rivers, scared Tirthas, lakes wells, springs, tanks, large and small, all in their personified forms, the points of heavens, the earth, all the mountains, every species of aquatic animals, O Yudhishtira, O descendant of Bharata, all these wait upon the illustrious (Varuna). The Gandharvas and the Apsaras, experts in vocal and instrumental music.

27. Wait there upon Varuna singing his eulogistic songs. All the mountains, that are rich in jewels and that are charming,

28-29. Are present there engaged in sweet conversation. Varuna's minister named Sunabha, surrounded by his sons and grandsons, wait upon him along with the Pushkara Tirtha, called "Go". All these in their personified forms worship that deity Varuna.

30. O best of the Bharata race, such is the charming assembly-hall of Varuna that I saw before in my travel. Here now about the assembly-hall of Kubera.

CHAPTER 10**(LOKAPALA SABHAKHYANA PARVA) -
Continued****Description of Kubera's Sabha****Narada said**

1. O king, the greatly effulgent assembly-hall of Vaishravana (Kubera) is one hundreds Yojanas in length and seventy Yojanas in breadth.

2. O king, it was built by Vaishravana himself by his ascetic powers. It was like the peaks of the Kailasa (mountain), and it darkens the brilliancy of the moon herself.

3. Being supported by the Guhyakas it looks as if it is attached to the firmament. Being adorned with celestials made large places of gold, it displays great beauty.

4. It is extremely delightful and rendered fragrant with celestials perfumes. It is ornamented with many great jewels. Resembling the peaks of the mass of white clouds, it seems to float in the sky.

5-6. It is painted with colours of celestials gold; and therefore it appears as if it is adorned with streaks of lightning. Here (in this assembly-hall) sits on an excellent seat which is as bright as the sun and which is covered with celestials carpets and furnished with beautiful foot stools, the handsome king Vaishravana (Kubera) attired in excellent robes and adorned with costly ornaments and greatly brilliant ear-rings, and surrounded by his one thousand wives.

7-8. Delicious and cool breezes blowing though the generous forest of Mandaras and carrying the fragrance of the fragrant field of Jasmine and also of the lotuses on the breast of the Alaka (the celestials river) and of the gardens of Nandana (the celestials wood) wait upon the king of the Yakshas (Kubera).

9. O great king, there sing the celestials with the Gandharvas surrounded by various tribes of Apsaras in notes of celestials sweetness.

10-11. Mishrakeshi, Rambha, Chitrasena, Suchismita, Charunetra, Ghritachi, Menaka, Punjikasthala, Vishvachi, Sahajanya,

Pramlocha, Urvashi, Ira, Varga, Saurabheyi, Samichi, Budbuda, Lata,

12. These and a thousand other Apsaras and Gandharvas, all great experts in music and dance, wait upon the lord of wealth.

13. That assembly-hall filled with the notes of instrumental and vocal music and with the sounds of various Gandharvas and Apsaras is extremely charming and delicious.

14-18. The Gandharvas named Kinnaras and others named Naras, Manibhadra, Dhanada Shvetabhadra, Guhyaka, Kasheraka, Gandakandu, the powerful Pradyota, Kustumburu, Pishacha, Gajakarna, Vishalaka, Varahakarna, Tamraushtha, Falakaksha, Falodaka, Hansachuda, Shikhavarta, Vibhishana, Pushpanana, Pingalaka, Shonitoda, Pravalaka, Vrikshavaspa, Aniketa and Chiravasas, O descendant of Bharata these, and many other Yakshas by hundreds and thousands (always wait upon Kubera).

19. The illustrious (goddess) Lakshmi and also Nala-Kubera always remain there (in that Sabha). Myself and many others like myself often go there.

20-24. Many Brahmana Rishis and many celestials Rishis always go there; many Rakshasas and Gandharvas, besides those already mentioned, wait in that assembly-hall upon the illustrious lord of wealth, O best of kings, there wait upon his friend the lord of wealth, being ever cheerful and knowing no fatigue, the illustrious (deity), the husband of Uma, the lord of all creatures, the three-eyed Col, the wielder of trident, the slayer of Asura Bhaganetra, the mighty deity of fearful bow, accompanied by his wife and surrounded by hundreds and thousands of spirits, some, some of dwarfish stature, some of fearful face, some hunch-backed, some with blood-red eyes, some of fearful yells, some feeding upon fat and flesh, some fearful to look at, and all armed with various weapons and possessed of the speed of wind.

25. With cheerful heart hundreds of Gandharva chiefs attired in their respective robes, Vishvasu, Haha and Huhu.

26-27. Tumburu, Parvata, Shailusha, the great expert in music Chitrāsena, Chitrāratha, these and innumerable other Gandharvas worship the lord of wealth. The chief of Vidyadharas, Chakradharma with his followers,

28. Wait there upon the lord, the aster of wealth, Hundreds and thousands of Kinnaras wait upon the lord, the master of wealth.

29-30. Innumerable kings with Bhagadatta at their head, and the Chief of Kimpurashas, Druma, the chief of the Rakshasas, Mahindra, Gandhamadana with many Yakshas, Gandharvas and Rakshasas (all wait upon Kubera).

31. The virtuous Vibhishana wait upon his elder brother, the lord (Kubera). The (mountains) Himalayas, Paripatra, Vindhya, Kailasa, Mandara,

32. Malaya, Dardura, Mahindra, Sunabha, the eastern and the western mountains.

33. These and many others in their personified forms with Meru at their head wait upon the illustrious lord of wealth.

34-38. The illustrious Nandishvara, Mahakala, many spirits with arrowy ears and sharp-pointed mouths, Kashtha, Kutimukha, Danti, greatly ascetic Vijaya, the powerful and the deep-roaring white bull of Shiva, many other Rakshasas and Pishachas, all wait upon the lord of wealth. The son of Pulastya (Kubera), surrounded by his attendants, always with his permission formerly used to worship by bowing his head to the great deity, the god of gods, Shiva, the creator of the three worlds. One day the high-souled Bhava (Shiva) made friendship with Kubera, and from that day he is always present in the assembly-hall of the lord of wealth.

39. Those best of Jewels, those princes of all wealth, Shankha and Padma (in their personified forms) accompanied by all gems, wait upon the lord of wealth.

40. O king, such is the charming assembly-hall of Kubera which I saw. It is capable of moving in the firmament. Now I shall describe to you the assembly-hall of the Grandsire. Listen to it.

CHAPTER 11

(LOKAPALA SABHĀKHYANA PARVA) - Continued

Description of Brahma's Sabha

Narada said

1. O child, I shall describe to you the assembly-hall of the Grandsire. Listen to it. O descendant of Bharata, None is capable of describing it saying, "It is such".

2. O king, in the Deva Yuga of old, the illustrious deity, Aditya, came down from heaven and roamed at ease over the world of men.

3. O son of Pandu, having seen (before) the Sabha of the Self-created (Brahma), he roamed (on earth) in human form, wishing to see what could be seen here. On that occasion he spoke to me,

4. O best of the Bharata race, about that celestials Sabha (of the Grandsire) which is immeasurable and immaterial and which delights the heart of every creature by its splendour.

5. O best of the Pandavas, hearing the merits of that Sabha, I became desirous of seeing it. O king, I then spoke thus to Aditya.

6-7. "O illustrious one, I desire to see the sacred Sabha of the Grandsire. O exalted one, O lord of light, tell me by what ascetic penances, by what acts, by what charms, and by what rites, I may be able to see that sin-cleansing excellent Sabha."

8-9. O best of the Bharata race, hearing my words, the deity of one thousand eyes, the god of day (Aditya) replied, "Observe with mind rapt in meditation the Brahma-vow extending for a period of one thousand years." There upon I commenced that great vow on the breast of the Himalayas.

10. (When I completed my vow), then the illustrious and powerful and sinless Surya who knows no fatigue came and took me to the Sabha of Brahma.

11. O king, none is able to describe it by saying "It is such"; for it assumes an indescribable form with a moment.

12. O descendant of Bharata, it is impossible to indicate its dimensions or shape. I have never seen any this like it before.

13. O king, it ever contributes to the happiness of those that live within it. It is neither cold nor hot; hunger, thirst and all kinds of uneasiness disappear from one as soon as one enters into it.

14-16. It is made of brilliant gems of many kinds, it does not seem to be supported on any pillars, it knows no deterioration, it is eternal. That self effulgent Sabha seems to surpass the moon, the sun, and the fire by its numerous matchless and blazing celestials indications.

17-18. O king, in this (Sabha) sits the supreme deity, the Grandsire of all created things, having himself alone created everything, having himself alone created every thing by his own Maya. Daksha, Pracheta, Pulaha, Marichi, Lord Kashyapa,

19-20. Bhrigu, Atri, Vasishtha, Gautama, Angirasa, Pulastya, Kratu, Prahlada, Kardama, the Prajapati, Angirasa of the Atharva, Veda, the Balkhilyas, the Marichipas, Mind, Space Knowledge, Air, Heat water, Earth.

21. Sound, Touch, Form, Taste, Scent, Nature, the Modes, the Elemental and Prime causes of the world, O descendant of Bharata, (all these sit there).

22-24. The greatly effulgent Agastya, the great ascetic Markandeya, Jamadagni, Bharadvaja, Samvarata, Chyavana, the illustrious Durvasa, the pious Rishyashringa, the high souled Sanatkumara, who is a great ascetic and the preceptor of Yoga, Asita, Devala, Jaigishavya, learned in all truths, Rishabha, Ajitsatan, greatly resplendent Mani,

25. The Science of Healing with its eight branches, all these in their personified forms, O descendant of Bharata, wait there (in that assembly-hall). Moon with stars and constellations, sun with its rays.

26-27. Declaration of purpose in sacrifices, the Ritual principles, these illustrious and vow observing beings in their personified forms, and many others too numerous to mention, all wait upon Brahma. Artha Dharma, Kama, Joy, Aversion, Asceticism and Peace of Mind,

28. With them come the twenty seven different tribes of the Gandharvas and of the Apsaras and others also, and also the Lokapalas,

29-30. Shukra, Brihaspati, Budha, Angaraka, Shani, Rahu, and the other planets the Mantras, the special Mantras, Hasimaat, Vasumat, Adityas with Indra, the two Agnis,

31-32. The Vishvakarma, the Vasus, the Pitris, all kinds of sacrificial libations, the four Vedas, namely Rig, Sama, Yaju and Atharva, all Sciences and branches of learning,

33. Histories and all minor branches of learning, all the Vedangas, the Planets, the Sacrifices, the Soma, all the celestials,

34. Savitri, the seven kinds of Speech, Understanding, Patience, Memory, Wisdom, Intelligence, Fame, Forgiveness,

35-36. The hymns of the Sama Veda, the Science of hymns, various kinds of verses and songs, various commentaries with arguments, various dramas, poems and stories, abridged glosses, these and other holy worshipers of Brahma, all in their personified forms, O king, stay there,

37-40. O descendant of Bharata, O Yudhishtira, Kshanas, Lavas, Muhurattas (part of time), the day, the night, the fortnights, the months, the six seasons, the years, the Yugas, the four kinds of days and nights, the eternal, indestructible, and undeteriorating, excellent Wheel of Time, the Wheel of Virtue, all of them stay there. Aditi, Diti, Danu, Shurasas, Vinata, Ira, Kalika, Shurabhidevi, Sarama, Gautami,

41. Prabha, Kadru, all these goddesses, the mothers of the celestials, Rudrani, Sree, Lakshmi, Bhadra,

42-43. Shashthi, the earth, Ganga, Hri, Svaha, Krita, Shura, Sachi, Pushti, Arundhati, Samvriti, Asha, Niyati, Srishti, Rati, these and other goddesses wait upon the Prajapati (Brahma).

44. The Adityas, the Vasus, the Rudras, the Marutas, the Ashvinis, the Vishvadevas, the Sadhyas, the Pitris, all possessing the speed of mind, (wait upon the Grandsire).

45. O best of men, know that there are seven classes of Pitris, of which four classes

have embodied forms, the three remaining classes have no forms.

46. O descendant of Bharata, it is well known amongst men that the illustrious Vairajas, Agnishvattas and Garhapatyas (three classes of the Pitris) roam in heaven.

47. O king, the Sompas, the Ekashringas, the Chaturvedas, and the Kalas (the four classes of the Pitris) are always worshipped amongst the four orders of men (namely Brahmanas, Kshatriyas, Vaishyas and Shudras).

48. Being first gratified by Soma, these (Pitris) gratify Soma next. All these Pitris wait upon the Prajapati.

49. They cheerfully worship the immeasurably effulgent Brahma. The Rakshasas, the Pishachas, the Danavas, the Guhyakas,

50. The Nagas, the birds, the various other animals, all other mobile and immobile great beings, worship the Grandsire.

51. The lord of the celestials, Purandara (Indra), Varuna, Kubera, Yama, Mahadeva with Uma (his wife), all often go there (to that Sabha).

52-53. O king of kings, Mahasena also worship the Grandsire, know, O king, that Narayana himself, the celestials Rishis, the Rishis named Balkhilyas, all beings born of females or not born of females, nay whatever else is seen in the three worlds, mobile and immobile, were all seen by me there in that assembly-hall (of Brahma).

54. O son of Pandu, eighty thousand Rishis who have gained complete control over their sexual passions, and fifty thousand Rishis who have begotten offspring were also seen by me there.

55. All the dwellers of heaven see him (Brahma) there at their pleasure, and worshipping him by bowing down their heads all go back to the place from which they come.

56-58. O king of men, the immeasurably intelligent Brahma, the Grandsire of all created things, the self-reacted Supreme Deity of immeasurable effulgence, is ever kind equally on all creatures, honours each as each deserves and gratifies with sweet speech gifts of wealth

and other enjoyable things all those Devas, Daityas, the Nagas, the Yakshas, the Brahmanas, the birds, the Kaleyas, the Gandharvas, the Apsaras and all other illustrious beings that come to him as his guests.

59. O descendant of Bharata, O child that charming Sabha is always being agitated with crowds of beings coming and going.

60. Filled with every splendour and worshipped by the Brahmarshis, that celestials Sabha, the dispeller of all fatigue and misery, looks extremely beautiful, it being brightened with the wealth of Brahma.

61. O best of kings, as your Sabha is matchless in the world of men, so is matchless in all the worlds that Sabha which was seen by me before.

62. O descendant of Bharata, I saw these Sabhas before in the region of the celestials. Your this Sabha is the foremost in the world of men.

CHAPTER 12

(LOKAPALA SABHAKHYANA PARVA) - Continued

Description of Brahma's Sabha

Yudhishthira said

1. O best of eloquent men, O lord, from your descriptions it appears that all the monarchs (of the earth) are in the Sabha of the son of Vaivasvata (Yama).

2. O lord, you have said that in the Varuna's Sabha are the Nagas, the chief Daityas, the rivers, and the oceans,

3. And in that of the lord of wealth (Kubera) are the Yakshas, Guhyakas, Rakshasas, Gandharvas, Apsaras, and the exalted Vishvadeva (Shiva).

4. You have said that in the Sabha of the Grandsire are the great Rishis, all the celestials, and all the Shastras.

5. O Rishi, you have said that in the Sabha of Shakra (Indra) are the celestials, the Gandharvas and the various great Rishis.

6. O great Rishi, you have said that one king namely the royal sage Harishchandra, is in the Sabha of the illustrious lord of the celestials.

7. What act, what asceticism, what steady vows were performed by that greatly famous (king) that he has alone become equal to Indra?

8. O Brahmana, how did you meet with my father, the illustrious Pandu, now living in the region of the Pitris?

9. O exalted one, O Rishi of excellent vows, what did he tell you? Tell me all. I am filled with great curiosity to hear all this.

Narada said

10. O king of kings, O lord, I shall tell you all about the greatness of the greatly intelligent Harishchandra which you ask me to narrate.

11. That king (Harishchandra) was very powerful and an Emperor over all the monarchs of the earth. All the kings of the world were under his sway.

12. O king of men, riding alone on his car adorned with gold, he conquered all the seven islands (of the world) by the prowess of his weapons.

13. O great king, having conquered the whole of the earth with her mountains, forests and woods, he made preparation to perform a great Rajasuya sacrifice.

14. All the monarchs at his command brought wealth to that sacrifice. They became the distributors of food to the Brahmanas in that sacrifice.

15. The king (Harishchandra) in that sacrifice cheerfully gave away to the sacrificial Brahmanas wealth five times more than what each asked.

16. At the conclusion of the sacrifice, the king gratified the Brahmanas that assembled there from various quarters with large presents of various kinds of wealth.

17. Having been gratified by various kinds of food and enjoyable things given to them to their fill and by the heaps of jewels distributed amongst them, the Brahmanas said: "The king Harishchandra has become superior to all the kings in energy and in renown".

18. O king, O best of the Bharata race, know that for this reason, Harishchandra has shone more brightly than thousands of other kings.

19. O king, having concluded his great sacrifice, the mighty Harishchandra, being installed in his Empire, looked resplendent.

20. O best of the Bharata race, all the kings that perform the great Rajasuya sacrifices pass their time in bliss in company with Indra.

21. O best of the Bharata race, those kings, that give their lives on the field of battle without turning their backs, go to the abode (of Indra) and pass their time in felicity.

22. Those also that give up their lives after undergoing severe ascetic penances go to the same region and shine brightly there for ages.

23. O son of Kunti, O descendant of Kuru, seeing the good fortune of Harishchandra and being much astonished at it, your father Pandu has told you something (through me).

24. O king of men, knowing that I was coming to the world of men, he bowed to me and said, "Tell this to Yudhishtira,

25. That he can subjugate the whole earth as his brothers are obedient to him". O descendant of Bharata, he said, "Let him perform the great Rajasuya sacrifice.

26. He is my son, if he performs that sacrifice, I can go like Harishchandra to the region of Indra and pass my time there in everlasting bliss in company with Indra in his Sabha."

27. O king, I told him thus (in reply), "If I go to the world of men, I shall speak to your son." I have told you what Pandu told me.

28. O best of men, O son of Pandu, accomplish then the intentions of your father. If you do this, you will go with your ancestors to the region of Indra.

29. O king, it is said that this sacrifice is full of many obstacles. The Brahma Rakshasas who always harm sacrifices search for holes when this sacrifice is begun.

30. On the commencement of such a sacrifice a war may break out which may destroy the Kshatriyas, and which may be the cause of the total destruction of the whole world. A slight obstacle (to it) may cause the ruin of the whole earth.

31. O king of kings, reflecting on all this, do what is beneficial to you. Be always watchful in protecting the four orders (of your subjects).

32. Grow in prosperity, enjoy felicity gratify the Brahmans with wealth. I have thus answered in detail all that you have asked me. With your permission, I shall now go towards the city of the Dasharahas (Dwarka).

Vaishampayana said

33. O Janamejaya, O king, having said this to the son of Pritha, Narada went away with those Rishis with whom he had come.

34. O descendants of Kuru, on the departure of Narada, the King (Yudhishtira), the son of Pritha, began to think with his brothers (how to perform) that best of sacrifice Rajasuya.

CHAPTER 13

(RAJASYUARAMBHA PARVA)

Arrival of Krishna

Vaishampayana said

1. O descendant of Bharata, having heard these words of the Rishi (Narada) Yudhishtira heaved sight. Full of the thought of the Rajasuya, (sacrifice), the king did not get any peace of mind.

2-3. Having heard the glory of the illustrious kings of old and having known their acquisition of regions of felicity by the performance of sacrifices and scared deeds, and having also thought the great sacrifice performed by the royal sage Harishchandra, the king Yudhishtira desired to make preparations for the Rajasuya sacrifice.

4. Having worshipped all his Sabhasadas (counsellors and officers) and having been worshipped by them in return, he consulted with them about the sacrifice.

5. O king of kings, having reflected much, the best of the Kurus, (Yudhishtira) resolved to make preparations to perform that sacrifice.

6. Reflecting upon virtue and righteousness, that king of wonderful energy

and prowess set his heart to find out what should be beneficial to all his people.

7. The foremost of all virtuous men Yudhishtira, ever kind to all his subjects, always acted without any distinction for the good of all.

8. Dispelling all anger and vengeance he always said, "Give to each what each is to have." The only sounds that could be heard (in his kingdom) were, "Blessed be Dharma, blessed be Dharma."

9. Having thus conducted himself and having given every one paternal assurance, he had none in his kingdom who entertained any hostile feelings towards him. He therefore came to be called Ajatasatru (enemy-less).

10. The king treated every one as if he was one of his own family; and Bhima ruled them all justly and impartially. Vibhatsu Savyasachi (Arjuna) by using both his hands protected all from their enemies.

11. The intelligent Sahadeva administered justice with all impartiality, and Nakula treated all with humility which was natural to his character. (For all this the kingdom became) free from quarrels and fear of all kinds. All people were engaged in their respective works.

12. The rains were as much as could be desired and the kingdom became full of prosperity. Persons living on usury, things necessary for sacrifices, cattle-rearing, tillage, and trades, all and everything grew in prosperity.

13. In consequence of the good deeds of the kings, there was in his kingdom no extortion, no oppression in the realisation of rents, and no fear of disease, of fire, of death by poisoning, and of incantations,

14-16. In consequence of Yudhishtira being ever devoted to virtue, it was never heard that thieves or cheats or royal favourites did not wrong towards one another. In consequence of Yudhishtira's devotion to virtue his tributary chiefs always waited upon him to render him good service on the six occasions (of war, treaty etc.); and the traders and merchants of different classes paid him their dues taxes

liveable on their respective trades. Thus the kingdom grew in prosperity.

17. The prosperity of the kingdom increased even by greatly voluptuous and luxurious persons. The king possessed every accomplishment and he bore every thing in patience. His sway extended over all.

18. O king whichever countries this renowned and the illustrious king conquered the people of them, from Brahmanas to peasants, were all more attached to him than to their own parents.

19. That foremost of speakers (Yudhishtira) summoned together his brothers and ministers and asked them again and again about the Rajasuya sacrifice.

20. Having been thus asked by the greatly wise Yudhishtira eager to perform the sacrifice, they spoke to him these words of grave import.

The Ministers said

21. A king already in possession of a kingdom wishes to acquire all the attributes of an emperor by means of the sacrifice, (Rajasuya) a sacrifice that helps to acquire the attributes of Varuna.

22. O descendant of Kuru, you are worthy the attributes of an emperor; therefore your friends consider that the time has come for you to perform the Rajasuya sacrifice.

23. In consequence of your Kshatriya possessions, the time for the performance of that sacrifice has come, the sacrifice in which the Rishis of rigid vows establish the six fires with the Mantras of the Sama Veda.

24. At the conclusion of a Rajasuya sacrifice, the performer is said to be installed in the sovereignty of an empire; he is then rewarded with the fruits of all sacrifices including the Agnihotra sacrifice. It is for this he is called the conqueror of all.

25. O mighty armed hero, O great king, you are quite capable of performing this sacrifice. We are all obedient to you. You will soon be able to perform the Rajasuya.

26. O great king, set your mind to perform the Rajasuya without any further discussion."

Vaishampayana said

Thus spoke to the king all his friends and counsellors separately and together.

27. O king, having heard their these virtuous, bold, agreeable and weighty words, the son of Pandu (Yudhishtira), accepted them in his mind.

28. O descendant of Bharata, having heard these words of his friends and having known his own strength also, the king again thought in his mind about the Rajasuya.

29. The intelligent Dharmaraja Yudhishtira, ever wise in counsel, again consulted with his brothers, with his ministers, his Ritvijas, his priest, Dhaumya and Dvaipayana and others.

Yudhishtira said

30. How can this Rajasuya sacrifice, which is worthy of an emperor and which my mind is desirous to perform, be accomplished only by my faith and speech?

Vaishampayana said

31. O lotus-eyed hero, having been thus asked by the king, they thus spoke to the Dharmaraja Yudhishtira at that time.

32. "O king, learned in the precepts of virtue, you are worthy of performing the great sacrifice of Rajasuya." When the Ritvijas and the Rishis told these words.

33-34. His ministers and his brothers highly approved of his words. The greatly wise and self-controlled son of Pritha (Yudhishtira), ever desirous to do good to the world, again thought over the matter in his mind, taking into his consideration his won strength and means, the time and the place, his income and expenditure.

35. He knew that the wise never come to grief, because they always act after due deliberation. He thought that the sacrifice should not be commenced pursuant to his own resolution only.

36. Carefully bearing on his shoulder the weight of affairs, he (Yudhishtira) thought of Krishna Janardana as the fittest person to decide the matter.

37. knowing his (Krishna) to be the foremost of all persons, the possessor of immeasurable; energy, the mighty-armed, (hero), being without birth and was born among men only out of his pleasure, he (Yudhishtira) thought of Hari (Krishna) in his mind.

38-39. Having reflected upon his God-like feats, the son of Pandu (Yudhishtira) thought that there could be nothing unknown to him nothing unachievable by him and nothing that he could not bear. Having argued thus, he remembered Krishna. Having come to this settled conclusion, the son of Pritha Yudhishtira.

40. Soon sent a messenger to that lord of all beings, sending through him (the messenger) blessings and agreeable words such as the elder should send to his younger. Riding on a swift car, that messenger soon reached the Yadavas.

41. He arrived at Dvaravati in which Dvaravati city Krishna was living. Having heard that the son of Pritha (Yudhishtira) was eager to see him, Achyuta (Krishna) also became eager to see him.

42. Passing quickly through various countries on (the car yoked with his swift horses, he arrived at Indraprastha with Indrasena.

43. Having arrived at Indraprastha, Janardana (Krishna) came to son of Pritha (Yudhishtira). He was worshipped by his cousin Dharmaraja (Yudhishtira) in his house with paternal affection.

44-45. He was also received by Bhima as affectionately. He then went cheerfully to see the sister of his father (Kunti). He was worshipped by the twins (Nakula and Sahadeva) as their superiors. He then conversed with his friend Arjuna with joy; Arjuna was very glad to see him. Then when he had rested for sometime in that pleasant place and become fully refreshed, Yudhishtira came to him and spoke to him his business.

Yudhishtira said.

46. O Krishna, I have desired to perform the Rajasuya sacrifice, but it cannot be

performed by my simply wishing to perform it. You know every thing by which it may be accomplished.

47. He in whom every thing is possible he who is worshipped every where and he who is the king of all kings can alone perform this sacrifice.

48. O Krishna, my friends and ministers have said that I should perform it, but your words will be my guide in this matter.

49. Some (counsellors) do not notice faults (difficulties) out of friendship. Some out of self interest say only that which will be agreeable to the hearer.

50. Some again consider that which is beneficial to them as the fittest thing to be adopted. Men are seen to advice thus in business.

51. You are above all motives; you have conquered anger and desire; you should tell me which is most beneficial to the world.

CHAPTER 14

(RAJASUYARAMBHA PARVA)-

Continued

Words of Srikrishna

Krishna said

1. O great king, you are endued with all accomplishments, and you are worthy of performing the Rajasuya. O descendant of Bharata, you know everything, (therefore) I shall tell you only something.

2. The men now know as Kshatriyas are inferior to those Kshatriyas that were exterminated by Rama, the son of Jamadagni.

3. O lord of earth, O best of the Bharata race, you are aware of the rules that those Kshatriyas established amongst their order, guided by the traditions (coming down from generations to generations).

4. All the numerous royal dynasties and other Kshatriyas in the world claim to be descended from Aila and Ikshaku.

5. O king, O best of the Bharata race the monarchs (the descendants) of Aila and those of Ikshaku became divided into one hundred separate dynasties.

6. O great king, the descendants of Yayati and the Bhoja are also great in birth number and accomplishments. They are scattered in all directions.

7. O king, all the Kshatriyas worship the wealth and prosperity of all these kings. At the present time the king Jarasandha,

8. Having overcome that prosperity ever revered by the whole (Kshatriya) order, and also having overcome them by his prowess, has set himself up over the heads of all the kings.

9-12. Enjoying the sovereignty of the middle portion of thirteenth, he tried to create disunion among ourselves. O great-king, the monarch, who is the lord of all kings and whose sway extends over the whole earth, is the proper person to be an Emperor. O king, the powerful Shisupala having every way placed himself under his protection, has become his commander-in-chief. O great king, the powerful king of the Karushas, Vakra, who fight with the power of illusion, also waits upon him as his disciple. The two other greatly powerful and illustrious monarchs have taken the protection.

13. Of the greatly powerful Jarasandha, namely Hansa and Dimbhaka. Dantavakra, Karusha, Karabha (also wait upon Jarasandha). He who bears on his head the gem which is known as the most wonderful gem in the world.

14. That king of the Yavanas who is chastised Mura and Naraka and who is the matchlessly powerful king of the west like a (second) Varuna.

15. O great king, who is called Bhagadatta and who was your father's old friend, has also lowered his head (to Jarasandha) by his speech and specially by his acts.

16. But he is in his heart tied to you by affection. He loves you as a father loves his son. The king, who has his kingdom on the west and south of the earth.

17. Who is your maternal uncle, that heroic Purujit, the spreader of the Kunti race, that chastiser of foes, is the only one king who is on your side.

18-19. That wicked wreath amongst the Chedis, whom I did not kill before, who has become known in the world as the Supreme

Being, who gives himself out as such and who out of foolishness always bears all my signs, has gone over to the side of Jarasandha.

20. The powerful king of Vanga, Pundra and the Kiratas who is known by the name of Pundraka and Vasudeva, (also waits upon Jarasandha).

21-22. O great king, that mighty king of the Bhojas, Bhishmaka, who is a friend of Indra, that chastiser of foes, who governs a fourth part of the world, who has conquered by his learning the Pandayas and Krathakaishikas, and whose brother Atri is like the son of Jamadagni Rama has (also) become a servitor to the king of Magadha (Jarasandha).

23. We are his (Bhishmaka's) relatives and therefore, we are always engaged in doing what is agreeable to him. But though we respect and regard him much yet he doesn't at all regard us. He is always doing us ill.

24. O king, without knowing his own strength and the dignity of the race to which he belongs, he (Bhishmaka) has placed himself under Jarasandha's shelter only seeing his blazing fame.

25-26. O lord, the eighteen tribes of the Bhojas from the fear of Jarasandha, have fled to the west; so also have fled the Shurasenas, the Bhadrakas, the Bodhas, the Shalvas, the patachharas, the Susthalas the Sukuttas, the Kulindas and the Kuntis.

27-28. The kings of the Shalvayana, with their brothers and followers, the southern Panchalas and the eastern Kosalas have also fled to the country of the Kuntis. So also the Matsyas and the Samyastapadas have left their kingdoms in the north and have all fled from fear to the Southern country.

29. Afflicted with the fear of Jarasandha all the Panchalas have left their own Kingdoms and fled in all directions.

30. Sometime before, the foolish minded Kansa, having persecuted the Yadavas married two of the daughters of the son of Brihadraatha (Jarasandha).

31. They are named Asti and Prapti and they are the sisters of Sahadeva. Strengthened by such an alliance, the fool (Kansa)

persecuted his relatives and gained an ascendancy over them all.

32. By his such acts he earned a very bad repute. The wicked wretch persecuted the old chiefs of the Bhoja race.

33. These chiefs sought our protection from the persecution of their relative (Kansa). Having bestowed upon Akrura the beautiful daughter of Ahuka, Satrinka.

34. I did a service to my relatives. Making Samkarashana (Baladeva) my second, I killed both Kansa and Sunama with the assistance of Rama.

35. O king, though the immediate cause of our fear was thus removed, yet Jarasandha (Kansa's father-in-law) took up arms. We eighteen branches of the Yadavas consulted together;

36. And we came to the conclusion that even if we continually strike at our enemy with weapons capable of killing the foe, we shall not be able to do any thing of him in three hundred years.

37-38. He had two friends, who were like the two immortals; and they were as powerful as the foremost men of all powerful men. They were named Hansa and Dimbhaka who were incapable of being slain by any weapons. When the powerful Jarasandha was united with them, he was incapable of being defeated by the weapons of all the world. This was my opinion.

39. O foremost of all intelligent men, this was not only our opinion, but all the other kings were of the same opinion.

40. There was a great king named Hansa, he was killed by Rama in a battle which lasted for eighteen days.

41-42. O descendant of Bharata, O king, hearing people say that Hansa had been killed, Dimbhaka thought that he could not live without Hansa. He went to the Yamuna, jumped into its water and thus killed himself.

43. Thereupon when that subjugator of hostile cities, Hansa heard what Dimbhaka had done, he too went to the Yamuna, jumped into its water and drowned himself.

44. O descendant of Bharata, when Jarasandha heard of the death of the two heroes, he returned to his city with an empty heart.

45. O slayer of all foes, on the departure of the King (Jarasandha), we were filled with great joy, and we continued to live at Mathura.

46-47. But when the wife of Kansa and the daughter of Jarasandha, that lotus-eyed lady (Prapti) went to her father lamenting for the death of her husband, and when, O king, she again and again urged the king of Magadha, saying, "O chastiser of foes, kill the murderer of my husband," then, O great king, we thought of acting according to the conclusion we came to before.

48-49. We became exceedingly cheerless and we became ready to fly. We divided our great wealth into small portions to make it portable. We then fled from the fear of Jarasandha with our sons, cousins and relatives. After reflecting thus over every thing, we flew towards the west.

50. O king, there is a charming city, named Kushasthali, adorned by the Raivatake (mountain). In this city we took up our abode.

51. We repaired its fort and made it so strong that it became impregnable even to the celestialss. Even women could fight from within it, not to speak of the great car-warriors of the Vrishni race.

52-53. O slayer of all foes, we are now living in that city without fear of any kind. O best of the Kuru race, thinking of the inaccessibility of that foremost of hills (Raivataka), and considering that they had no longer any fear of Jarasandha, the descendants of Madhu (Yadavas) have become exceedingly glad.

54. Though we were capable of defending ourselves (from the attacks of Jarasandha), yet we have taken shelter on the Gomanta mountain which is three Yojanas in length. Within its each Yojana have been placed twenty one posts of armed men.

55. At the intervals of each Yojana have been made one hundred gates, the heroism of the Vrishni heroes are the arches of these gates. They are (always) protected by the heroes of the eighteen branches of the Yadavas.

56. There are eighteen thousand brothers and cousins in our race. Ahuka has been hundred sons, each of whom is like the best of the celestialss.

57. Charudeshna with his brother Chakradeva, Satyaki, myself, the son of Rohini(Baladeva), Samba, as heroic as myself.

58. O king, these seven are Atirathas, Besides these there are others, whom I shall (Presently) mention. Kritavarma, Anadhrishti, Samika, Samitinajaya.

59. Kanka, Shanku, Kunti - these seven are Maharathas. The old king Andhakabhoja has two sons, and the king himself, these ten (are Maharathas).

60. Possessing great prowess, all these heroes are as mighty as the thunderbolt. These Maharathas, choosing the middle country, now live among the Vrishnis.

61. O best of the Bharata race, O descendant of Bharata, you alone are worthy of becoming an emperor. You should establish your empire over all Kshatriyas.

62. O king, but it is my opinion that you will not be able to perform the Rajasuya (Sacrifice), so long the greatly powerful Jarasandha remains alive.

63. Many kings have been kept imprisoned in Girivraja(his city), as dead carcasses of elephants are kept in the cave of a great mountains by the lion.

64-65. Chastiser of foes, having been desirous of performing a great sacrifice by (offering) kings (to the sacrificial fire), the king Jarasandha, has adored with fierce ascetic penances the illustrious god of gods, the husband of Uma (Shiva). He has by this means been able to defeat many kings of the earth and to fulfill his vow.

66. By defeating all the kings, one after the other and their soldiers, he has brought them all as prisoners to his city; and he has thus daily swelled the crowd (of kings).

67. o great kings, we too from the fear of Jarasandha left Mathura and fled to the city of Dvaravati.

68. O great king, if you desire to perform the sacrifice, try to release those (the kings)

kept prisoners by Jarasandha and try to kill him.

69. O descendant of Kuru, O foremost of all intelligent men, if you do not try to do it, your undertaking can never be successful. If you wish to perform Rajasuya (sacrifice), you must do it.

70. O king, O sinless one, this is my opinion. Do as you think (proper)after reflecting over everything, nothing the causes and effects of all. Tell us what you yourself think proper to do.

CHAPTER 15

(RAJASUYARAMBHA PARVA) -

continued

Words of Srikrishna

Yudhishtira said

1. Intelligent as you are, you have said what none else is capable of saying. There is none else in the world but you who can settle all doubts.

2. There are kings in every province engaged in doing good to their respective selves. But none of them has been able to become an Emperor. The title of Emperor is difficult to be achieved.

3. He who knows the velour and the strength of others never applauds himself. He is really worthy of praise who even in fighting with his enemies bear himself with all commendation.

4. O supporter of the Vrishni dignity, man's desires and propensities are varied and extensive like the wide earth adorned with various gems and jewels. As by travelling in distant places experiences is gained, so man can get the highest good by the highest culture of his understanding.

5. I consider peace of mind as the highest quality, for from peace of mind proceeds prosperity. In my opinion, if I undertake to perform this sacrifice, I shall not win the highest reward.

6. O Janardana, these intelligent and powerful men born in our race think that one amongst them will at one time become the foremost man amongst all the Kshatriyas.

7-8. But, O exalted one, O sinless being, we also were all alarmed at the prowess and the wickedness of the king Jarasandha, O hero, invincible in battle, O lord, the prowess of your arms in our refuge. When you are alarmed at Jarasandha's might, how should I consider my self strong (enough to cope with him)?

10. O Madhava, O descendant of the Vrishni race, I have often become dispersed at the thought whether Jarasandha is at all capable of being killed by you, by Rama, or by Arjuna. O Keshava, what shall I say? You are my highest authority in everything.

Vaishampayana said

Having heard this, the able speaker Bhima then spoke these words:

Bhima said

11. The king, who is without any exertion, or the king who being himself weak and without resources, enter into hostility with one who is strong, perishes like an anthill.

12. It is often seen that even weak king may defeat a strong enemy; and he may be come successful in his attempts by his wakefulness and by using policy.

13. (We have) in Krishna policy, in me strength, and in Partha (Dhananjaya) victory. Like the three (sacrificial) fires, we shall bring about the death of the king of Magadha (Jarasandha)

Krishna said

14. Men of immature understanding begin an act without having an eye to what may happen in future. It is, therefore, not a self-seeking enemy with immature understanding is ever forgiven by a sensible man.

15-17. It has been heard by us that in the Satya Yuga, Yuvanashva brought every one under his sway, by the remission of taxes, Bhagiratha by kind treatment of his subjects, Kartavirya by his great asceticism, the lord Bharata by his extra ordinary prowess and Maruta by his prosperity, and thus they became emperors. O Yudhishtira, you who wish to acquire the imperial dignity, have all the (above mentioned) five qualities.

18. O best of the Bharata race, the son of Brihadratha, Jarasandha, is (also) one such (a candidate for the imperial dignity). One hundred families of kings have failed to oppose him.

19. He is ruling over an empire by his own great prowess. The monarchs that wear jewels wait upon and worship Jarasandha. Wicked from his childhood, he is not satisfied even such worship.

20. Having become the foremost of all be attacks with force the kings that wear crowns. There is not to be found a single king who does not pay tributes to him.

21. O son of Pritha, thus has be brought under his sway one hundred kings. How can then a weak king approach him with hostile intentions?

22. O best of the Bharata race, kept as they are prisoners in the temple of Shiva like so many animals to be offered to the sacrifice, do not these kings feel the greatest possible misery?

23. A Kshatriya who is killed by weapons (on the field of battle) is ever considered to be blessed. Why shall we not then assemble together and oppose the king of Magadha?

24. He has already brought under his sway eighty-six kings, only fourteen (more) are wanted to make the number of one hundred complete. As soon as he will collect them (the fourteen others), he will begin his cruel act(sacrificing them before Shiva).

25. He, who will be able to prevent him from doing this act, will surely earn blazing fame. He, who will defeat Jarasandha, will certainly become the emperor of all the world.

CHAPTER 16

(RAJASUYARAMBHA PARVA) - continued.

Consultation for killing Jarasandha

Yudhishtira said

1. O Krishna, depending only on courage, how can I send you (to Jarasandha) out of selfish motives and out of the desire of the imperial dignity?

2. I consider Bhima and Arjuna as my eyes and you Jarasandha as my mind. How shall I able to live without my eyes and mind?

3. Even Yama cannot defeat the powerful army of Jarasandha who himself is endued with terrible velour. What velour can you show against him?

4. This affair that promises to terminate otherwise may lead to a great mischief. It is my opinion, therefore, that the proposed task should not be undertaken.

5. O Jarasandha, O excellent man, listen to what I think. To desist from this act seems to be beneficial to me. My heart is full of misery to-day. The Rajasuya sacrifice seems to me very difficult to be accomplished.

Vaishampayana said

6. Partha (Arjuna who had the excellent bow(Gandiva), the couple of inexhaustible quivers and the car with the (Ape) standard and also that Sabha, spoke thus to Yudhishtira.

Arjuna said

7. O king, I have obtained the bow, the weapons and the arrows, and also energy, allies, dominions, fame and strength. They are all difficult to be obtained, though they may be often desired.

8. All famous men of learning always praise in good society the nobleness of descent; but nothing is equal to prowess. There is nothing I like more than prowess.

9. One, born in a race famous for velour, but without velour, is scarcely worthy of regard. One who is born in a race noted for velour and also possesses valour is much superior to the former.

10. O king, he is in every way a real Kshatriya who increases his fame and possessions by the subjugation of his enemies. He who is possessed of velour, though he has no other merits, will vanquish his enemies.

11. One, who is endued with all accomplishments, but who is destitute of velour, can hardly ever accomplish any thing. Every merit exists by the side of velour in an incipient state.

12-14. Concentration of mind, exertion and destiny, (these three) exist as the three causes

of victory. One who possesses velour, but does act with carelessness can never win victory; It is for this that a many endued with strength sometimes suffers death at the hands of his enemies. As meanness overtakes the weak, so folly sometimes overtakes the strong. A king therefore, who is desirous of victory, should forsake both these causes of destruction.

15. If for the purpose of performing out sacrifice, we try to kill Jarasandha and to rescue the kings kept prisoners by him for his cruel purpose, there could be no act higher than this in which we could employ ourselves.

16. If we do not undertake the task, the world will always regard us as worthless. O king, we have certainly the ability, why should we then be regarded (by the people) as worthless?

17. Those that have become Rishis with the desire of obtaining peace of mind get the red clothes with ease. Therefore, if we defeat the enemy, the imperial dignity will be easily obtained by us. We should, therefore, fight with the enemy.

CHAPTER 17

(RAJASUYARAMBHA PARVA) - continued.

The birth of Jarasandha

Krishna said

1. Arjuna has shown what should be the inclination of one born in the Bharata race, specially of one who is the son of Kunti.

2. We do not know when death will overtake us, whether in the night or in the day; nor have we heard the immortality has been obtained by desisting from battle.

3. Therefore, the duty of a man (a hero) is to attack all enemies with the help of the policy indicated in the ordinance. This always gives satisfaction to the heart.

4. If aided by good policy, and if not frustrated by destiny, an undertaking is sure to be crowned with success. If both the parties are aided by such means, and if they fight with each other, one must get the better of the other, for both cannot win or lose.

5. If aided by bad policy which is destitute of all well-known arts, a man is sure to be defeated and meet with destruction. If, however, both parties are equally circumstance, the result becomes doubtful, but booth cannot win.

6. When such is the case, why should we not, with the aid of good policy, go to the enemy and kill him as a river uproots a tree? if hiding our own drawbacks and taking advantage of his holes (faults), we attack the enemy, why should we not be successful?

7. It is the policy of all intelligent men that one should fight with enemies who are exceedingly powerful and who stand at the head of their well-arrayed forces. It is my opinion also.

8. If we can accomplish our purpose by secretly entering the abode of our enemy and attacking his person, we shall never meet with obloquy.

9. That best of men (Jarasandha) alone enjoys unfading prosperity like him who is inner-soul of every created being. But I see his destruction (before me).

10. Desirous as we are of protecting our relatives we shall either kill him, in battle or being ourselves killed by him we shall ascend to heaven.

Yudhishtira said

11. O Krishna, who is this Jarasandha? What is his might, and what is his prowess that he has not been burnt by touching you as a insect is burnt at the touch of fire?

Krishna said

12. O king, hear who is Jarasandha, what is his might and prowess, and why he has been spared by us, though he repeatedly offended us.

13. There was a king, named Brihadratha who was the heroic lord of Magadha. He was proud in battle and had any army of three Aukshauinis of soldiers.

14. He was handsome, mighty, wealthy and matchlessly powerful. He always bore (sacrificial) marks on his person and looked like a second Shakra (Indra).

15. He was like Surya in glory, like earth in patience, like the destroyer Yama in anger and like Vaishravana (Kubera) in wealth.

16. O best of the Bharata race, as the rays of the sun (covers the whole earth), so the whole earth was covered by his merits which descended to him from a long line of ancestors.

17-20. O best of the Bharata race, that greatly powerful hero married the two beautiful twin-daughters of the king of Kashi. That best of men made an engagement in secret with his two wives, namely that he would equally love them both, and that he would never show a preference for any of them. Like a mighty elephant in the company of two female-elephants, or like the ocean in his personified form in the company of the Ganga and the Yamuna, that lord of the earth passed his days in joy in the company of his two wives, both of whom suited him well. His youth passed away in the enjoyment of his wealth.

21. No son was (however) born to him to perpetuate his line; though he performed many auspicious rites, Homas, and sacrifices with the desire of getting a son, yet that best of men did not get a son who could perpetuate his line.

22-23. He heard one day that the illustrious Chandakaushika, the son of Kakshivana of the Goutama race, having been tired of ascetic penances, have come to his city in his wandering at pleasure, and that he sat under a tree. The king with his wives gratified the Rishi with presents of Jewels.

24. That best of Rishis ever truthful in speech and firmly devoted to truth, thus spoke to him (the king), "O king of kings I have been much gratified. O hero of excellent vows, ask from me a boon.

25. Thereupon Brihadratha with his wives bowed down to the Rishi, and he spoke thus to him, his voice being choked with tears in consequences of his despair to obtain a son.

The king said

26. O exalted one, I am about to give up my kingdom and to go into the forest to lead an ascetic life. I am unfortunate, (for not having a son), what shall I do with the kingdom or with a boon?

Krishna said

27. Having heard this the Rishi, sitting in the shade of that every mangoes tree where he was, controlled his outer senses and entered into the Yoga meditation.

28. There fell in the lap of the seated Rishi a juicy mango, untouched by the beak of parrots or other birds.

29. That best of Rishis, taking up the fruit and mentally pronouncing some mantras over it, gave it to the king as the means of his obtaining a son.

30. That greatly learned Rishi spoke thus to the king, "O king, go, your wish is fulfilled. O king, desist from going to the forest."

31. Having heard these words of the Rishi, the greatly intelligent king bowed down his head before the Rishi and returned to his own house.

32. O best of the Bharata race, recollecting his former promise, that best of kings gave that one fruit to his two wives.

33-34. His two beautiful wives ate the mango, dividing it into two equal parts. In consequence of the certainty of the Muni's words and his truthfulness both of them conceived as an effect of their having eaten that fruit. Seeing them in that state, the king was filled with great joy.

35. O greatly wise (king), sometime after when the (proper) season came, each of the two queens brought forth two fragmentary bodies.

36. Each of those two bodies had one eye, one arm, one leg, half a stomach, half a face, and half an anus. Seeing the fragmentary bodies, they (the queens) trembled much.

37. The helpless sisters then a great anxiety consulted with each other; and they abandoned in sorrow the fragments that had life in them.

38. The two midwives then carefully wrapped up those still-born fragments and went out of the inner apartments (of the palace), by the back door. Throwing away the bodies, they returned in haste.

39. O best of men, sometime after a Rakshasas woman, named, Jara who lived on flesh and blood, took up the fragments that lay on a crossing (or roads).

40. Being impelled by fate, that Rakshasas woman united the fragments to make them easier to carry.

41. O best of men, as soon as the fragments were united, they formed into a heroic child of one body.

42. O king, the Rakshasas woman, with her eyes wide opened in wonder, found herself unable to carry that child who had a body as hard and strong as the thunderbolt.

43. Closing his coppery red fists and inserting it into its mouth, that child roared as terribly as the clouds charged with rains.

44. O best of men, O chastiser of foes, being much alarmed by the sound, the inmates of the palace along with the king all came out (to see what was the matter).

45. The helpless, disappointed and the sad queens also, with their breasts full of milk suddenly came out to get back their child.

46. Seeing them (the queens) in that condition and the king also, who was so much desirous of getting a son, and also the child which was so very strong, the Rakshasas woman reflected thus.

47. "I live in the kingdom of the king who is so eager to get a son. I should not therefore, kill the child so such a virtuous and illustrious king.

48. Then hiding the child in her arms as the clouds envelope the sun, and assuming a human form, she thus spoke to the lord of earth (Brihadratha).

The Rakshasi Said

49. O Brihadratha, this is your son. It is given to you by me. Take it. It is born in the wombs of your two wives in consequence of the boon granted to you by the Brahmana. It was abandoned by the midwives, but it was protected by me.

Krishna said

50. O best of the Bharata race, having obtained the child, the handsome daughters of the king of Kashi drenched it with their lacteal streams.

51. Having ascertained everything, the king was filled with joy. He then spoke thus to the Rakshasas woman who was in the guise of a

human female possessing the complexion of gold.

52. "O lotus-complexioned lady, who are you that give me the child? O blessed lady, you appear to me as a goddess roaming (over the earth) at pleasure."

CHAPTER 18

(RAJASUYARAMBHA PARVA) - Continued

The birth of Jarasandha

The Rakshasi said

1. O king of kings, be blessed, I am a Rakshasas woman, called Jara. I am capable of going everywhere at will. Worshipped by all, I live in your house in joy.

2. I am a Rakshasi who always wander from house to house of men. I was formerly created by the self-create (Brahma) and was named Grihadevi (household goddess).

3-5. I was endued with celestial beauty and I was placed (in the world) for the destruction of the Danavas. He, who with devotion paints on the walls (of his house) and likeness of myself who am young and who have children, must have prosperity in his house. He, who does not do it, must meet with decay and destruction. O lord, a likeness of myself surrounded by many children, is painted on the walls of your house. Placed there, I am daily worshipped with scents, flowers, incense, edibles and various objects of enjoyments.

6. Therefore, O virtuous man, I always think of doing some good to you. It happened that I chanced to see the fragments of the body of your son.

7. On my accidentally uniting them, a boy was born. O great king, it has so happened only out of your good fortune. I have been mere an instrument (in reviving the child).

8. I can swallow (even) the mountain of Meru, what I speak of your child. I am gratified with the worship that I receive in your house; therefore the child is returned to you.

Krishna said

9. O king having said this, she disappeared there and then. Obtaining the child the king then entered his own house.

10. The king then caused all the rites and ceremonies of infancy to be performed on the child; he ordered a festival to be observed in Magadha (by his subjects) in honour of the Rakshasas woman.

11. The father (the king) who was equal to the Grandsire, then bestowed a name on that child. As the (fragments of the body of the child) was united by Jara, he was named Jarasandha.

12. The greatly powerful son of the Magadha king begin to grow up in bulk and in strength, like a fire into which libations of Ghee have been poured. He delighted the heart of his father and mother, increasing day by day like the moon in the white-fortnight.

CHAPTER 19

(RAJASUYARAMBHA PARVA) - Continued

Praise of Jarasandha,

Krishna said

1. Sometime after, the great ascetic the illustrious Chandakaushika came again to the kingdom of Magadha

2. Being overjoyed at the arrival of the Rishi, Brihadratha with his ministers, priest, his son and wives went out to receive him.

3. O descendant of Bharata, worshipping the Rishi with water to wash his feet and with Arghya, the king offered him his on with the whole of his kingdom.

4. O king, the illustrious Rishi accepted the worship of the king and thus spoke to the king of Magadha with a delightful heart.

5. "O king, everything is known to me through my spiritual sight. O king of kings, hear what this your son will be.

6-7. (Hear also) what will be his beauty, excellence, strength and courage. There is not the least doubt that your this son will grow in prosperity and will obtain them, endued as he is with great prowess. No king will be able to equal your greatly powerful son in prowess,

8. As other birds, can never equal the speed of Vainata's son (Garuda). All those that

will stand in his way will meet with certain destruction.

9. O king, as the river can make no impression on the mountain, so the weapons hurled upon him even by the celestials will not be able to make any impression on him.

10. He will blaze forth above the heads of all that wear crowns on their heads. Like the sun he will rob all other kings of their splendour.

11. The kings who are rich in their armies and troops will meet with destruction at the hand of your son like insects in the fire.

12. He will seize the growing prosperity of all the kings, as the ocean receives the rivers swollen with the waters of the rainy season.

13. As the wide earth bears all kinds of produce and supports those that are both good and bad, your this greatly powerful son will support all the people of the four orders.

14. All the kings will remain obedient to him, as all embodied beings remain obedient to the wind, which is as dear to beings as the self.

15. This Magadha prince, this mightiest of all mighty men in the world, will see with his physical eyes the god of gods, Rudra, the slayer of Tripura, Hara."

16. Having said this, the Rishi, thinking of his own business, dismissed that layer of foes, the king Brihadratha.

17. The Magadha king then re-entered his capital; and summoning all his friends and relatives, he installed Jarasandha on the throne.

18. The king Brihadratha became greatly disgusted with all worldly pleasures. After the installation of Jarasandha, the king Brihadratha followed by his two wives went into a forest to lead the life of an ascetic.

19. O king, after his father and mother had retired into the forest, Jarasandha brought numerous kings under his sway by his valour.

Vaishampayana said

20. Having lived for a long time in the forest and practiced asceticism, (the king) Brihadratha ascended to heaven with his wives.

21. As told by Kaushika, the king Jarasandha received the boons and ruled the

kingdom after obtaining the (sovereignty of the) whole world.

22. Sometime after, when the king Kansa was killed by Vasudeva (Krishna), an enmity arose between him and Krishna.

23. O descendant of Bharata, the greatly powerful king of Magadha whirled a club ninety nine times and he hurled it towards Mathura from Girivraja (his capital).

24. Krishna of wonderful deeds was then living in Mathura. That excellent club fell at a distance of ninety-nine Yojanas.

25. Seeing well all the circumstances the citizens (of Mathura) all went to Krishna and told him all about the fall of the club. The place where the club fell was near Mathura, and it was known by the name of Gadavasana.

26. He (Jarasandha) had two supporters named Hansa and Dimbhaka, both incapable of being killed by any weapons, both were learned in the science of politics and morality, and both were in counsel foremost of all intelligent men.

27. I have already told you before every thing about these two greatly powerful heroes. My opinion is that these two heroes and Jarasandha were more than a match for the three worlds.

28. O hero, O great king, it was for this reason that the powerful Akrura, Andhaka and Vrishni tribes, acting from policy, did not fight with him (Jarasandha).

CHAPTER 20

(JARASANDHA VADHA PARVA)

Departure for Magadha

Krishna said

1. Hansa and Dimbhaka have fallen Kansa also with his followers has been killed; the time has, therefore, come for killing Jarasandha.

2. He is incapable of being vanquished in battle by all the celestials and the Asuras. Therefore, my opinion is to defeat him in a single combat.

3. In me is policy, and in Bhima is strength, and we are both protected by Arjuna.

We shall vanquish the Magadha king like three (sacrifice) fires.

4. If we three go secretly to that king, there is no doubt he will be engaged in a single combat with one of us.

5. From the fear of disgrace, from covetousness, and from the pride of strength of arms, he will certainly challenge Bhima to a single combat.

6. Like death himself who kills a person however proud he might be, the mighty armed and the greatly powerful Bhima will surely bring about the destruction of the king (Jarasandha).

7. If you know my heart, if you have any faith in me, then without any further loss of time, give me as a pledge Bhima and Arjuna.

Vaishampayana said

8. Having been thus addressed by that exalted being (Krishna), and having seen Bhima and Arjuna standing there with cheerful face, Yudhishthira thus replied.

Yudhishthira said

9. O Achyuta, O chastiser of foes, do not say so, You are the lord of the Pandavas. We are all dependent on you.

10. O Govinda, what you say is (always) consistent with wise counsel. You never lead those on whom Lakshmi (the goddess of prosperity) has turned her back.

11. I am, who always at your command, consider that Jarasandha is already killed, that the kings kept prisoner by him have already been liberated and that the Rajasuya sacrifice is already accomplished by me.

12. O lord of the universe, O best of men, act soon with care in such a way as this task may be accomplished.

13. Like a sorrowful man afflicted with disease and like a man without Dharma, Artha and Kama, I dare not live without you.

14. Partha (Arjuna) cannot live without Shauri (Krishna), and Shauri cannot live without Partha. My opinion is that there is nothing unconquerable by these two, namely Shauri and Partha.

15. This handsome Vrikodara (Bhima) is the foremost of all strong men. Greatly famous as he is, what may not be achieved by him with you.

16. Troops when led properly do excellent service. The wise men say that troops without a leader is useless. Therefore, troops should be (always) led by experienced leaders.

17. The wise always conduct the water to place that are low. The fisherman take the water through the place where there are holes.

18. We shall, therefore, try to accomplish our object by following the leadership of Govinda (Krishna), who is learned in the science of politics, and whose fame has spread all over the world.

19. If one desires to have a successful end of his purpose, he should always place Krishna at the head, he is the foremost of all men whose strength consists in wisdom and policy; he is the man who possesses the knowledge of both the means and the methods.

20. For the accomplishment of our purpose, let the son of Pritha (Arjuna) follow the best of the Yadava, Krishna and let Bhima follow Dhananjaya (Arjuna). Policy, victory and prowess will bring about success in a matter requiring valour.

Vaishampayana said

21. Having been thus addressed (by Yudhishthira) all the three brothers, the two Pandavas and the Varshneya (Krishna), all possessing great prowess, started for the kingdom of Magadha.

22. They were attired in the grab of Snataka Brahmanas of effulgent bodies; they were blessed by the agreeable speeches of friends and relatives, (when they started).

23. They possessed great prowess, and their bodies were like the sun, the moon and the fire. Being inflamed by the wrath for (the persecution that was perpetrated by Jarasandha on their relatives), their bodies now looked more blazing than before.

24. Seeing the two Krishnas (Krishna and Arjuna) who are invincible in battle, and seeing Bhima at their head, all the three bent upon

performing the same act, the people considered that Jarasandha was already killed.

25. The illustrious pair (Krishna and Arjuna) were the masters that directed the every operation of the universe; they directed all acts relating Dharma, Artha and Kama.

26. Having started from the Kuru country, they passed through the Kurujangala. They then arrived at the (lake) Padmasara, whence they went to the Kalakuta (mountains). Crossing it,

27. They (finally) crossed the (rivers) Gandaki, the Sadanira and the Ekaparavata and others rivers, all these (rivers) taking either rise from the same mountain.

28. They then crossed the charming Sarayu and saw the eastern Kosalas. Crossing through it, they went to Mithila; and then crossing the rivers Mala and Charmanvati,

29. The Ganges, and the Shone, they proceeded eastwards, Going to the heart of the Kusumva (country), the matchlessly effulgent heroes arrived at Magadha.

30. Getting on the (hill) Goratha, they saw the city of the Magadha king, full of kine, wealth and water. It was very beautiful with the trees that stood everywhere in it.

CHAPTER 21

(JARASANDHA VADHA PARVA)

Continued

Colloquy between Jarasandha and Krishna

Krishna said

1. O Partha, behold the great city of Magadha standing in all its beauty. It is full of cattle and other beasts of burden; its stock of water is inexhaustive; it is adorned with fine mansions; and it is (entirely) free from all dangers.

2. The five large hills, namely Vaihara, Varaha, Vrishabha, Rishigiri and the beautiful fifth hill Chaityaka.

3. These five hills, all with high peaks and with tall trees with cool shades, all being connected with one another, seem jointly to protect the city of Girivraja.

4. They are concealed by the forest of charming and fragrant Lodhra trees with their branches covered with flowers.

5. This was the place where the illustrious Gotama of the rigid vows begot on the daughter of Ushinara, s Shudra woman Kakshivana and other famous sons.

6. The race sprung from such a man as Goutama worships the sway of ordinary human race, it shows the great kindness of Goutama towards kings.

7. O Arjuna, it was here that in olden times the powerful kings of Anga, Vanga and other countries came to the hermitage of Goutama and lives in joy and happiness.

8. O Partha, behold the charming forest of Pipalas and beautiful Lodhras standing near the place where Goutama lived.

9. Here were the abodes of the chastisers of foes, the Nagas, Arbuda, Chakrapani and Swastika, and also that of the excellent Naga, called Mani.

10. Manu himself had made the country of the Magadhas to be free from draught Kaushika and Maniman also have favoured and blessed this country.

11. Having secured such a charming and impregnable city, Jarasandha does not fear to accomplish all his unrivalled purposes. We shall, however, today humble his pride by attacking him.

Vaishampayana said

12. Having said this, those brothers of matchless effulgence the Varshneya (Krishna) and the two Pandavas (Bhima and Arjuna) entered the city of Magadha.

13. Then they went towards the impregnable city of Girivraja, full of cheerful and well-fed inhabitants belonging to all the four orders of men. The city was ever enlivened with perennial festivities.

14-15. Going to the gate of the city (they did not enter through it); the brothers pierced the heart of the high Chaityaka (hill) which was ever worshipped by there of Brihadratha and by the citizens (of Girivraja), the hill that delighted the hearts of all the Magadhas.

16-19. Here (on this Chaityaka hill) Brihadratha had killed a cannibal, called Rishava. Having killed the monster, he caused three drums to be made of his skin. He then kept these drums in his city. They were such that if once played upon their sound lasted for full one month. The brothers (Krishna & c.) broke down the Chaityaka, ever charming to all the people, at the place where these drums, covered with celestial flowers, sent forth their continuous sound. Desirous as they were to kill Jarasandha, they seemed to place their feet on the head of their foe by their this act.

20-21. Attacking with their powerful arms that immovable, huge, high, old and famous peak, ever worshipped with perfumes and garlands, those heroes broke it down. They then with joyful hearts entered the city.

22. At that very time the Veda-knowing Brahmanas inhabiting the city saw many evil omens which they duly reported to Jarasandha.

23. The priest made the king mount on an elephant; and he then sanctified him by whirling lighted woods about him. The greatly powerful king Jarasandha commenced a fasting with proper vows to wards off these evils.

24. O descendant of Bharata, they (the brothers) in the meantime, unarmed and with their bare arms as their only weapons, entered the city in the guise of Snataka Brahmanas in order to fight with Jarasandha.

25. They saw many beautiful shops, full of various eatables and garlands, every shop swelling with every article and every wealth that man can ever desire.

26. Seeing the great wealth of those shops, those best of men, Krishna, Bhima and Dhananjaya (Arjuna), proceeded along the public streets. Those greatly powerful heroes snatched garlands from the flower vendors.

27-29. Having attired in robes of various colours and adorned with garlands and earrings, the heroes entered the palace of the greatly intelligent Jarasandha as Himalayan lions longingly look at the pen of cattle. The arms of those warriors, smeared sandal and aloe paste, looked like the trunks of Sala trees, O great king, when the people of Magadha saw those heroes with necks and broad as those of

Sala trees and with wide chests, they began to be very much astonished.

30. Passing through three rooms crowded with men those best of men, with pride and cheerfulness came to the king.

31-32. Jarasandha rose up in haste saying "Welcome to you". He received his visitors with proper ceremonies, with water to wash their feet, with honey, with Arghya, with gift of kine and with the other forms of respect. O Janamejaya, both Partha and Bhima remained silent.

33. Amongst them the greatly intelligent Krishna thus spoke to him, "O king of kings, these two are observing a vow. They will not therefore speak.

34. They will remain silent till midnight. After that hour they will talk with you." The king quartered them in the sacrificial apartments, and he then went to his own royal apartments.

35-36. O king, at midnight he (Jarasandha) came to the place where the Brahmanas (Krishna & c.) were. O descendant of Bharata, that ever victorious king observed the vow which was known all over the earth that as soon as he should hear of the arrival of any Snataka Brahmanas in his palace-even if it be midnight, he would immediately come out and grant them an interview.

37. Seeing the strange attire (of his guests), that best of kings, Jarasandha, he came, very much astonished, but he waited upon them with all respect.

38. O best of the Bharata race, seeing the king Jarasandha, those best of men, those slayers of foes (Krishna etc.) thus spoke to him,

39. "O king, let salvation be attained by you without any difficulty." And O best of king, having said this to the king, they stood looking at one another.

40. O king of kings, then Jarasandha said to the Pandavas (Bhima and Arjuna) and the Yadava (Krishna), who were all disguised as Brahmanas, "Take your seat."

41. Blazing forth in their own beauty like the three fires of a great sacrifice, these three best of men then took their seats.

42-43. O descendant of Kuru, the firmly truthful king Jarasandha spoke to them thus, "It is well-known to me that no where in the whole world the Brahmanas engaged in observing the Snataka vows ever adorn themselves with garlands or with fragrant paste. Who are you then, thus adorned with flowers and with hands that bear the marks of the bow-string?

44. Attired in ascetic robes and adorned unseasonably with flowers and fragrant paste, you give me to understand that you are Brahmanas, though you bear all the signs of the Kshatriyas. Tell me truly who you are. Truth adorns (even) kings.

45. Breaking down the peak of the Chaityaka hill, why in disguise have you entered (the city) by the other ways than the gates without fearing the royal anger?

46. The prowess of a Brahmana rests mainly in his speech. Your action does not suit the order you profess to belong. Tell me what is your object today.

47. Though you have arrived by such an improper way, why do you not accept the worship, I offer to you? What is your object in coming to me?

48. Having been thus addressed, the high minded Krishna, well-skilled in speech, thus replied to him in a calm and grave voice.

Krishna said

49. O king, know us for Snataka Brahmanas. O king of men, O monarch, Brahmanas, Kshatriyas and Vaishyas are all competent to observe the Snataka vow.

50. This vow has both special and general rules. A Kshatriya who observes this vow with special rules always obtains (great) prosperity.

51. Persons who adorn themselves with flowers always gain prosperity, therefore we have adorned ourselves with flowers. The Kshatriyas are powerful in their prowess of arms and in the prowess of speech. O son of Brihadratha it is therefore the speeches of the Kshatriyas are never audacious.

52. O king, the creator has placed his own energy in the arms of the Kshatriya. If you desire to see it, you will certainly see it today.

53. The intelligent men enter the house of the enemy through a way which is not the general gate; but in the house of a friend they enter by the right gate. This is the rule of the ordinance.

54. O king, know that this is our eternal vow that having entered the house of the enemy for the purpose of accomplishing an object, we do not accept the worship offered by him.

CHAPTER 22

(JARASANDHA VADHA PARVA) - Continued

Preparation for the fight

Jarasandha said

1. I do not recollect when I have ever done you any injury. After careful reflection, I cannot recollect the injury I have done you.

2. O Brahmanas, when I have never done you any harm, why do you consider me, who am innocent, as your enemy? Tell me truly, for this is the rule followed by the honest.

3-4. If injury is done to one's Dharma and Artha, the mind feels pain. Even a great warrior, well versed in all the precepts of morality, gets the fate of sinners and falls off from prosperity, if he injures an innocent man.

5. For honest men the practices of the Kshatriyas are the best in the three worlds. The men that are learned in the precepts of virtue praise nothing else (then the practices of the Kshatriyas).

6. I adhere to the practices of my order with a steadily soul. I never injure any of my subjects. In bringing this charge against me, it appears you speak in error.

Krishna said

7. O mighty-armed (hero), there is one who upholds the dignity of a (royal) line. We have come against you at his command.

8. O king, the Kshatriyas of the world have been brought captive by you. Having done this cruel wrong, how do you consider yourself innocent?

9. O best of kings, how can a man, being a king himself, act cruelly against other virtuous kings? After persecuting them, you want to offer them as sacrifices to Rudra.

10. O son of Brihadratha, this sin, committed by you, may even touch us. We practise virtue, and we are capable of protecting virtue.

11. The slaughter of human beings as sacrifice to the gods is never seen. Why do you then desire to sacrifice human beings to the god Sankara?

12. you are calling all men belonging to your own orders as beasts. O Jarasandha, foolish as you are, who else is capable of doing it?

13. Whatever actions are performed by a man under whatever circumstances, he gets the fruits of those actions under whatever circumstances they may be performed.

14. We are desirous of helping all distressed people. For the Prosperity of our race, we have come here to kill you, the slayer of our relatives.

15. O king, you consider there is not a Kshatriya equal to you in the world; it is a great error of your judgement.

16. O king, what Kshatriya is there who, possessing greatness of mind and recollecting the dignity of his own parentage, would not ascend the unrivalled heaven by falling on the field of battle?

17. O best of men, know that Kshatriyas, being installed in the sacrifice of war with the view of heaven before them, conquer the whole world.

18. The study of Brahma, great fame ascetic penances and death in battle are acts that lead men to heaven. The attainment of heaven by the three other acts may be uncertain, but death in battle has heaven for its certain result.

19. It is graced with many merits; it is through this, Shatakratu (Indra) has become what he is; he rules the universe by vanquishing the Asuras.

20. Fighting with you is the certain path to heaven, for you are proud of your prowess of arms and of the excessive might of your large Magadha army.

21. O king, do not disregard others; valour exists in every man. O king of men, there are men whose valour is equal or superior to yours.

22. So long it is not known (to the world) so long only you are famous. O king, I tell you, your prowess can be borne by us.

23. O Magadha king, throw away your superiority and pride in the presence of those that are your equals. Do not go to the abode of Yama with your sons, ministers, and troops.

24. Dambhodhva, Kartavirya, Uttara, and Brihadratha, all these kings met with their destruction, along with all their troops for disregarding their superiors.

25. We are desirous of liberating the captive monarchs from you. Know that we are certainly not Brahmanas. I am Hrishiksha Shauri, and these two are the Pandavas.

26. O king, O monarch of the Magadha kingdom, we challenge you (to a single combat). Fight with us with steadiness. Either liberate the kings (now kept prisoner by you) or go the abode of Yama.

Jarasandha said

27. I never make a king prisoner without first defeating him. Who is kept prisoner here who has not been defeated (by me)?

28. O Krishna, it has been said that the duty of the Kshatriya is to bring others under his sway by displaying his own prowess, and then to treat them in the way he likes.

29. O Krishna, recollecting the duty of a Kshatriya, how can I from fear to day liberate the kings collected by me for the purpose of the god?

30. I am ready to fight with troops against troops placed in a battle array, or alone against (you) one, two or three, either at the sometime or separately.

Vaishampayana said

31. Having said this, and being willing to fight with those heroes of fearful deeds (Krishna etc.), Jarasandha ordered his son Sahadeva to be installed on the throne.

32. O best of the Bharata race, when the day for the combat came, the king thought of his commanders-in-chief, Kaushika and Chitra-sena.

33. O king, they were formerly called by the ever renowned names of Hansa and Dimbhaka by every body in the world.

34-36. O king, that foremost of all powerful men, the self-controlled lord Shauri (Krishna), that best of men, that slayer of Madhu, ever devoted to truth, the younger brother of Haladhara, knowing that the king of Magadha was destined to be killed in battle by Bhima and not by the destroyer of Madhu, did not at the command of Brahma desire to kill that foremost of all powerful men, that hero as powerful as the tiger, that warrior of terrible valour, king Jarasandha.

CHAPTER 23

(JARASANDHA VADHA PARVA) - Continued

Fatigue of Jarasandha

Vaishampayana said

1. The excellent speaker, the descendant of Yadu (Krishna), then thus addressed the king Jarasandha who was resolved upon fight.

Krishna said

2. O king, with whom amongst us three you have the mind to fight? Who amongst us should be ready for battle (with you)?

Vaishampayana said

3. Having been thus addressed, the king of Magadha, the greatly effulgent Jarasandha, desired to fight with Bhimasena.

4. The priest brought the yellow pigment obtained from the cow, garlands of flowers, and other auspicious articles, and also various excellent medicines for restoring lost consciousness and for alleviating pains. He came (with these articles) to the king Jarasandha who was panting for fight.

5. The king's propitiatory ceremonies with benedictions having been performed by an illustrious Brahmana, Jarasandha, remembering the duty of a Kshatriya, dressed himself for battle.

6. Removing his crown and properly binding his hair, Jarasandha stood up like an ocean bursting through its shore.

7. The terribly powerful and intelligent king then thus spoke to Bhima, "O Bhima, I shall fight with you. It is better to be vanquished by a superior man."

8. Having said this, the greatly effulgent Jarasandha, that chastiser of foes, rushed at Bhimasena like the Asura Bala at Shakra (Indra).

9. After having consulted with Krishna and having his propitiatory ceremonies with benedictions been performed by him (Krishna), the powerful Bhimasena also advanced towards Jarasandha with the desire of fight.

10. Then those two best of men, those two greatly powerful heroes with their bare arms as their only weapons, being each eagerly desirous of defeating the other, cheerfully engaged in the fight.

11. Seizing each other's arms and twining each other's legs, they slapped their arm-pits. They caused the arena to tremble with that sounds.

12. O lord, seizing each other's necks with their hands now and again, and dragging and pushing them with great force, each pressed every limb of the other's body and began to roar.

13. Sometimes stretching their arms, sometimes drawing them close, sometimes raising them up and sometimes dropping them down, they began to seize each other. Striking neck against neck and forehead against forehead, they caused fiery sparks to emit like the flashes of lightning.

14-15. Grasping each other by arms in various ways and kicking each other with such force as to impress the innermost nerves, they struck at each other's breast with clenched fists and with their bare arms at their only weapons. Roaring like clouds, they grasped and struck each other like two mad elephants fighting with their trunks.

16. Becoming angry at each other's blow they dragged and pushed each other, and they fought on, looking fiercely at each other like two angry lions.

17. Each striking every limb of the other, and each catching hold of the other's waist, they hurled each other to a great distance.

18. Both the heroes were greatly accomplished in wrestling; each clasping the other with arms and each dragging the other to himself, they began to press each other with great force.

19. They then performed the grandest of all feats in wrestling namely Prishthabhanga, they also performed the feats, called Sampurva Nemcha and Purnakumbha.

20. They also performed the feats Trinapida at pleasure, and then the feat Purna yoga with fists. Thus did not two heroes fight with each other.

21-22. O best of men, thousands of citizens, consisting of Brahmanas, Kshatriyas, Vaishyas and Shudras, and also women and even old men, came out and assembled there to witness the fight. The crowd became so great that it grew to be a solid mass of human beings with no space between two persons.

23. The sound they made by the slapping of arms by the seizing of each other's necks, and by the grasping of each other's legs became so loud that it resembled the roar of thunder or the noise of a falling cliff.

24. Both of them were foremost of strong and powerful men, and both took great delight in such fights. Each was eager to vanquish the other, and each was on the alert to take advantage of the slightest carelessness of the other.

25. O king, the powerful Bhima and Jarasandha, like Vitra and Vasava of old, terribly fought on in the arena, driving the people at times by the motions of their hands.

26-28. Pressing each other forward and dragging each other backward, throwing each other's face downwards and side ways with sudden jerks, they dreadfully mangled each other. They struck each other with keen joints. They loudly addressed each other in stinging words; they struck each other with keen joints. They loudly addressed each other in stinging words; they struck each other with clenched fists, the blow descending like a mass of stone on another mass of stone. With broad shoulders and long arms the two well-skilled wrestlers struck each other with their long arms which were like clubs made of iron.

29-30. The fight began on the first day of the month of Kartika, and those two illustrious heroes fought on continuously without food, and without intermission of day or night till the thirteenth day. It was on the night of the fourteenth day, the Magadha king stopped from fatigue.

31. O king, seeing the monarch (Jarasandha) tried, Janardana (Krishna) thus spoke to Bhima of terrible deeds to encourage him.

Krishna said

32. O son of Kunti, the foe that has become tried in the fight cannot be pressed. If pressed at such a time, he may even die.

33. Therefore, O son of Kunti, you should not oppress this king (now). O best of the Bharata race, fight with your arms only in such a way as your antagonist may be equal to you.

Vaishampayana said

34. Having been thus addressed by Krishna, and knowing the state of Jarasandha, the Pandava (Bhima), the slayer of hostile heroes, determined to kill him.

35. That foremost of all strong men, that descendant of Kuru, Vrikodara (Bhima), mustered all his strength and courage with the desire of now vanquishing the hitherto unvanquished Jarasandha.

CHAPTER 24

(JARASANDHA VADHA PARVA) -

Continued

Summary of conquests

Vaishampayana said

1-2. Thereupon Bhimsena, his mind firmly set on the desire of killing Jarasandha, thus spoke to the descendant of Yadu, Krishna, "O Krishna, O best of the Yadu race, this wretch is still before me with girded loins and with sufficient strength. He should not be excused by me."

3-4. Having been thus addressed, Krishna, that best of men, with the desire of seeing soon an end of Jarasandha, thus replied to Vrikodara (Bhima), "O Bhima, the strength that you have derived from the celestials, the might that you

have obtained from Maruta, display them today towards Jarasandha."

5. Having been thus addressed, that chastiser of foes, that greatly strong (hero), Bhima, raised up the strong Jarasandha and whirled him on high.

6-7. O best of the Bharata race, having thus whirled him high for one hundred times, he (Bhima) pressed his knee against his (Jarasandha's) backbone and broke his body into two parts. (Having thus killed him), he roared aloud.

8. The roar of the Pandava (Bhima), mingled with that of Jarasandha while he was being broken by Bhima's knee, raised such a loud roar that it struck fear into the heart of every creature.

9. The people of Magadha became dumb with fear; and even many women were prematurely delivered by the roars of Bhima and Jarasandha.

10. Hearing the roars of Bhima, the people of Magadha thought that either Himalayas were coming down or the earth is being rent asunder.

11. The chastiser of foes (Krishna) left at night the dead body of the king at the palace gate, as if he was but asleep. They then came out (of the palace).

12. Krishna made ready the chariot of Jarasandha with the excellent standard and he then placed on it the two brothers (Bhima and Arjuna). He then liberated the friends (the captive kings).

13. Having been freed from their great fear, those monarchs, those kings, those possessors of gems came to Krishna and presented him with many gems and jewels.

14. Unwounded, (now) with (many) weapons, vanquishing the foe, he (Krishna), riding on the celestials car (of Jarasandha) came out with the kings from the city of Girivraja.

15. He, who wielded the bow with both hands, who was invincible to all kings, and who was exceedingly handsome and well skilled in killing the enemy, came out with that possessors of great strength Bhima, and Krishna drove the car.

16. That celestials car, invincible to all warriors, ridden by the heroes, Bhima and Arjuna, and driven by Krishna, looked exceedingly beautiful.

17. It was in this very car that Indra and Vishnu fought in the battle of old (with the Asuras) in which Taraka (the wife of Brihaspati) was cause, and the result of which was a great slaughter. Riding on that very car, Krishna now came out.

18. It possessed the splendour of heated gold, it was adorned with rows of jingling bells, it had wheels that made the clatter like the roars of the clouds, it was ever victorious in battle and it always killed the foes.

19. Riding on it, Shakra (Indra) killed ninety nine Danavas of old. Those best of men (Krishna & c.) were exceedingly pleased on obtaining this car.

20. Seeing the long-armed Krishna on the chariot with the two brothers, (Bhima and Arjuna), the people of Magadha became very much astonished.

21. O descendant of Bharata, that car, with which were yoked celestials horses with the speed of the wind and which was driven by Krishna, looked exceedingly beautiful.

22. On this best of cars there was a flag-staff without being visibly attached thereto. It was the product of celestials art. That beautiful flat staff could be seen from a distance of a Yojana, and it had the splendour of the rainbow.

23. When coming out, Krishna thought of Garuda. As soon as thought of, he came there like a large tree worshipped by all.

24. The eater of snakes, Garuda of immense weight of body, sat on that excellent car along with innumerable other open-mouthed and fearfully roaring creatures on its flag-staff.

25. Thereupon that best of cars he came more dazzling than before; and like the sun in midday, surrounded by thousand rays, it became incapable of being looked at by any living creature.

26. O king, such was that celestially made and the best flagstaff that it never struck

against a tree. The weapons could not any way injure it, although it was visible to the human eye.

27. That best of men, Achyuta (Krishna), riding with the two Pandava (Bhima and Arjuna) on that celestial car, the wheels of which made a clatter like the roars of the clouds, came out (of Girivraja).

28. It (the car) was obtained by the king Vasu from Vasava (Indra), From Vasu it was obtained by Brihadratha; from Brihadratha it was in due course obtained by the king (Jarasandha), the son of Brihadratha.

29. The long armed, the lotus-eyed and the greatly famous (Krishna), coming out (of Girivraja), stopped on a level plain outside the city.

30. O king, all the citizens with the Brahmans at their head then hastened there to adore him according to the due rites of the ordinance.

31. The kings, who had been liberated from their confinement, worshipped the slayer of Madhu; and they thus spoke to him eulogistic words.

33. "O mighty armed (hero), O son of Devaki, such an act of virtue is not (at all) wonderful in you. Assisted as you are by the prowess of Bhima and Arjuna, you have to-day rescued the kings who sank in the fearful mire of sorrow in the lake of Jarasandha.

34. O Vishnu, O descendant of Yadu, we were languishing in the fearful hill-fort (of Jarasandha); from our good fortune alone, you have rescued us and earned a great renown.

35. O best of men, we bow to you. command us what we shall do. However difficult it may be to carry out your command, know, it is already carried out by the kings (ourselves)".

36. Giving them every assurance, thus replied to them Hrishikesha (Krishna), "Yudhishtira is desirous of performing the Rajasuya (sacrifice).

37. That king, ever devoted to virtue, is solicitous to acquire the imperial dignity. Knowing this from me, help him in his attempt."

38. O best of kings, thereupon all those monarchs, saying "Be it so, "accepted with joyous heart all that Krishna said.

39. The monarchs made presents of jewels to the hero of Dasarha race (Krishna). Govinda (Krishna), out of kindness towards them, only took a portion of those presents.

40. The son of Jarasandha, the high-minded Sahadeva, came out there with his relatives and his ministers, his priest being at the head of the procession.

41. Sahadeva bowed low before the god among men, Vasudeva; and presenting him many gems and jewels, he worshipped him.

42. That best of men (Krishna) gave every assurance to that very much frightened prince and accepted his very valuable presents.

43-44. He (Krishna) gladly installed there the son of Jarasandha; and thus being installed on the throne of Magadha by those exalted men and having been obtained the friendship of Krishna and being treated with respect and kindness by the two sons of Pritha, the mighty armed and the illustrious son of Jarasandha (Sahadeva) entered the city of the son of Brihadratha (Jarasandha).

45. That best of men (Krishna), accompanied by the sons of Pritha and enriched with much wealth and laden with numerous jewels, went away (from Girivraja).

46. Achyuta (Krishna), accompanied by the two Pandavas (Bhima and Arjuna), arrived at Indraprastha and went to Yudhishtira. He joyfully addressed the king and said,

47. "O best of kings, the powerful Jarasandha has been killed by Bhima from good fortune. The kings, confined at Girivraja, have all been liberated.

48. O descendant of Bharata, from good fortune, these two Bhima and Dhananjaya (Arjuna), are well. They have arrived at their own city unwounded".

49. Then Yudhishtira worshipped Krishna as he deserved; and he embrace Bhima and Arjuna in joy.

50. Having obtained victory through the agency of his brothers by the death of Jarasandha, Ajatashatru (Yudhishtira) passed his time with his brothers in great merriment.

51. The Pandava (Yudhishtira) with his brothers came to the kings (who had come to Indraprastha). Entertaining and worshipping them each according to his age, he sent them away.

52. Having been commanded by Yudhishtira, those kings with joyful hearts and without any further loss of time started on their excellent vehicles for their own respective kingdoms.

53. O king, thus did that best of men, the greatly intelligent Janardana (Krishna) cause his foe Jarasandha to be killed through the instrumentality of the Pandavas.

54. O descendant of Bharata, having caused the death of Jarasandha by policy, that chastiser of foes, (Krishna) took leave of Yudhishtira, Pritha, (Kunti), Krishna (Draupadi).

55. Subhadra, Bhimasena, Falguni (Arjuna), and the twins (Nakula and Sahadeva). Taking leave of Dhaumya, he started for his own city (Dwarka).

56. On that celestially - made and the best of cars, which possessed the speed of mind, and which was given to him by Dharmaraja (Yudhishtira), and which filled the ten points of the horizon with the rattle of his wheels.

57. O best of the Bharata race, when Krishna was about to start, the Pandavas with Yudhishtira at their head walked round that best of men (Krishna) who was never fatigued with exertion.

58. O descendant of Bharata, having acquired that great victory and having also dispelled the fears of the kings, when the illustrious Krishna, the son of Devaki went away,

59. That feat of his increased the fame of the Pandavas. O descendant of Bharata, O king, the Pandavas (thus) increased the great happiness of Draupadi.

60. Whatever is consistent with Dharma. Artha and Kama continued at that time to be properly performed by king Yudhishtira in the exercise of his duties in protecting his subjects.

CHAPTER 25

(DIGVIJAYA PARVA)

Summary of conquests

Vaishampayana said

1. Having obtained that best of bows (Gandiva) and the couple of inexhaustible quivers and the car and the (ape standard) flagstaff, Arjuna spoke to Yudhishtira thus.

Arjuna said

2. O king, bow, weapons, great prowess, allies, dominions, fame, troops, all these have been obtained by me, though they are all difficult to be gained, however a man may desire to have them.

3. O best of kings, I think we should now do that by which we shall be able to increase our treasury. I desire to make the (other) kings pay tribute to us.

4. I shall start, in an auspicious moment of a holy day of the moon under a favourable constellation, to conquer the kingdoms situated in the quarter protected by the lord of wealth (Kubera).

Vaishampayana said

5. Having heard the words of Dhananjaya (Arjuna), Dharmaraja Yudhishtira thus replied to him in a grave and calm voice.

Yudhishtira said

6. O best of the Bharata race, start but first cause the holy Brahmanas to utter benedictions on you, so that you may plunge your enemies into grief and make your friends happy.

7. O Partha, victory will surely be yours. Your desires will surely be fulfilled.

Vaishampayana said

8. Having been thus addressed, Arjuna, surrounded by a large number of troops, started (for conquest).

9. He started on the celestials car of great deeds which he has obtained from Agni. Bhimasena, and those best of men the long-armed twins Nakul and Sahadeva, also having been affectionately worshipped by Dharmaraja Yudhishtira, started (for conquest). The son of

the chastiser of Paka (Arjuna) conquered all the countries situated in the direction protected by the lord of wealth (Kubera).

10. O king, Bhimasena conquered the East, Sahadeva, the South, and well skilled in arms, Nakula, conquered the west.

11. Surrounded by his friends and relatives, the lord Dharmaraja Yudhishtira lived in the enjoyment of great affluence with in Khandavaprastha.

CHAPTER 26

(DIGVIJAYA PARVA) - Continued.

Victory over Bhagadatta

Janamejaya said

1. O Brahmana, narrate to me in full the history of the conquests of the various directions (by the Pandavas). I am not satiated with listening to the great history of my ancestors.

Vaishampayana said

2. The earth was conquered simultaneously by all the sons of Pritha. I shall first describe the conquest of Dhannajaya (Arjuna).

3. The mighty armed Dhananjaya, by the greatest courageous feats first, conquered the king of the Kulindas.

4. Having conquered the Kulindas, the Anartas and the Kalakutas, he conquered Sumandala with his troops.

5. O king, the chastiser of foes, Savyasachi (Arjuna) conquered with him (Sumandala) the island of Shakala, and also the king Prativindhya.

6. Shakala was one of the seven islands of the earth, and there were many kings of that island. A fearful battle took place between them and their troops and Arjuna.

7. But O best of the Bharata race, those great bowmen were all defeated by Arjuna. With them all, he then attacked the kingdom of Pragiyotisha.

8. O king, the king of that country was Bhagadatta. A great battle was fought by the illustrious Pandava with him.

9. The king of Pragiyotisha was supported by hosts of Kiratas and Chins and by numerous other warriors that dwelt on the sea-coast.

10. Having fought with Dhananjaya (Arjuna) continuously for eight days and having found him not the least tired in the battle, the king Bhagadatta smilingly said to him.

11. "O mighty-armed (hero), O descendant of Kuru, this energy in battle is well-suited to you, (for) you are the son of the chastiser of Paka (Indra) and an ornament in battle.

12. O child, I am the friend of Indra, I am scarcely inferior to him in battle, (but) I cannot stand before you.

13. O son of Pandu, tell me what is your desire? What can I do for you? O mighty-armed hero, O son, I shall do what you will tell me to do.

Arjuna said

14. That foremost of the Kurus, the king Dharmaraja Yudhishtira, learned in the precepts of all virtues, devoted to truth and a performer of sacrifices in which Dakshina is very large, (desires to obtain imperial dignity).

15. I desire to see him acquire (it) the imperial dignity. Let tribute be paid by you to him. You are my father's friend, and you have been also gratified by me. I cannot command you. Therefore, let the tribute be paid by you with cheerfulness and at your own (free) will.

Bhagadatta said

16. O son of Kunti, as you are to me, so is also the king Yudhishtira. I shall do all this; tell me what else I can do for you.

CHAPTER 27

(DIGVIJAYA PARVA) - CONTINUED.

Conquest of various countries

Vaishampayana said

1. Having been thus addressed, Dhananjaya (Arjuna) thus replied to Bhagadatta. "If you give me your promise to do it, you will have done all that I desire."

2. Having thus conquered him, the mighty armed son of Kunti, Dhananjaya, then went towards the north, the direction presided over by the lord of wealth (Kubera).

3. The son of Kunti, that best of men, conquered the inner-mountains, the outer mountains and the smaller mountains.

4. Having conquered all the mountains and all the kings that lived on them and having brought them under his sway, he exacted tribute from them all.

5. O king, having won the affection of those kings, and having united himself with them, he next marched against Brihanta (who was) the king of Uluka.

6. Trembling the earth with the sound of his drums, with the clatter of his chariot wheels and with the roar of the elephants that were with his troops.

7. Brihanta soon came out of his city with his five kinds of troops and gave battle to Falguni (Arjuna).

8. The battle that took place between Brihanta and Dhananjaya was a terrible one. But Brihanta was not able to stand against the prowess of the son of Pandu (Arjuna).

9. Thinking that the son of Kunti was incapable of being withstood, that invincible mountain-king came to him with all his wealth.

10. O king, having made peace with him and having placed him in his kingdom, he (Arjuna) marched against Senabindu whom he expelled from his kingdom.

11. He then subjugated Modapura, Vamadeva, Sudamana, Susankula, the northern Ulukas and the kings and the people of those countries.

12. O king, at the command of Yudhishtira, Kirti (Arjuna) brought under his sway all these five countries and their people by sending only his troops against them and not moving himself from the city (of Senavindu).

13. After his arrival at Devaprastha, the city of Senavindu, the lord (Arjuna) took up his quarters there with his five kinds of troops.

14. Surrounded by the kings and all the people whom he subjugated, he marched against that best of men, the descendant of Puru, Vishvagashva.

15. O king, having subjugated in battle the brave mountaineers who were all great warriors, the son of Pandu (Arjuna) conquered with the help of his troops the city protected by the Puru King.

16. Having vanquished the Puru king, and also the robber tribes of the mountains, the son of Pandu brought under his sway the seven tribes, called Utsavasanketa.

17. That best of Kshatriyas (Arjuna) then vanquished the brave Kshatriyas of Kashmira and also the king Lohita, as well as ten minor chiefs.

18. O king, then the Trigartas, the Danavas, the Kokanadas and various other Kshatriyas advanced against the son of Kunti.

19. That descendant of Kuru (Arjuna) then conquered the charming city, named Abhisari. He then vanquished Rochamana, who ruled in urga.

20. The son of the chastiser of Paka (Arjuna) then conquered the charming city of Singhapura which was well protected by all kinds of weapons.

21. Then that best of the Pandavas the descendant of Kuru, Kirti (Arjuna) marched against the countries, called Sumba and Sumala, and attacked them.

22. Then after attacking with great force, the son of Indra (Arjuna), subjugated the Valhikas, ever difficult to vanquish.

23. The son of Pandu, and the son of Indra, Falguni (Arjuna), then took with him a select force and defeated the Daradas along with the Kambojas.

24. The lord (Arjuna) vanquished the robber tribes that lived in the north eastern frontier, and those also that lived in the forest.

25. O great king, the son of Indra also subjugated the allied tribes of the Lokas, the eastern Kambojas and the northern Rishikas.

26. The battle with the Rishikas was very fearful. The battle that took place between them and the son of Pritha (Arjuna) was equal to the between the gods and the Danavas, the immediate cause of which was Taraka (the wife of Brihaspati).

27. O king, having vanquished the Rishikas on the field of battle, he took from them as tribute eight horses that were of the colour of the parrot's breast.

28. And some other horses also which had the colour of peacocks, these horses were all born in northern and other countries, and possessed great speed.

29. Thus having conquered all the Himalayas and the Nishkuta mountains, he at last arrived at the white mountains and encamped on it.

CHAPTER 28

(DIGVIJAYA PARVA) - Continued

Arjuna's northern conquests

Vaishampayana said

1. After having crossed the white mountains, that greatly powerful hero conquered the country of the Kimpurushas which was ruled by Drumaputra.

2. After a great battle in which great was the slaughter of Kshatriyas, that best of the Pandavas brought the country under his complete control.

3. Having conquered this country the son of Indra with a determined mind and with a large number of troops, subjugated the country, named Hataka, ruled by the Guhyakas.

4. Having subjugated them by a policy of conciliation, that descendant of Kuru saw that excellent lake, called Manasa. He saw also various other lakes and tanks sacred to the Rishis.

5. Having arrived at the Manasa (lake), the lord Pandava (Arjuna) conquered the regions, ruled by the Gandharvas the regions that lay around the Hataka countries.

6. The victor (Arjuna) took from the city of the Gandharvas as his tribute many excellent horses, called Tittiri, Kalmasha and Manduka.

7. Wishing to conquer that country, the son of Indra, the Pandava (Arjuna), came to the country of North Harivarsha.

8. Thereupon some greatly powerful strong and huge-bodied frontier guards came to him and his cheerfully spoke to him.

9. "O Partha, this country cannot be conquered by you. If you seek your good return from this place. O Achyuta, your conquests are already enough.

10. He that enters this country, if he is human, is sure to perish. We are pleased with you, your conquests are (already) too many.

11. O Arjuna, there is nothing to be seen here, there is nothing to be conquered here by you. The Northern Kurus live here, there cannot be any war here.

12. O son of Kunti, even if you enter this country, you will not be able to see any thing, for nothing can be seen here with human eyes.

13. O best of men, O descendant of Bharata, if however, you desire to have any thing else, tell us, we may do your bidding."

14. Having been thus addressed, Arjuna smilingly thus spoke to them, "I desire the acquisition of the imperial dignity for the intelligent Dharmaraja Yudhishtira.

15. If this country is shut against human beings, I shall not enter it. Let something be given by you as tribute to Yudhishtira.

16. Thereupon they gave him as tribute many celestials clothes and ornaments and many celestials silks and celestials skins.

17. It was thus that best of men (Arjuna) conquered the northern countries, and all the kings (of those countries); and he fought many battles both with the Kshatriyas and the robber tribes.

18. Having thus vanquished and subjugated many kings and countries, he exacted tributes from them all, and (he thus) obtained much wealth and many gems and jewels.

19. And many swift horses of the species called Tittiri and Kalmasha, and also many others with the colour of peacocks.

20. O king, surrounded by a large army of the four kinds of troops, the hero (at last) returned to the city of Indraprastha.

21. Partha (Arjuna) offered to Dharmaraja all the wealth and the animals brought by him. Commanded by the king, the hero went to his chamber to take rest.

CHAPTER 29

(DIGVIJAYA PARVA) - Continued

Conquests of Bhima

Vaishampayana said

1. In the meantime, having received the permission of Dharmaraja (Yudhishtira), the powerful Bhimasena marched towards the east.

2-3. That best of the Bharata race (Bhima), that hero of great valour and enhancer of the enemy's sorrow, was accompanied by a

powerful army with the full compliment of elephants, horses and cars, an army well-armed and capable of grinding all hostile kingdoms, that best of men (Bhima) first went to thereat country of the Panchalas.

4-5. The Pandava (Bhima) began to conciliate the Panchalas by various means. Then that best of the Bharata race soon defeated the Gandakas and Videhas. The Lord (Bhima) then subjugated the Dasarnas. The king of the Dasarnas, Sudharma.

6. Fought a fearful battle with Bhima without any arms. Seeing the feat of that illustrious (king), Bhimasena installed the mighty Sudharma as the generalissimo (of his army).

7. O king, causing the earth itself to tremble with the tread of the mighty army that followed him, then Bhima of fearful valour marched towards the east.

8. O king, that hero, the foremost of all mighty men, then defeated in battle Rochaman, the king of Ashvamedha, with all his troops.

9. Having vanquished that king by performing feats that excelled in fierceness, the greatly powerful descendant of Kuru subjugated the eastern region.

10. He then went to the south in the great city of the Pulindas and subjugated Sukumara and the king Sumitra.

11. O Janamejaya, then at the command of Dharmaraja Yudhishtira, that best of the Bharata race marched against the greatly powerful Shishupala.

12. Having heard the intentions of the Pandava (Bhima), the king of Chedi came out of his city. That chastiser of foes then received the son of Pritha with all respects.

13. O great king, those two best of the Kuru and the Chedi race then met together and inquired after each other's welfare.

14. O king, the king of Chedi offered his kingdom to Bhima, and he smilingly said "O sinless one, what are you bent upon to do?"

15. Thereupon Bhima told him all about the intentions of the king Yudhishtira. That king acted as desired (by the Pandava).

16. O king, having been duly entertained by Shishupala, Bhima lived there for thirty nights. He then set out from Chedi with his troops and vehicles.

CHAPTER 30

(DIGVIJAYA PARVA) -Continued

The northern conquests of Bhima

Vaishampayana said

1. Thereupon that chastiser of foes vanquished (king) Shrenimana of the country of Kumara, and then Vrihadvala, the king of Koshal.

2. The best of the Pandavas (Bhima) then vanquished the greatly powerful and virtuous (king) Dirghayajna of Ayodhya by performing greatly fearful deeds.

3. The lord (Bhima) then subjugated the country of Gopalakaksha and the northern Kosalas, and then the king of the Malla.

4. The powerful (hero), then arrived at the damp country at the foot of the Himalayas and soon subjugated the whole of that country.

5. That best of the Bharata race (Bhima) thus brought under his sway various country of Bhallata and also the mountains of Shuktimanta.

6. The foremost of all powerful men, the greatly mighty Pandava (Bhima), then vanquished in battle Suvahu, the king of Kashi, who never retreated (from the field).

7-8. And the mighty armed Bhima of fearful prowess brought him also under his sway. Then that best of the Pandavas by great force vanquished in battle Kratha who reigned (over and kingdom) near Suparshva. Then the greatly effulgent (hero) vanquished the Matsyas and the mighty Malavas.

9. And all the countries, called Pashubhumi, which were free from all fear of oppression. Returning (from these places), that mighty armed (hero) vanquished Madadhara and Mahidhara.

10. And the Sinadheyas. He then marched towards the north. The mighty son of Kunti (Bhima) then by force conquered the country, named Vatsabhumi.

11. He then conquered the king of the Bhargas, the king of the Nishadas, and many other rulers, Maniman being at their head.

12. Then Bhima without any very great effort soon vanquished the southern Mallas and the mountain Bhogavanta.

13-14. He then vanquished the Sharmakas and the Varmakas by a policy of conciliation. That best of men then without any very great exertion vanquished the king of Videha, the lord of the universe, Janaka. He then by craftiness vanquished the Shakas and the barbarians.

15. The son of Kunti, the Pandava (Bhima), sent forth expeditions from Videha and conquered the seven kings of the Kiratas, living on the Indra Parvata (mountains).

16-17. Thereupon the greatly energetic and powerful hero, the son of Kunti (Bhima), vanquished the Suhamas and the Prasuhmas, winning over to his side Danda and Dandadharā. Being accompanied by all other kings, the Pandava (Bhima) then marched towards Girivraja.

18. Having subjugated the son of Jarasandha by conciliation and having made him pay tribute, the hero, accompanied by all the kings he had vanquished, marched against Karna.

19. Making the earth tremble by his troops of four kinds, that best of the Pandavas fought (a battle) with that slayer of foes Karna.

20. O descendant of Bharata, having vanquished and brought under his sway Karna, he then vanquished the powerful kings who lived on the mountains.

21. The Pandava (Bhima) then in a fearful fight killed by the strength of his arms the mighty king who dwelt in Madagiri.

22. O king, he then subjugated the heroic and greatly powerful Vasudeva, the king of Pundra, and the king Mahaujasa who lived in Kaushikacha.

23. O great king, having vanquished both these heroic and greatly powerful kings, the son of Pritha (Bhima), then attacked the king of Vanga.

24. Having vanquished Samudarasena and the king Chandrasena, the king of Tamralipta and the king of Karvata.

25. The ruler of the Suhamas and also the kings that lived on the sea coast, the best of the Bharata race (Bhima) subjugated all the Mlecchas.

26. Having thus conquered various countries and having taken much wealth from them all, the powerful son of Pavana (wind), came to Lohitya.

27. From all the kings of the Mlecchas who lived on the coast of these, he exacted tribute in the shape of various gems and jewels.

28. Sandal-wood, ales, clothes, gems, pearls, blankets, gold, silver and valuable corals.

29. They (the Mleccha kings) showered upon the illustrious son of Kunti, the Pandava (Bhima), every thick shower of wealth counted by hundreds of millions.

30. Have arrived at Indraprastha, Bhima of fearful prowess offered all those wealth to Dharmaraja (Yudhishtira).

CHAPTER 31

(DIGVIJAYA PARVA)- Continued

Conquest of Sahadeva

Vaishampayana said

1. O king, having been sent away with affection by Dharmaraja (Yudhishtira), with a very large army Sahadeva, was marched towards the south.

2. That powerful descendant of Kuru, the lord (Sahadeva), strong in his own strength, vanquished the Shurasenas at the very outset. He then subjugated the king of Matsya.

3. Having vanquished the powerful king of the Adhirajas, Dantavakra, and having made him pay tribute, the hero (Sahadeva) then replaced him on his throne.

4. He then subjugated Sukumara and the king Sumitra, and then the other Matsyas, and then the Patrachharas.

5. The greatly intelligent (Sahadeva) then soon conquered the country of the Nishadas and also the best of hills, called Goshringa, and the king, called Shrenimana.

6. Having then conquered the country, named Nararashtra, he marched against Kuntibhoja. He (the king of Kuntibhoja) very willingly accepted the sway (of the Pandavas).

7. Then on the banks of the Charmanvati, he met the son of the king Jambhaka who had been formerly defeated by Vasudeva for some old hostilities.

8. O descendant of Bharata, he fought a battle with Sahadeva, but he (Sahadeva) defeated him and then marched towards the south.

9. The greatly powerful hero then subjugated the Sekas and the other Sekas, and exacted tribute from them in the shape of various gems and jewels.

10-11. With them all, he then went towards the country watered by the Narmada. The mighty son of Ashvinis (Sahadeva) then vanquished in a battle the two heroic kings of Avanti, named Vinda and Anuvinda who were surrounded by a large number of soldiers. Having exacted much wealth from them, he went towards the city of Bhojakata.

12. O king, O Achyuta (unfolding glory), a great battle was fought there for two days. But the son of Madri, Sahadeva, defeated the invincible Bhishmaka.

13. He then defeated in battle the king of Kosala, the king of Venatatha, the Kantarakas, and the kings of the eastern Kosalas.

14-15. Having then defeated in battle the Natakeyas and the Herambakas, and having subjugated the Marudhas, he conquered Munjagrama by force. He then vanquished the kings of the Nachinas, the Arbukas and the various other forest kings who ruled in that part of the country. The greatly powerful son of Pandu then subjugated the king Vatadhipa.

16. Having defeated in battle the Pulindas, he marched towards the south. The younger brother of Nakula (Sahadeva) then fought for a day with the king of Pandya.

17. Having vanquished him, the mighty armed (hero) went (further) towards the south. He then came to the world-renowned caves of Kishkindhya.

18. Here fought he for seven days with the monkey kings, named Mainda and Dvidida.

They too, however, did not at all feel fatigued (in the fight).

19. Those two illustrious monkey-kings (were much) pleased with Sahadeva, and they thus joyfully spoke to him these affectionate words.

20. "O best of the Pandavas, go (back) on receiving wealth from us. Let the work of the intelligent Dharmaraja be accomplished without any hindrance."

21. Thereupon, having received wealth that best of men, (Sahadeva), marched towards the city of Mahishmati. He fought there a battle with king Nila.

22. The battle between the chastiser of foes, the powerful Pandava, Sahadeva, and the king (Nila) was very fearful.

23. It destroyed many soldiers, and it endangered the life (of the hero Sahadeva), for the lord, the carrier of sacrificial libation (fire), was helping him (the king Nila).

24. The cars, horses, elephants, and the well-armoured men of Sahadeva's army all appeared as if they were on fire.

25. Seeing this, that descendant of Kuru was filled with great anxiety. O Janamejaya, seeing this, the hero could not resolve upon what he should do.

Janamejaya said

26. O exalted one, O Brahmana, why was it that the deity Agni became hostile in battle to Sahadeva who was fighting for the accomplishment of a sacrifice?

Vaishampayana said

27. It is heard that Agni, living in the city of Mahishmati, was formerly taken for an adulterer.

28. The daughter of the king Nila was exceedingly handsome. She always used to stay near her father's Agnihotra (sacred fire) to stir it up.

29. Being fanned as much as was possible, the fire did not blaze up, till it was not blown by the breaths of the sweet lips of that girl.

30. It was said in the king Nila's palace and in the houses of all (men) that the illustrious Agni wanted to marry that beautiful maiden; and he was (in fact) accepted by her.

31. One day when he (Agni), assuming the form of a Brahmana, was enjoying at pleasure in the company of that handsome girl, he was discovered by the king. The virtuous monarch then ordered the Brahmana to be punished according to law.

32. Thereupon the illustrious carrier of sacrificial libations (Agni) blazed up in wrath. Seeing this, the king was filled with astonishment, and he bent his head to the ground.

33. After sometime, bending his head low, the king bestowed his that daughter on Agni who was in the disguise of a Brahmana.

34. The illustrious Vibhavasū (Agni) accepted that fire-browed daughter of the king Nila, and he bestowed on the king his favours.

35. The illustrious gratifier of all purposes (Agni) also asked the king to solicit a boon from him. The king asked the boon by which he with the troops while engaged in battle might never be struck with panic.

36. O king, from that day he, who out of ignorance of this, desires to subjugate the city of the king (Nila), is consumed by fire.

37-38. O perpetrator of the Kuru race, from that day the girls of the city of Mahishmati became rather unacceptable to others (as wives). Agni by his boon granted them sexual liberty. The women of that city, being not confined to a particular husband, always roamed as Sairini at will.

39. O best of the Bharata race, O great king, from that day all the kings avoid this city for the fear of fire.

40. O king, the virtuous-minded Sahadeva also, seeing his troops afflicted with fear and encircled with flames, stood motionless as a mountain. Touching water and purifying himself, he thus spoke to Pavaka (fire).

Sahadeva said

41. O Pavaka, O Krishnavartman, (having) smoke for marking your track, I bow to you. You are the mouth of the celestials; you are the sacrifice itself.

42. You are called Pavaka, because you sanctify every thing; you are called Havyavahana, because you carry the sacrificial libation of Ghee. The Vedas have all sprung

from you, and therefore, you are called Jatavedas.

43. You are Suresha (chief of the celestials), you are Chitrabhanu, Anala, Svargadvarsparshi, Vibhavasū, Hutasha, Jvalana, Shikhi.

44. Vaishvanara, Pingesha, Plavanga and Bhuritejas. You are the origin of Kumara (Kartikēya). O exalted one, you are called Rudragarbha and Hiranyakrit.

45. O Agni, let yourself grant me energy and let Vayu grant me life. Let earth grant me nourishment and strength, and let water grant me prosperity.

46. O the first cause of waters, O great purity, O the origin of the Vedas, O the chief of the celestials, O the mouth of the celestials, purify me by your truly.

47. The Rishis, the Brahmanas, the celestials and the Asuras every day pour Ghee in the sacrifice according to the ordinance. Let the rays of truth emanate from you as you exhibit yourself in sacrifices. Purify me,

48. O smoke-bannered deity, O possessor of flames, O deity born of Vayu, O god who is present in all creatures. Purify me by your rays of truth.

49. O exalted one having cheerfully cleansed myself, I do pray to you, O Agni, grant me now contentment and prosperity, knowledge and gladness.

Vaishampayana said

50. He, who will pour Ghee into Agni reciting these Mantras, will be ever blessed with prosperity. Having his souls under his complete control, he will be cleansed of all his sins.

Sahadeva said

51. O carrier of sacrificial libation (Agni), you should not put obstacle to a sacrifice.

Having said this, the son of Madri (Sahadeva) spread some Kusha grass of the ground.

52. O descendant of Bharata, that best of men in expectation of the approaching fire then sat himself down in front of his terrified and anxious troops.

53. Like the ocean that never pass beyond its shore, Agni did not pass over his (Sahadeva). Agni quietly came to him, and he thus spoke to that descendant of the Kuru.

54. Sahadeva, that god among men, these words of assurance, "O descendant of Kuru rise up, rise up. I was only trying you.

55. I know all your purposes as well as those of the son of Dharma (Yudhishthira). O best of the Bharata race, this city will be protected by me.

56. So long as there will be a scion in the King Nila's dynasty. O son of Pandu, I shall, however, accomplish the desire of your heart."

57. O best of the Bharata race, the son of Madri rose up with a cheerful heart and bowing down his head with joined hands, he worshipped Pavaka (Agni).

58-59. On the disappearance of Pavaka king Nila came there, and at the command of that deity (Agni), the king worshipped with due rites that best of men and that master in war, Sahadeva, He accepted his worship and made him pay tribute.

60. Thereupon the victorious son of Madri went further towards the south. Having subjugated the immeasurably effulgent Tripura.

61. The mighty armed (hero) soon vanquished and subjugated the Paurava King; and he then with great deal of effort subjugated the preceptor of Kaushika, Akriti.

62-63. The mighty armed (hero) then subjugated the king of Shurashtra. He sent an ambassador to king Rukmin of Bhishmaka in the territories of Bhojakata, who, rich in wealth and intelligence, was the friend of Indra.

64. O great king, remembering his friendship with Vasudeva (Krishna), that king with his son cheerfully accepted their (the Pandavas) sway.

65. Taking many jewels and much wealth from him (Rukmin), that master of war (Sahadeva) then subjugated Shuparaka and Talakata.

66. The greatly powerful (hero) then brought under his sway the exceedingly energetic Dandaka. Then he subjugated many kings born of the Mleccha race and living in the island in the sea;

67. Then the Nishadas, the cannibals, the Karnapravanas, those tribes called Kalamukhas who were a cross race between the men and Rakshasas,

68. The whole of the Cole mountains, also Shurabhipattna, the island called Copper Island and the mountain called Ramaka.

69. Having brought under subjection, king Timingila, the illustrious warrior subjugated a wild tribe, named the Keralas who were men with one leg.

70. The son of Pandu also subjugated the city of Sanjayanti and the country of the Pakhandas and Karahatakas by means of his messengers alone; and he made them all pay tribute to him.

71. The hero also subjugated and exacted tribute from the Pandyas, the Dravidas the Udrakeralas, the Andhras, the Talavanas the Kalinga, and the Ushtrakarnikas.

72. He brought under his away the charming city of Atavi and also the city of the Yavanas by sending messengers and by exacting tribute.

73-74. O king of kings, that slayer of foes, the virtuous and intelligent son of Madri (Sahadeva), having (at last) arrived at the sea coast, sent ambassadors to the illustrious Vibhishana, the grandson of Pulastya. He also cheerfully accept his sway.

75. He (Vibhishana) sent to him (Sahadeva) various kinds of jewels and gems, sandal and aloe-woods, many celestials ornaments.

76. Many costly apparels and many valuable pearls. Thereupon the intelligent Sahadeva returned to his kingdom.

77. Having vanquished by war and by, conciliation many kings and having also made them pay tribute to him, that chastiser of foes returned (to his own city).

78. O king, O Janamejaya, the best of the Bharata race (Sahadeva) presented all, that wealth to Dharmaraja (Yudhishthira) and regarded himself crowned with success; and he became very happy.

CHAPTER 32**(DIGVIJAYA PARVA) -Continued****Conquests of Nakula****Vaishampayana said**

1. I shall now describe to you the conquests of Nakula and how that lord conquered the countries one subjugated by Vasudeva (Krishna).

2. The intelligent (Nakula), surrounded by a large army, started from the Khandavaprastha and marched towards the west.

3. The earth trembled with the shouts and the leonine roars of the warriors and the rattle of the chariot wheels.

4. He first attacked the hilly countries called Rohitaka which was dear to Kartikeya, and which was delightful, prosperous, and full of kine and every king of wealth.

5-6. The battle between him and the heroic Mattamayurakas was a great one. The greatly effulgent (hero) then conquered the desert country and then the country, called Shairishaka which was full of wealth and paddy, then also that country, called Mahottha. a great battle was then fought with the royal saga, Akrosha.

7-9. Having subjugated the Dasharnas, the Shiva, the Trigartas, the Ambashtas, the Malavas, the five tribes of Karpatavas the twice-born tribes called Madhyamikas and Vatadhanas, the son of Pandu (Nakula) marched onwards. They turning back, that best of men (Nakula) subjugated all the tribes named Utsavasanketas, the greatly powerful Gramaniyas living on the sea coast,

10. The Shudras, the Abhiras living on the banks of the Sarasvati, and all those tribes that lived on fishing and those that lived on the mountains.

11-12. The whole country, called after the five rivers, the mountains called Amara, the country called Uttarajyotisha, the city of Divyakata and the tribe called Dvarapala, the Ramathas, the Harahunas, and the various other kings of the west were all subjugated by the greatly effulgent hero.

13. O descendant of Bharata, having brought them all under his sway, the Pandava Nakula then sent messengers to Vasudeva (Krishna).

14. He (Krishna) with all the Yadavas accepted the sway (of the Pandavas). He then went to Shakala, the city of the Madras.

15. The hero made his uncle Shalya to accept cheerfully their (the Pandava's) sway, O king, deserving as he was of his uncle's hospitality and entertainment, he was well entertained by him.

16. The well-skilled hero in war (Sahadeva), taking a large amount of wealth and gems and jewels, marched onwards. He then subjugated the greatly fearful Mlecchas living in the ocean.

17. Also the barbarians called Palhavas, the Kiratas, the Yavanas and the Shakas. Having thus subjugated and exacted tribute from all the kings.

18. That best of the Kuru race, Nakula of great resources, then returned (to Indraprastha). So great was the treasure that he brought that ten thousand camels carried the treasure of that illustrious prince.

19. O great king, having arrived at Indraprastha, the hero offered all the wealth of Yudhishtira.

20. O best of the Bharata race, thus did Nakula conquer the west, presided over by Varuna, the countries that had been once before conquered by Vasudeva (Krishna).

CHAPTER 33**(RAJASUYA PARVA)****Installation in the Rajasuya****Vaishampayana said**

1. Protected by Dharmaraja (Yudhishtira) and supported by Truth and also all their enemies being kept in check, all subjects (of the Pandava king) were always engaged in their respective business.

2. In consequence of the equitable taxation and the virtuous and the just rule of the king, the clouds poured as much rain as desired, and the country became prosperous.

3. As the result of the king's (virtuous) acts every thing of the kingdom, specially the breeding of cattle, agriculture and trade, greatly flourished.

4. O king, even cheats and thieves, nay even the king's favourites, were never heard to speak lies amongst themselves.

5. During the reign of Yudhishtira, who was ever devote to virtue, there were no draughts, or floods, or plagues, or fires, or premature deaths.

6. The (other) kings used to come to him only for agreeable services, or for paying their respects to him, or for offering to him tribute that did not (any way) impoverish them. They never used to come for any other purpose (such as conquests).

7. The large treasury of the King became so much filled with the hoards of wealth virtuously obtained that it could not be emptied even in one hundred years.

8. Having ascertained the state of his treasury and the extent of his possessions, the son of Kunti (Yudhishtira) set his heart upon performing the (Rajasuya) sacrifice.

9. His friends and relatives all separately and jointly said, "O lord, the time for the sacrifice has come. Let it be now performed without delay."

10-11. When they were thus talking, there came that omniscient and ancient one, that soul of the Vedas, that invincible one as described by the learned, that foremost of all lasting existences in the universe, that origin of all things, that receptacle in which every thing is destroyed, that slayer of Keshi, Hari (Krishna).

12-14. Having appointed Vasudeva to the command of the army and having brought with him for Dharmaraja Yudhishtira a large amount of wealth, the bulwark of all the Vrishnis, the dispeller of all fears in danger, the grinder of all foes, that best of men, Madhava, entered the excellent city (Indraprastha), surrounded with a large army and filling, the atmosphere with the rattle of his chariot's wheels. The inexhaustible ocean of gems, that the Pandavas possessed.

15. Was brought to a full limit by the wealth that he (Krishna) brought, and thus all

their (the Pandava's) griefs were removed. By the arrival of Krishna, the capital of the Bharata race was gladdened like a sunless region by the sun, or a region of still air by gentle breeze.

16. Coming to him with joy and receiving him with all dues respect, Yudhishtira asked him his welfare. When he (Krishna) was comfortably seated.

17. That best of men (Yudhishtira) with the Ritvikas, Dhaumya and Dvaipayana being at their head, and also with Bhima, Arjuna and the twins (Nakula and Sahadeva) thus spoke to Krishna.

Yudhishtira said

18. O Krishna, it is for you that the whole earth has come under my sway. O descendant of the Vrishni race, it is through your favour that this vast wealth has been earned by me.

19. O Madhava, O son of Devaki, I desire to devote all this wealth to the Brahmanas and to the carrier of sacrificial libations (Agni) according to the ordinance.

20. O prince of the Dasarha race, O mighty armed hero, you should grant me permission to celebrate the Rajasuya sacrifice along with you and with my brothers.

21. O Govinda, O long-armed hero, O prince of the Dasarha race, install yourself in that sacrifice. If you perform the sacrifice, I shall be cleansed from sin.

22. O lord, O Krishna, grant permission to me that I may be installed in the sacrifice along with my these younger brothers, for if permitted by you, I shall be able to enjoy the fruit of that excellent sacrifice.

Vaishampayana said

23. To him replied Krishna after extolling his many virtues.

Krishna said

24. O best of kings, you deserve the imperial dignity. Let therefore the great (Rajasuya) sacrifice be performed. If you perform that sacrifice, and if you obtain its fruit, we shall all consider ourselves as crowned with success. I am always engaged in seeking your good. Perform the sacrifice you

desire. Appoint me in some office in that sacrifice. I shall obey all your commands.

Yudhishthira said

25. O Krishna, O Hrishikesha, when you have come here agreeably to my wish, my resolve is fulfilled; success is sure to come to my work.

Vaishampayana said

26. Having been commanded by Krishna, the son of Pandu (Yudhishthira) with his brothers employed himself to collect the necessary materials for the Rajasuya (sacrifice).

27. That chastiser of foes, the son of Pandu (Yudhishthira), commanded that foremost of all warriors, Sahadeva, and also all his ministers, saying.

28-29. "Let men be appointed to collect without loss of time all those articles which the Brahmanas will direct as necessary for the performance of this sacrifice, and also all auspicious necessities and things that Dhaumya may order to be collected; each of the king required and one after the other in due order.

30. Let Indrasena and Vishoka and the charioteer of Arjuna, Puru, if, they desire to please me, be employed in collecting them.

31. O best of the Kuru race (Sahadeva) let them gather every article agreeable to taste and smell, articles which may delight and attract the hearts of the Brahmanas."

32. As soon as these words were uttered by Dharmaraja Yudhishthira, that foremost of all warriors, Sahadeva, informed the king that they had been all done.

33. O king, Dvaipayana then appointed the Ritvijas, who were high-souled, and who were like the Vedas in their personified forms.

34. The son of Satyavati (Vyasa) himself became the Brahma in that sacrifice, the best of the Dhananjaya race, Susama, became the chaunter of the Sama Veda.

35. The Brahma-knowing Yajnavalkya became the Adhvaryu, the son of Vasu Paila, with Dhaumya, became the Hotas.

36. O best of the Bharata race, the disciples and the sons of these men, all well-acquainted with the Vedas, became Hotragas,

37. Having uttered benedictions, and having recited the objects of the sacrifice, all of them worshipped the large (sacrificial) ground according to the ordinance.

38. Commanded by the Brahmanas, the builders and the artifices erected their many houses that were specious and that were well perfumed like the temples of gods.

39. Thereupon that best of kings, and that best of men, the king (Yudhishthira) immediately commanded his minister Sahadeva saying.

40-41. "Dispatch soon (some-swift messengers to invite all. "Having heard the royal command, he (Sahadeva) soon sent messengers saying. "Invite all the Brahmanas of the kingdom, all the owners of land (Kshatriyas). All the Vaishyas, and all the respectable Shudras. Bring them all here (in this sacrifice)".

42. At the command of the Pandavas those swift messengers invited every one without any loss of time; and they brought with them many persons both friends and strangers.

43. O descendant of Bharata, at the proper time the Brahmanas installed the son of Kunti, Yudhishthira, in the sacrifice,

44. When the virtuous Dharmaraja Yudhishthira was installed in the sacrifice, he went to the sacrificial ground, surrounded by thousands of Brahmanas.

45. And accompanied by his brothers, relatives, friends and ministers, and also by many best of men among the Kshatriyas who had assembled from various countries.

46-47. And also by many counsellors. Many Brahmanas, learned in all the branches of knowledge and well versed in the Vedas and the Vedangas, began to assemble there from various directions. At the command of the Dharmaraja, habitations were erected for them.

48. And their attendants, separately for each by thousands of artisans who were endued with all qualifications, they were filled with much food and many clothes.

49. O king, having been duly worshipped by the king, Brahmanas continued to live there, passing their time in conversation on various

topics and seeing the performance of actors and dancers.

50. The noise of these illustrious Brahmanas eating and talking cheerfully was continuously heard.

51. "Give, Give", "Eat, Eat", were the words that were continuously and every day heard there.

52. O descendant of Bharata, Dharmaraja separately gave to each of those Brahmanas thousands of kine, beds, golden coins and damsels.

53. Thus like the sacrifice formerly performed by Shakra (Indra) in heaven, began the sacrifice of that matchless hero, the illustrious Pandava (Yudhishtira), on earth.

54-55. Then that best of men, the king Yudhishtira, sent the Pandava Nakula to Hastinapur to Bring Bhishma, Drona, Dhritarashtra, Vidura, Kripa, and all those cousins who were attached to him.

CHAPTER 34

(RAJASUYA PARVA) - Continued

Arrival of the invited guests

Vaishampayana said

1. Having gone to Hastinapur the ever victorious son of Pandu Nakula at their head, invited Bhishma and Dhritarashtra.

2. Having (thus) been invited by due ceremonies, the elders of the Kuru race, with the preceptor at their head and with Brahmanas walking in front came joyfully to sacrifice.

3-4. O best of the Bharata race, O descendant of Bharata, having heard of the sacrifice of king Yudhishtira, and wishing to see the son of Pandu Dharmaraja (Yudhishtira) and his Sabha, hundreds of other Yajna-knowing Kshatriyas joyfully came there from various countries.

5. They brought with them various costly gems and jewels. The high-minded Bhishma, Dhritarashtra and Vidura,

6. All the (Kuru) brothers with Duryodhana at their head, the king of Gandharva Subala, the greatly strong Shakuni.

7. Achala, Vrishaka, that best of all car-warriors, Karna, the greatly powerful Shalya, the exceedingly strong Valhika.

8. Somadatta, Bhuri of the Kuru race, Bhurisrava, Sala, Ashvathama, Kripa, Drona, the king of Sindhu, Jayadratha.

9. Yakshasena with his sons, that lord of the earth Shalva, the great car-warrior, Bhagadatta, the king of Pragjyotisha.

10. With all the Mlecchas living in the marshy regions along the sea coast, many mountain kings, king Vrihadvala.

11. The king of the Paundrakas, Vasudeva the king of Vanga and Kalinga, Akarsha, Kuntala, the kings of the Malavas and the Andhakas,

12. And of the Dravidas and the Singhalas, the king of Kashmira, the greatly effulgent king Kuntibhoja, the king Gauravahana.

13. Balhika, and many other heroic kings, Virata with his two sons, the greatly powerful Mavella,

14-15. Various other kings and potentates ruling over various countries the greatly effulgent and invincible in battle king Sisupala with his son, O descendant of Bharata, (all these kings) came to the sacrifice of the Pandavas, Rama, Aniruddha, Kanaka, Sarana.

16. Gada, Pradyumna, Samba, the greatly energetic Charudeshna Ulmuka, Nishatha, the brave Angavaha.

17. And numerous other Vrishnis, all great car-warriors, came to that sacrifice. These and many other kings of the middle country

18. Came to that great Rajasuya sacrifice of the son of Pandu. At the command of Dharmaraja (Yudhishtira), houses were assigned to them all.

19. O king! (these houses) were full of various kinds of eatables; they were adorned with tanks and tall trees. There is those houses the son of Dharma (Yudhishtira) worshipped all those illustrious (monarchs).

20. Having been duly worshipped by the king, they retired to the houses assigned to them. Those houses were like the cliffs of Kailasa, they were delightful and adorned with every kind of furniture.

21. They were enclosed on all sides with well-built, high and white-washed walls. Their windows were cover with net works of gold

and their interior was adorned with strings of pearls.

22. Their stairs were easy of ascent, and their floors were all covered with costly carpets. They were all adorned with garlands of flowers and perfumed with excellent aloes.

23. Being white as the snow or the moon, they looked exceedingly beautiful even from the distance of a Yojana. Their doors were all uniformly made, and they were wide enough to admit a crowd of persons (all at once).

24-25. Made of many metals, they looked like the peaks of the Himalayas. After resting for a while (in these mansions) all those kings saw the great. Dakshina giving Dharmaraja Yudhishtira, surrounded by numerous Sadasyas. O king, the sacrificial ground, crowded with kings, (Brahmanas and great Rishis, looked as beautiful as heaven crowded with the celestials.

CHAPTER 35

(RAJASUYA PARVA) - Continued

Commencement of the sacrifice

Vaishampayana said

1. O king, having approached and worshipped his grandfather (Bhishma) and his preceptor (Drona), Yudhishtira thus spoke to,

2. Bhishma, Drona, Kripa, the son of Drona (Ashvathama), Duryodhana and Vivanshati. "But all of you gracious to me in my this sacrifice.

3. All this my great wealth is yours. Consult you all with one another, and guide me as you desire."

4. Having thus spoken to all, the eldest of the Pandavas (Yudhishtira), who had been already installed in the sacrifice, appointed every one of them in suitable office.

5. He appointed Dushasana to superintend the department of food and other enjoyable articles. Ashvathama was solicited to look after the Brahmanas.

6. Sanjaya was appointed to return worship to all (invited kings). The high-minded Bhishma and Drona were employed to see what was done and what was left undone.

7. The king (Yudhishtira) appointed Kripa to look after the diamonds, the gold the pearls and the gems, and he was also appointed to distribute Dakshina (gift) to the Brahmanas.

8. Thus other best of men were all appointed in various other offices. Having been brought there by Nakula, Valhika, Dhritarashtra, Somadatta, and Jayadratha enjoyed there as the lords (of the sacrifice).

9. Kshatta (Vidura), learned in all the precepts of virtue, became the master of exchequer. Duryodhana became the receiver of tributes brought by the kings.

10. Krishna, the centre of all men, with the desire of gaining the excellent fruit, him-self willingly took the task of washing the feet of the Brahmanas.

11. Wishing to see that Sabha and also Dharmaraja Yudhishtira, no one came there with less tribute than one thousand (in kind number of quantity).

12-15. All (the assembled kings) honoured Dharmaraja with large presents of jewels,. Every one of those kings proudly said, "Let the Kuru king complete his sacrifice with the gems and wealth that I present to him,(without taking any presents from any other king)". O king, the sacrificial ground of the illustrious son of Kunti, crowded with guards and warriors, with the cars of the celestialss and with the kings, all possessing beauty and wealth, looked extremely handsome with the numerous palaces, so built as to last for ever, and so high that their tops touched the car of the celestialss who came to see that sacrifice, with the dwellings of the Brahmanas, and the mansions that were built for the king which resembled the cars of the celestialss, and adorned with gems and filled with every kind of wealth.

16. Yudhishtira, as if vying with the deity Varuna himself in wealth, commenced the (Rajasuya) sacrifice which was distinguished by large Dakshinas to Brahmanas and emblazoned with the six fires.

17. The king gratified every body with present of great value and with every object that one could desire, with abundance of rice and of every kind of food, and also with a large quantity of jewels brought as tribute. Every one

of that vast concourse of people was fed to his fill.

18. The celestialss were gratified in that sacrifice by the Ida, Ghee, Homa and libations poured by the great Rishis, learned in Mantras and pronunciations.

19. Like the celestialss, the Brahmanas were also gratified with the sacrificial gifts, food and great wealth. Men of all the orders were gratified and were filled with joy.

CHAPTER 36

(ARGHABHIIHARANA PARVA)

Arghya-presentation to Krishna

Vaishampayana said

1. On the last day of the sacrifice when the king (Yudhishtira) was to be sprinkled over with sacred water, the great Brahmana Rishis with (all) the monarchs(present there) entered the inner enclosure (of the sacrificial ground).

2-3. Those illustrious and Mantra-knowing Rishis, with Narada at their head and with the royal sages seated at their ease looked like the celestialss seated in the mansion of Brahma in the company of the celestials Rishis. those Rishis of immeasurable energy, having then obtained leisure, started various topics of conversation.

4. "This is so," "This is not so." "This is even so," "This cannot be other wise," thus did many of them engage in arguments with one another.

5. Some amongst the disputants made the weaker arguments to appear stronger, and the stronger ones the weaker by their arguments based on Shastras.

6. Some greatly intelligent disputants fell upon the position urged by others as hawks dart at meat thrown into the air.

7. Some amongst them, learned in the interpretations of Shastras, and some others of rigid vows, well acquainted with every commentary and gloss, engaged themselves in pleasant conversations.

8. That (sacrificial) plate for, crowded with the celestialss, Brahmanas and the great Rishis, all endued with the Vedas, looked as beautiful as the sky studded with the stars.

9. O king, there was no Shudra or any man without vows near the inner (sacrificial) platform of Yudhishtira's palace.

10. Seeing the prosperity of the prosperous and intelligent Dharamraja which was the result of that sacrifice, Narada became exceedingly happy.

11. O ruler of men, seeing the assemblage of all Kshatriyas, (in that sacrifice), the Rishi Narada became thoughtful.

12. O best of men, he recollected the words he had heard in the abode of Brahma; regarding the Angshavatarana, (incarnations of portions of every deity).

13. O descendant of Kuru, knowing that assembly was an assembly of the celestialss, Narada thought in his mind the lotus-eyed Hari.

14-15. He knew that the creator of every object, the exalted god of all gods, Narayana, who had formerly commanded the celestialss saying, "Take your births on earth and kill one another and then come back to heaven," that chastiser of all the enemies of the celestialss, that subjugator of all hostile towns, had taken his birth in the Kshatriya order to fulfil his own purpose.

16. The illustrious lord of the universe, Shambhu, Narayana, having thus commanded all the celestialss, had taken his birth in the race of Yadu.

17. Having been born in the Andhaka Vrishni race on earth, that foremost of all perpetuator of races was graced with great good fortune and was shining like the moon among the stars.

18. He whose prowess of arms was adored by the celestialss with Indra, that Hari, that chastiser of foes, was then living in the world of men in a human form.

19. "Oh! what could be greater wonder than that the self-creates himself will take away (from earth) all these Kshatriyas endued with great strength.

20. Thus reflected the omniscient Narada who knew that Hari, Narayana, (Krishna) was no other than the Supreme Being, whom every body worships with sacrifices.

21. That foremost of all men, learned in the precepts of virtue, that greatly intelligent man (Narada), (thinking of all this), sat in the sacrifice of the intelligent Dharmaraja (Yudhishtira) with feelings of awe.

22. O king, Bhishma then thus spoke to Dharmaraja Yudhishtira, "O descendant of Bharata, now offer Arghyas to the kings as each deserves".

23-24. O Yudhishtira, hear, the preceptor, the sacrificial priest, the relative,, the Snataka, the friend and the king, these are the six (classes of persons) who deserve to get the Arghya. The wise men have said that when any of there live with one for a full one year, he deserves to be worshipped with the presentation of Arghya. These kings have been staying with us for a very long time,

25. Therefore, O king, bring Arghya for each of them; and let the Arghya be first presented to him who is the foremost of all of them.

Yudhishtira said

26. O descendant of Kuru, O grandsire, whom do you consider to be the foremost of these (men present here), and to whom should the Arghya be presented first. Tell me this.

Vaishampayana said

27. O Descendant of Bharata, the son of Shantanu, Bhishma, settled it by his great intelligence that Krishna was the foremost of all on earth.

Bhishma said

28. As sun shines among all luminous objects, so shines this (Krishna) among all (these kings and potentates) by his effulgence, strength and prowess.

29. This sacrificial ground is illuminated and gladdened by Krishna like a sunless region by the sun and a airless region by the air.

Vaishampayana said

30. Then commanded by Bhishma, the powerful Sahadeva proceeded to present in due form the excellent Arghya to the prince of the Vrishni race, (Krishna).

31. Krishna also (agreed to) accept that worship according to the forms of the

ordinance. But Shishupala could not bear that worship (proposed to be) offered to Vasudeva (Krishna).

32. The greatly powerful Chedi-king (Shishupala), after reproving Bhishma and Dharmaraja (Yudhishtira) in the presence of that assembly, began to censure Vasudeva (Krishna).

CHAPTER 37

(ARGHYAHARANA PARVA) - Contd.

The wrath of Shishupala

Shishupala said

1. O descendant of Kuru, when so many illustrious kings are present here, this man of the Vrishni race does not deserve a royal worship like a king.

2. Your this conduct in willfully making this lotus-eyed hero worshipped by the Pandavas is not worthy of the illustrious Pandavas.

3. O sons of Pandu, you are children; you do now know what Dharma is, for it (the ways of Dharma) is very subtle. This son of the river (Bhishma) has but little knowledge, and therefore he has transgressed the Smriti (rules of morality).

4. O Bhishma, if a man like you, possessing virtue and morality, acts from motives of pleasing others, he (surely) becomes worthy of censure among all the honest and wise men.

5. How does this man of the Dasarha race, who is not a king, deserve to be worshipped among these kings that you have worshipped him?

6. O foremost man of the Puru race, if you consider him to be the eldest, why, here is Vasudeva. How can his son be worshipped before him?

7. If you consider him your well-wisher and supporter, why, when Drupada is here, how can he get the (first) worship?

8. O descendant of Kuru, if you consider Krishna your preceptor, when Drona is here, how have you worshipped the Vrishni prince?

9. O descendant of Kuru, if you consider Krishna as the Ritvija, when old Dvaipayana is here, how have you worshipped Krishna?

10. O king, when that best of men, the son of Shantanu, old Bhishma, who can die only at his will, is here, why have you worshipped Krishna?

11. O king, O descendant of Kuru, when the hero Ashvathama who is learned in every branch of knowledge is here, why has Krishna been worshipped by you.

12. When that best of men, that king of kings, Duryodhana, and also that preceptor of the Kuru race, Kripa, are present here, why Krishna has been worshipped?

13. Passing over the preceptor of the Kimpurushas, he (Krishna) has been worshipped by you. When the invincible Bhishmaka, auspicious marked king of Paundrya.

14. That best of kings, Rukmi, and Ekalavya, and the king of the Madras, Shalya, are present, why Krishna has been worshipped?

15-16. O descendant of Bharata, this greatly powerful hero whose prowess is the pride amongst all kings, who is the favourite disciple of the son of the Brahmana Jamadagni, the hero who defeated all the kings by his prowess alone, that Karna being present here, passing over him, why Krishna has been worshipped?

17. O best of the Kuru race, the slayer of Madhu (Krishna) is neither a sacrificial priest, nor a preceptor, nor a king, why have you worshipped Krishna with the motive of pleasing others?

18. O descendant of Bharata, if it was your intention to offer the first worship to the slayer of Madhu, why were these kings brought here to be insulted?

19. We have not paid tribute to the illustrious son of Kunti out of fear of temptation (the desire of gain) or conciliation:

20. We have paid him tribute only because he was desirous of obtaining the imperial dignity from the motive of virtue. He it is who is now insulting us.

21. What else could be your motive, except that of insult, that in the midst of this assembly of kings, you have worshipped Krishna, who does not possess the insignia of royalty, with the Arghya?

22. The tile of "virtuous" achieved by the son of Dharma (Yudhishtira), has been obtained without any cause. Who will offer such unworthy worship to one who has failed from religion?

23. This wretch, born in the Vrishni race, formerly most unrighteously killed the illustrious king Jarasandha.

24. Righteousness has today left Yudhishtira, and his meanness only has been displayed by his offering the Arghya to Krishna.

25. O Janardana, if the helpless sons of Kunti are frightened, and if they have become mean for their asceticism, you ought to have enlightened them as to your claim to the first worship.

26. O Janardana, why did you accept the worship of which you are not worthy, although it was offered to you by these mean-minded princes?

27. You (surely) think much of the worship so unworthy of freed to you, as a dog (joyfully) licks in solitude a quantity of Ghee which he has obtained.

28. O Janardana, this is no insult to the kings, but it is you whom the Kurus have insulted.

29. O slayer of Madhu, as a wife is to an impotent man and a beautiful sight to a blind man, so is this worship to you who are not a king (at all).

30. What (sort of man) Yudhishtira is, it has been (well) seen today; what (sort of man) Bhishma is, it has (also) been seen: what (sort of man) Vasudeva is, it has been also seen. all these men have been seen as they (really) are.

Vaishampayana said

31. Having said this, Shishupala rose from the excellent seat (on which he was seated). He then went out of the assembly accompanied by the kings.

CHAPTER 38**(ARGHYAHARANA PARVA) - Continued****The words of Bhishma****Vaishampayana said**

1. Thereupon king Yudhishthira ran after Shishupala and spoke thus to him in sweet and conciliating tone.

Yudhishthira said :

2. O lord of the earth, what you have said does not suit you, O king, it is highly sinful and needlessly cruel.

3. O king, do not insult the son of Shantanu, Bhishma, by erroneously thinking that he does not know what is the great Dharma.

4. Look, these many kings, who are all older than you, approve the worship offered to Krishna. You should also approve it.

5. O king of Chedi, the descendant of Kuru, Bhishma, knows truly and well what Krishna is. You do not know him so well as he knows.

Bhishma said

6. He, who does not approve of the worship offered to Krishna, who is the oldest in the universe, deserves neither soft words nor conciliation.

7. That chief of warriors in the Kshatriya race, who, having overcome a Kshatriya in battle and brought him under his power, sets him free becomes his preceptor.

8. I do not see any king in this assembly of monarchs who has not been defeated by the prowess of this descendant of Satvata race (Krishna).

9. This mighty-armed hero of unfading glory deserve to be worshipped not only by us alone, but by all the three worlds.

10. Many best of Kshatriyas have been defeated by Krishna in battle. The infinite universe is established in this Vrishni hero.

11. Therefore, we worship Krishna. Amongst the best and the oldest, we do not worship any other. you should not say so, your understanding should not be so.

12-14. O king, I have worshipped many men who are old in knowledge. I have heard

from all those wise men when they came and talked to me what are the many accomplishments of Shauri (Krishna). I have heard many times narrated by the people all the acts which greatly intelligent Krishna performed since his birth. O king of Chedi, we do not worship Janardana only from caprice,

15. Or from keeping in view our relationship with him, or from expected benefits (to be received from him). He is worshipped by all the pious men on earth, and he is the source of all happiness.

16. We have offered him the first worship in consideration of his fame, his heroism and his success. There is none here, even if he is a child, whom we have not taken into our consideration (when offering the Arghya to Krishna).

17. Passing over many persons who are accomplished and learned, we have thought Hari as deserving of the first worship. Amongst Brahmanas he, who is old in knowledge, amongst Kshatriyas he, who is great in strength.

18. Amongst Vaishyas, he, who is rich in possessions and wealth; and amongst the Shudras he, who is old in age, deserves to be worshipped. There are two reasons for offering the worship to Govinda (Krishna).

19. He is vastly learned in the Vedas and the Vedangas, and he is also very great in prowess. Who else is there in the world of men except Keshava (Krishna) who is so distinguished?

20. Liberality, cleverness, knowledge of the Shruti (Veda), bravery, modesty, achievements, excellent intelligence, humility, beauty, firmness, contentment and prosperity, all live for ever in Achyuta (Krishna).

21. Therefore, you should approve the worship offered to one who is endued with such accomplishments, who is (our) preceptor, father, and Guru, and who is worthy of the Arghya and of the worship.

22. Hrishikesha (Krishna) is the Ritvija, preceptor, worthy of being solicited to marry one's daughter, the Snataka, the king and the friend. Therefore, Achyuta (Krishna) has been worshipped.

23. Krishna is the origin of the universe, and he is that in which the universe is to dissolve. This universe of mobile and immobile creatures has sprung into existence from Krishna alone.

24. He is unmanifest primal nature, he is the creator, he is eternal, and he is beyond all creatures. Therefore, Achyuta deserves the highest worship.

25. The intellect, the seat of sensibility, the primal elements, air, heat, water, space, earth and the four kings of life, are all established in Krishna.

26. The sun, the moon, the stars, the planets, the chief directions and the intermediate directions are all established in Krishna.

27-28. As the Agnihotra is the foremost of all Vedic rites, as Gayatri is that of the metres, as the king is that of men as the ocean is that of all rivers, as the moon is the foremost of all constellations, as the sun is that of luminous bodies, as the Meru is that of all mountains, as Garuda is that of all birds.

29. So is the illustrious Keshava, (Krishna) the foremost in all the worlds including that of the celestials, so he is as long as the upward, downward and sideways course of the universe lasts.

30. This Shishupala is a mere child. He does not know who Krishna is, and therefore every where and always he speaks of Krishna thus.

31. This ruler of Chedi cannot see virtue in that light in which those intelligent men who desire to acquire high merits sees it.

32. Who is there among the young or the old or among these illustrious kings who does not consider Krishna worthy of worship, or who does not worship Krishna?

33. If Shishupala considers this worship undeserved, in this undeserved worship he should do that which is proper in this matter.

CHAPTER 39

(ARGHYAHARNA PARVA) - Continued

The consultation of the kings

Vaishampayana said

1. Having said this, the greatly strong Bhishma stopped. Then Sahadeva gave this reply (to Shishupala) of grave import.

2. "If there is any king (present here) who cannot bear the worship offered by me to Keshava, the slayer of Keshi, and the possessor of immeasurable energy.

3. On the head of such heroes I place my foot. When I say this, let that one give me the proper reply.

4-6. Let those kings who possess intelligence approve the worship of the preceptor, the father, and the Guru (Krishna) who (fully) deserves the Arghya and the worship." When Sahadeva thus showed his foot, no one among those intelligent, wise, proud and powerful kings said anything. Thereupon, showers of flowers fell upon the head of Sahadeva.

7. An invisible voice said, "Excellent, Excellent!" Clad in a black deer skin, the speaker of both the past and the future,

8. The dispeller of all doubts, Narada learned in (the mysteries) of all the world, then said in the midst of innumerable creatures these words of the clearest import.

9. Those men, who will not worship the lotus-eyed Krishna, should be considered as dead though living. He should never be talked to."

Vaishampayana said

10. Having worshipped those that deserved worship, then that god among men, Sahadeva, well-acquainted with the difference between a Brahmana and a Kshatriya competed the ceremony.

11. When Krishna received the first worship, that slayer of foes, Sunitha (Shishupala), with eyes red as copper in anger, thus addressed the kings (present there).

12. "When I am here to be the generalissimo, what are you thinking now? In

battle array let us stand against the assembled Vrishnis and the Pandavas”.

13. Having thus stirred up the kings, that best of the Chedis (Shishupala) began to consult with them how to obstruct the completion of the sacrifice.

14. The invited kings, who had come to the sacrifice, all with Sunitha (Shishupala) at their head, looked angry, and their face became pale.

15. They all said, “We must act in such a way as the final sacrificial rites to be performed by Yudhishtira and this worship of Krishna may not be supposed to have our acquiescence”.

16. Having been impelled by a belief in their great power and confidence, and having been also deprived of all sense by anger, all the kings began to talk in this way.

17. Though they were appeased by their friends, their faces glowed with anger, and they roared like lions driven away from their prey.

18. Krishna understood that the undeteriorating great sea of kings with its countless waves of soldiers was making preparation for a fight.

CHAPTER 40

(SHISHUPALA BADHA PARVA)

Consolation to Yudhishtira

Vaishampayana said

1-3. Seeing that assembly of kings agitated by anger, as the fearful ocean is agitated by the winds at the time of the universal dissolution, Yudhishtira thus spoke to that foremost of all intelligent men, the grandsire of the Kurus, the aged Bhishma, as that slayer of foes, Purohita (Indra) of extraordinary prowess, speaks to Brihaspati. “This vast ocean of kings have been agitated by wrath. O grandsire, tell me what should be done now.

4. O grandsire, tell me what I should do now that my sacrifice may not be obstructed and my subjects may not be injured”.

5. When Dharmaraja Yudhishtira, learned in morality, said this, the grandsire of the Kurus Bhishma thus spoke to him.

6. “O best of the Kurus, do not be alarmed. can the dog kill the lion? I have already settled some means that is both beneficial and conformable to policy.

7. As a pack of dogs bark all together at a sleeping lion, so do all these rulers of the earth.

8. O child, like the dogs at the lion, these (kings) are angrily barking before the sleeping lion of the Vrishni race (Krishna).

9. Achyuta (Krishna) is now like a lion that is asleep. So long he does not wake up this king of the Chedis, this foremost of men, makes these monarchs look like the lions.

10. O best of kings, O child, this Shishupala possesses but little intelligence. He is desirous of taking along (with him) all these monarchs to the abode of Yama through the agency of him who is the soul of this universe.

11. O descendant of Bharata, Krishna has been surely desirous of taking back to himself the effulgence and prowess that now lives in Shishupala.

12. O son of Kunti, O foremost of all intelligent men, the intelligence of this wicked king of the Chedis, as well as that of all these kings, have become perverse.

13. The intelligence of all men whom this best of men (Krishna) desires to take to himself become as perverse as that of this Chedi king.

14. O Yudhishtira, Madhava is the creator and destroyer of all the four kinds of beings existing in the three worlds.

15. O descendant of Bharata, having heard his words, the king of the Chedis spoke thus to Bhishma in stern and harsh words.

CHAPTER 41

SHISHUPALA BADHA PARVA - Continued

Words of Shishupala

Shishupala said

1. Old and infamous wretch of your race, are you not ashamed to frighten all these kings by these false terrors?

2. You are the foremost of the Purus-living as you do in the third state (celibacy), it is but fit that you should give such advice, which is so void of morality.

3. O Bhishma, when you are their leader the Purus are like a boat tied to a boat, or like a blind man following a blind man.

4. You have once again given pains to our hearts by reciting the deeds of this (Krishna), such as his killing Putana and others.

5. O Bhishma, arrogant and fool as you are, and also desirous of praising Krishna, why does not your tongue split into a hundred parts?

6. O Bhishma, how do you, superior as you are in knowledge, desire to praise the cowherd (Krishna) whose evil reputé is told even by men with childish intelligence.

7. O Bhishma, if he (Krishna) has killed a vulture in his childhood, what is there to praise in that feat? What is there also in his killing of Ashva and Vrishabha, both of whom were ignorant of the science of war?

8. O Bhishma, what is there wonderful if this (Krishna) threw down by a kick an inanimate piece of wood, namely a car?

9. O Bhishma, in my opinion there was nothing remarkable in this one's holding for a week the Govardhana hill which is like an ant-hill.

10. O Bhishma, "while sporting on the hills, this one ate a large quantity of food," hearing these words of yours, many have been much astonished.

11. O (Bhishma) learned in the precepts of religion, what could be more wonderful than this one's killing Kansa, by whose food he became fattened and strong.

12. O Bhishma, O wretch of the Puru race, you are ignorant of the precepts of religion. You have not heard from the pious men what I would now tell you.

13-14. The pious men always instruct good men not to use weapons against women, kine, Brahmanas and the men whose food has been partaken, and also those whose shelter has been enjoyed. O Bhishma, it appears all this teaching has been thrown away on you.

15. O wretch of the Kuru race, wishing to praise Keshava (Krishna), you describe him before me as great and superior in knowledge and age, as if I know nothing.

16. O Bhishma, if at your word one who has killed women and kine be worshipped,

what then is to become of this teaching? O Bhishma, how can he deserve praise who is such?

17. "This one is the foremost of all wise men," and "This one is the lord of the universe," hearing these words of yours, Janardana (Krishna) believes that they are all true. But they are surely all false.

18. The verses that a chaunter chaunts, though he chants them often, would produce no impression on him. every creature acts according to his own disposition like the bird Bhulinga.

19-20. There is not the least doubt that your disposition is very mean. It appears the Pandavas also who consider Krishna as deserving of worship and who have you for their leader are of sinful dispositions. Though you possess the knowledge of virtue, yet you have fallen from the path of virtue.

21. O Bhishma, who will so act as you have from the motives of virtue, knowing himself to be virtuous and superior in knowledge?

22-23. O Bhishma, if you know Dharma, if your mind is guided by wisdom, why was that virtuous maiden Amba, who desired to have another for her husband, was forcibly carried away by you? Your brother Vichitravirya who followed the path of the pious men,

24. Knowing her state of mind, did not marry her, though she was brought by you. Proud as you are of your virtue, in your very sight sons were begotten by another on the widow of your brother according to the ways of the pious.

25. O Bhishma, where is your virtue? your Brahmacharya is in vain. Your celibacy is no doubt the result of your ignorance or impotence.

26. O (Bhishma), learned in Dharma, I do not see your prosperity. You who thus preach morality does not seem to have ever waited upon the old.

27. Worship, gift, study, large-Dakshina giving sacrifices, these all are not equal to one sixteenth part of that merit which is obtained by the possession of a son.

28. O Bhishma, the merit that is obtained by observing many vows and fasts surely goes all in vain if one is childless.

29. You are childless, you are old, you are an expounder of false morality. Like the swan in the story, you shall now be killed by your own relatives.

30. O Bhishma, the learned men have said this (story) of old. I shall presently narrate it in full in your hearing.

31. In the days of yore there lived an old swan on the coast of the sea. He always spoke of morality and used to instruct all the birds, but his conduct was otherwise.

32. O Bhishma, "Practice virtue and forego sin", these were the words that the truthful (birds) heard him say.

33. O Bhishma, it has been heard by us that oviparous creatures, (all) dwelling in the sea, brought him food for the sake of virtue.

34. O Bhishma, all those birds left their eggs with him, ranged and dived in the waters of the sea. But that sinful wretch ate them (eggs) all.

35. That swan, always attentive to his own purpose, ate the eggs foolishly trusted to him. Some time after seeing the eggs decreased in number, another greatly intelligent bird suspected him, and one day he saw him (eat those eggs).

36. Having witnessed the sinful act of the swan, that bird spoke of it to all the other birds in great sorrow.

37. O excellent Puru, then all those birds, witnessing with their own eyes the act of the (old) swan, came to him, and they then killed that wretch of false conduct.

38. O Bhishma, your conduct is like that of the old swan. These kings might kill you in anger as the birds killed the old swan.

39. O Bhishma, the Purana-knowing men mention a proverb as regard this occurrence. O descendant of Bharata, I shall repeat it to you in detail.

40. It is this "O bird, though your heart is affected, yet you preach. But your this sinful act of eating the eggs transgresses of your speeches".

CHAPTER 42

(SHISHUPALA BADHA) - Continued

Wrath of Bhima

Shishupala said

1. The greatly powerful king Jarasandha, who did not desire to fight with Krishna, saying that he was but a "servant", was (surely) worthy of my greatest esteem.

2. Who will consider praiseworthy the act of killing Jarasandha which was done by Keshava (Krishna), as also by Bhima and Arjuna?

3. Entering (the city) by a way which was not the (public) gate, and disguised as a Veda-knowing (Brahmana), this Krishna saw the prowess of king Jarasandha.

4. When that illustrious king offered this wretch water to wash his feet, it was then he said from seeming motives of virtue that he was not a Brahmana.

5. O descendant of Kuru, when Bhima, Dhananjaya and Krishna were asked by Jarasandha to eat, that request was refused by this Krishna.

6. If this one (Krishna) is the lord of the universe, as this fool thinks himself to be, why does he not then consider himself a Brahmana?

7. It is greatly surprising that though you often lead the Pandavas away from the path of the pious, yet they consider you (Bhima) to be honest.

8. O descendant of Bharata (Bhishma), there is nothing to be surprising (perhaps) in those who have got you, who is no better than a woman and who is old, to be their counsellor in all things.

Vaishampayana said

9. Hearing his these harsh words-harsh both in import and sound, that foremost of all strong men, the powerful Bhimasena, became angry.

10. Under the influence of anger, his lotus-like eyes, naturally large and expanding, became still more extended, and also as red as the copper.

11. The assembled kings saw on his forehead three lines of wrinkles like the

Ganges with her three currents on the three peaked mountain.

12. When he began to grind his teeth in anger, the kings saw his face resemble like that of the Death preparing to swallow every creature at the end of the Yuga.

13. As the strong-minded (hero) was about to jump up with great impetuosity, the mighty armed Bhishma caught him (by the hand), as if Mahadeva seized Mahasena.

14. O descendant of Bharata, Bhima's anger was soon appeased by Bhishma with various words of sound counsels.

15. That chastiser of foes could not disobey Bhishma's words, as the ocean never goes beyond its shore, though swollen with the waters of the rainy season.

16. O king, though Bhima was angry, the heroic Shishupala, depending on his own valour, did not tremble in fear.

17. Though Bhima was every moment jumping up (from his seat) with great impetuosity, yet Shishupala did not bestow a single thought on him, as a lion does not mind a small animal who leaps up in rage.

18. Seeing Bhima of terrible prowess in such great rage, the mighty kings of Chedi laughingly spoke thus.

19. "O Bhishma, release his. Let all these kings see him burnt down by my prowess like an insect by fire".

20. Having heard these words of the king of the Chedis, that foremost of the Kurus, that best of all intelligent men, Bhishma thus spoke to Bhima.

CHAPTER 43

(SHISHUPALA BADHA PARVA) -

Continued

History of Shishupala

Bhishma said

1. This Shishupala was born with three eyes and four hands in the dynasty of the kings of Chedi. As soon as he was born, he screamed and brayed like an ass.

2. His father and mother along with all their relatives were struck with fear (on seeing this fearful phenomenon). seeing these evil omens, they resolved to abandon him.

3. But at that time an invisible voice (thus) said to the king and his wife with their ministers and priest, all of whose hearts were paralysed by anxiety.

The Voice said.

4. O king, this your son, who has been (just) born, will become fortunate and superior in strength. Therefore you have no fear from him. Cherish this child without (any) anxiety.

5. O king, he will not die. His time is not yet come. He that will kill him with weapons has also been born.

Bhishma said.

6. Having heard these words, the mother becoming anxious by affection for her son, spoke thus to the invisible being.

7-8. "I bow with joined hands to him that has uttered these words regarding my son. Let him (the invisible being), whether he is an exalted god or any other being, tell me another word. I desire to hear who will be the slayer of this my son".

9-11. The invisible being then again said, "He, upon whose lap this child being taken, his extra arms will fall down on the ground like a pair of five headed snakes, and observing whom his third eyes on the forehead will disappear, will be his slayer." Having heard of the child's three eyes and five arms and also of the words of the invisible being.

12. All the kings of the world came to see him. The (Chedi) king worshipped the monarchs that came as each deserved.

13-14. And gave his child upon their laps one after the other. Thus the child was placed on the laps of one thousand kings one after the other. But what was heard (from the invisible being) did not come to pass. having heard this (about the child) at Dvaravati, the two greatly powerful heroes.

15. The Yadu princes, Sankarashans (Valadeva) and Janarddana (Krishna) went to the capital of the Chedi (king) to see their aunt, the princess of the Yadu race (the queen of the Chedi king).

16. Saluting every body according to his rank and saluting also the king and the queen and inquiring after every body's welfare, Rama

and Keshava (Balaram and Krishna) took their seats.

17. When those two heroes were duly worshipped, the queen with great pleasure and joy herself placed the child on the lap of Damodara (Krishna).

18. As soon as the child was placed on his lap, his extra arms fell down and the eye on his forehead disappeared.

19. Seeing this, the queen became alarmed and aggrieved, she begged Krishna to grant her a boon. (She said), O mighty armed hero, I am afflicted with fear; grant me a boon.

20. You are the assuager of all men afflicted with grief; you are the dispeller of every body's fear". Having been thus addressed, the descendant of Yadu, Krishna replied.

21. "O lady, do not be alarmed. O virtuous queen, you have no fear from me. O aunt, what boon shall I give you? What shall I do?

22. Whether I am able or not, I shall do what you will say." Having been thus addressed, she thus spoke to the descendant of Yadu, Krishna.

23. "O greatly powerful hero, O best of the Yadu race, you will have to pardon for my sake the offence committed by Shishupala. O lord, know, this is the boon I ask".

Krishna Said

24. O Aunt, even when he will deserve to be killed, in such one hundred (occasions of) offences of this (Shishupala), I will pardon him. Do not be (therefore) aggrieved.

Bhishma said.

25. O Bhima, such is this wretch Shishupala, a king with a wicked heart. Being proud for the boon granted by Govinda (Krishna), he now calls you to battle.

CHAPTER 44

(SHISHUPALA BADHA PARVA)

Continued

The words of Bhishma

Bhishma said

1. The desire, that cause the Chedi king to call you, whose strength knows no deterioration to fight, is hardly his own wish.

This is surely the purpose of Krishna himself, who is the lord of the universe.

2. O Bhimasena, what king was there on earth who could abuse me as this wretch of his race, who has been already taken for his own by Death, has done today.

3. This mighty armed (hero) is certainly a portion of Hari's (Krishna) energy. The lord (Krishna) wishes to take back to himself his that energy.

4. O best of the Kuru race, for this reason (only) this wicked-minded and tiger like Chedi king roars in this way without caring little for any of us.

Vaishampayana said

5. Having heard these words of Bhishma, the Chedi king could not brook them. He thus replied to Bhishma in great wrath.

Shishupala said

6. O Bhishma, when always rising from your seat you are praising his like a (professional) chaunter, let our enemies possess that prowess which is possessed by this Keshava (Krishna).

7. O Bhishma, if your mind takes pleasure in praising others, then praise these kings (present) here, and leave of Janarddana (Krishna).

8. Praise this best of kings Danda, the monarch of Valhika, who, as soon as he was born, rent this earth.

9. O Bhishma, praise this Karna, the king of Anga and Banga, who is like Indra in strength, who draws the great bow.

10. Who is adorned with the celestials earrings of heavenly make and with the armour possessing the splendour of the rising sun, with (both of) which he was born.

11. And who vanquished and mangled in a wrestling match the greatly invincible Jarasandha equal to Vasava (Indra).

12. O Bhishma, praise always Drona and his son (Ashvathama), who are, both father and son, worthy of praise, who are great car-warriors, and who are best of Brahmanas.

13. O Bhishma, it is my opinion that if they are enraged, either of the two can annihilate this earth with all its mobile and immobile creatures.

14. O Bhishma, I do not see any king who is equal to Drona or Ashvathama in battle. Why do you not desire to praise them?

15. Passing over Duryodhana who is the mighty-armed king of kings, and who is unrivalled on earth girt with the seas.

16. Also king Jayadratha, who is accomplished in weapons and who is of great prowess; and also Druma, the preceptor of the Kimpurushas, who is renowned on earth for his prowess.

17. And also old Kripa, the son of Sharadvata, who is the preceptor of the Bharata race, passing over these greatly powerful men, why do you praise Keshava (Krishna)?

18. Passing over that foremost of bowmen, that excellent man,, the greatly powerful Rukmin, why do you praise Keshava?

19. Passing over the greatly energetic Bhishmaka, and the king Dantavakra, and also Bhagadatta celebrated for his many sacrificial stakes, the king of Magadha Jayatsena.

20. And also Drupada and Virata, Shakuni and Brihadbala, Vinda and Anuvinda of Avanti, Pandya, Shveta, Uttama.

21. The greatly prosperous Shankha, the proud Vrishasena, the powerful Ekalavya, the great car-warrior the king of Kalinga, passing over all these powerful men, why do you praise Keshava?

22. O Bhishma, if your mind is always eager to praise others, why do you not praise Shalya and other rulers of the earth?

23. O king, what am I capable of doing (giving you good advice) when you have never before heard any thing from the virtuous men who are learned in the precepts of virtue?

24. O Bhishma, have you not heard that reproach and glorification of self and reproach and glorification of others are not the practices of those who are respectable?

25. O Bhishma, there is none who approves your conduct in thus continually praising this Keshava, who is unworthy of any praise; you (surely) do it from ignorance alone.

26. How can you from your desire alone establish the whole universe in this wicked minded slave and cow-headed of Vraja.

27. O descendant of Bharata, perhaps your inclination is not conformable to your true nature, like that of the bird Bhulinga, the story of which has been already told by me.

28. O Bhishma, there was a bird, called Bhulinga living on the other side of the Himalayas. His words were always without any meaning.

29. "Never act rashly" was what he always said, but he never knew that he himself always acted rashly.

30. O Bhishma, that foolish bird used to pick from the lion's mouth the pieces of flesh sticking between its teeth when the lion was engaged in eating.

31. O Bhishma, that bird surely lived at the pleasure of the lion. O sinful wretch, you always speak like that bird.

32. O Bhishma, surely you live at the pleasure of these kings. There is none else like you who is engaged in doing things contrary to the opinions of all.

Vaishampayana said

33. O king, having heard these rude and harsh words of the Chedi king, Bhishma spoke thus in the hearing of the king of Chedi.

Bhishma said

34. Truly am I alive at the pleasure of these rulers of earth. But I do not consider these kings as equal to even straws.

Vaishampayana said

35. Having been thus addressed by Bhishma, the kings became full of anger. Some amongst them stood erect and some began to reproach Bhishma.

36. Having heard these words of Bhishma, some of these great bowmen said, "This sinful wretch, Bhishma, though old, is exceedingly boastful. He deserves no pardon.

37. Therefore, O kings, let this wicked minded Bhishma be killed like an animal, or let us master all together, and let him be burnt in a fire made of straw".

38. Having heard their these words, the grandsire of the Kurus, the intelligent Bhishma, then thus spoke to the kings.

Bhishma said

39. O rulers of earth, I do not see the ends of our speeches, for words may be answered with words. Therefore, listen to what I say.

40. Whether I may be killed by you like an animal or be burnt in a fire made of straw, I say, I place my foot on the head of all.

42. Here is Govinda (Krishna) who knows no deterioration. Him have we worshipped. Let him, who is willing to meet a speedy death call today to battle Madhava, Krishna, the wielder of discus and club, falling (in the battle), let him enter and mix with the body of this Deity.

CHAPTER 45**(SHISHUPALA VADHA PARVA)****Continued****Killing of Shishupala****Vaishampayana said**

1. Having heard these words of Bhishma, the greatly powerful Chedi King, being desirous of fighting with Vasudeva (Krishna), thus spoke to Vasudeva.

Shishupala said

2. O Janardana, I challenge you. Come, fight me with till I kill you today with all the Pandavas.

3. O Krishna, the Pandavas also deserve to be killed by me with you, for they having passed over all these kings, have worshipped you who are not a king.

4. O Krishna, it is my opinion that those, that have from childishness worshipped you, as if you deserve it, although you are unworthy of worship, you being only a slave and a wretch and not a king, deserve to be killed by me.

Vaishampayana said

5. Having said his, that best of men (Shishupala) stood up and roared in anger. When he ceased (talking), Krishna spoke these words in a soft voice to all the kings in the presence of the Pandavas.

Krishna said

6. O kings, this cruel-hearted man who is the son of a lady of the Satvata race is a great

enemy of the Satvata race. Though we never seek to injure him, yet he always seek to do us injury.

7. O king, hearing that we had gone to the city of Pragjyotisha, this wretch of cruel deeds came and burnt Dwarka, though he is the son of my aunt (father's sister).

8. When the Bhoja king was sporting on the Raivataka hill, he killed many of that king's attendant and carried away many in chains to his own city.

9. This wretch, sinful in all his purposes, in order to obstruct my father's sacrifice, stole the horse of the horse-sacrifice which was let loose under armed guards.

10. This wretch, prompted by sinful motives, though she was unwilling, stole the wife of saintly Babhru (Akura), when she was on her way from Dwarka to the country of the Sauviras.

11. This wretch, ever intent to injure his maternal uncle, ravished in the disguise of the king of Karusha the saintly Bhadra, the princess of Vishala, who was the intended bride of the

12. I have patiently born all these for the sake of my father's sister. It is, however, very fortunate that (today) all this has happened before all these kings.

13. Look, Sirs, at the hostility that he bears towards me. Known also all that he has done against me at my back.

14. He deserves to be killed by me only on account of the great pride that he has displayed today before all these kings. I am hardly able to pardon him to day for the injuries he has done me.

15. Desirous as he was of a speedy death, this fool had (once) desired to possess Rukmani (Krishna's wife), but the fool did not obtain her, as a Shudra cannot get a hearing of the Vedas.

Vaishampayana said

16. Having heard these words of Vasudeva, all the kings assembled there, began to reproach the Chedi King.

17. Having heard these words, the powerful Shishupala laughed aloud and spoke these words.

Shishupala said

18. O Krishna, are you not ashamed to talk in this assembly, specially before all these kings, of Rukmani who had been intended for me.

19. O slayer of Madhu, who else is there but you who, regarding himself a man, would say in the midst of respectable men that his wife was intended for some body else?

20. O Krishna, if you please pardon me or pardon me not. Angry of friendly, what can you do to me?

Vaishampayana said

21. When he (Shishupala) was thus talking, the high-souled slayer of Madhu, (Krishna), thought in his mind of the discus that humbles the pride of the Daityas.

22. As soon as the discus came into his hands, the skillful speaker, the high-souled (Krishna), spoke loudly these words.

Krishna said

23. O rulers of earth, hear why this man has been hither to pardoned by me. Asked by his mother, I promised to pardon his one hundred offences.

24. This was the boon that she asked me and this was the boon that I granted to her. O kings, that number has (now) become full. I shall now kill him in the presence of the kings.

Vaishampayana said

25. Having said this, the chief of the Yadu race, that chastiser of foes (Krishna), immediately cut off in anger by his discus, the head of the Chedi king.

26. The mighty armed hero fell like a cliff struck by thunder. The kings saw a fearful effulgence from the body of the Chedi king.

27. Issuing like that of the sun in the sky. O great king, that effulgence then adorned the lotus-eyed Krishna, ever worshipped by all the worlds, and it then entered his (Krishna's) body.

28. Seeing the effulgence (of Shishupala) enter (the body of) that mighty armed and excellent of men (Krishna), all the kings thought (the phenomenon) as very wonderful.

29. When the Chedi king was killed by Krishna, the cloudless sky poured showers of rain, blasting thunders were hurled and the earth itself began to tremble.

30. Some amongst those kings did not speak a word during those unspeakable moments; they sat gazing at Janardana (Krishna).

31. Some rubbed in anger their palms with their fore fingers, others, being deprived of their senses by anger, bit their lips with their teeth,

32. Some kings praised the Vrishni hero in private, some became excited with anger, while others became mediators.

33-34. The great Rishis became much pleased and praised Keshava (Krishna), and the high-souled Brahmanas and the greatly powerful kings, seeing the prowess of Krishna, became glad at heart and praised him. The Pandava (Yudhishtira) then commanded his brothers to perform the funeral ceremony of the king (Shishupala).

35-36. The heroic son of Damaghosha without delay and with all proper respect. They obeyed (their brother's command). Then the son of Pritha (Yudhishtira), with his brothers and with all the kings, installed the son of the king Shishupala in the kingdom of Chedi.

37-38. O king, furnished with plentiful of corn, rice and every kind of food and with abundance of wealth that sacrifice of the greatly effulgent king of the Kurus, blessed with every kind of prosperity, and well protected by Keshava, commenced with all auspicious ceremonies and became exceedingly beautiful and pleasing to all young men.

39. So long the great Rajasuya sacrifice was not completed, the mighty armed Janardana, the illustrious Shauri (Krishna), guarded it with his bow, called Sharanga, and with his discus and club, and thus in due time it was completed.

40. Thereupon all the Kshatriya kings came to the virtuous minded Yudhishtira who had bathed (after the completion of the sacrifice) and thus spoke to him.

41. "O virtuous man, you have grown in prosperity by good fortune. You have acquired the imperial dignity. The fame of the Ajamida race has been greatly increased by (you) the descendant of Ajamida.

42. O king of kings, you have acquired great religious merit by your this act. O best of kings, we tell you we have been worshipped by you to the full extent of our desires.

43. We now desire to return to our own kingdoms. You should give us permission". Having heard the words of the kings, Dharmaraja Yudhishtira.

44. Worshipped them as each deserved, and then commanded his brothers thus, "All these kings have come to us at their own pleasure;

45. These chastisers of foes are now desirous of returning to their kingdoms after bidding me farewell. Blessed (brothers), follow these excellent kings to the confines of our kingdom".

46. Having been thus commanded by their brothers, the virtuous Pandava princes followed the kings one after the other as each deserved.

47. The powerful Dhristadyumna followed the king of Virata. Dhananjaya (Arjuna) followed the great car-warrior and high-souled Yajnasena.

48. The mighty Bhimasena followed Bhishma and Dhritarashtra. The lord of battle, Sahadeva, followed the heroic Drona and his son.

49. O king, Nakula followed Subala and his son, the sons of Draupadi and the son of Subhadra followed the great car-warrior, the mountain kings.

50. The other best of Kshatriyas followed others Kshatriyas; and thousands of Brahmanas also, after being duly worshipped, went away.

51. On the departure of all the kings and the Brahmanas, the powerful Vasudeva (Krishna) thus spoke to Yudhishtira.

Krishna said.

52. O descendant of Kuru, with your permission I shall now go to Dwarka. By good fortune you have accomplished the best of sacrifices, Rajasuya.

Vaishampayana said

53. Having been thus addressed Dharmaraja (Yudhishtira) thus replied to Janardana (Krishna), "O Govinda, through your grace I have accomplished the great sacrifice.

54. Through your grace, all the Kshatriya (kings) came under my sway and brought here for me valuable tribute.

55. O sinless one, O hero, how can I give you permission to go? Without you my heart never feels any delight.

56-57. But (I know) you must have to go to the city of Dwarka". Having been thus addressed, the virtuous-minded and the world renowned Hari (Krishna), accompanied by Yudhishtira, went to Pritha and cheerfully said, "O Aunt, your sons have today obtained the imperial dignity.

58. They have obtained vast wealth, and they have been crowned with success. Be pleased with all this; with your permission I shall now go to Dwarka.

59. Keshava (Krishna) then bade farewell to Subhadra and Draupadi. Then he came out of the inner apartments accompanied by Yudhishtira.

60-62. He performed his ablutions and went through the daily rites of worship. The Brahmanas uttered benedictions. Then the mighty armed Daruka came with the car of excellent make and the body resembling the clouds. Seeing the Garuda-bannered car arrived. The high-souled and lotus-eyed (Krishna) walked round it respectfully and ascending on it, started for the city of Dvaravati.

63. The blessed Dharmaraja Yudhishtira, accompanied by his brothers followed on foot the greatly powerful Vasudeva (Krishna).

64. Then the lotus-eyed Hari (Krishna) stopped for a moment that excellent chariot; and thus spoke to the son of Kunti Yudhishtira.

65. "O kings, cherish your subjects with ceaseless vigilance and patience. As the clouds are to all creatures, as the large tree to the birds.

66. And as the thousand-eyed deity (Indra) to the immortals, so you also become the refuge of all your friends and relatives". Krishna and the Pandava (Yudhishtira), thus talking with each other,

67. Took each other's leave and went towards their respective homes. O king, when the foremost of the Satvata race, Krishna, had gone away to Dvaravati.

68. King Duryodhana and the son of Subala, Shakuni, these two best of men only remained in that celestials Sabha (assembly-hall).

CHAPTER 46

(DYUTA PARVA)

Vow of Yudhishtira

Vaishampayana said

1. When that best of sacrifices, Rajasuya, ever difficult of accomplishment, was completed, Vyasa, surrounded by his disciples, came before him (Yudhishtira).

2. On his arrival he soon rose from his seat, surrounded by his brothers, and worshipped his grandfather (Vyasa) with offering him a seat and water to wash his feet.

3. When the illustrious (Rishi) took his seat on a best seat made of gold, he said to Dharmaraja Yudhishtira "to take his seat".

4. When the king was seated surrounded by his brothers, the illustrious Vyasa, the skillful speaker, thus spoke.

5. "O son of Kunti, you grow in prosperity for good fortune; you have acquired the imperial dignity which is very difficult to be acquired. O perpetuator of the Kuru race, all the Kurus have grown in prosperity for your sake.

6. O king, with your permission I shall (now) go. I have been duly worshipped". Having been thus addressed by Krishna (Vyasa), Dharmaraja Yudhishtira,

7. Saluted his grandfather by touching his feet and thus spoke to him, "O foremost of all men, a very great doubt has arisen in my mind.

8-9. O best of the twice-born, there is none else except you who can remove it. The

illustrious Rishi Narada said that three kinds of portents, namely celestials, atmospherical and terrestrial, happen (if Rajasuya sacrifice is performed). O grandsire, have these portents been removed by the fall of the Chedi king?

Vaishampayana said

10. Having heard these words from the king, the son of Parashara, the lord Krishna Dvaipayana, Vyasa, thus spoke to him.

11. "O king, for thirteen years those portents will produce great results. O king, they may even cause the destruction of all the Kshatriyas.

12. O best of the Bharata race, O descendant of Bharata, in course of time, making you the sole cause, the assembled Kshatriya kings will all be destroyed for the fault of Duryodhana and the prowess of Bhima and Arjuna.

13-15. O king of kings, in your dream you will see towards the end of this night Vrishadvaja (Bull-marked), Nilkantha (blue throated), Bhava, Sthanu, (deep in meditation) Kapali, (drinking from human skull), Tripurantaka (slayer to Tripura), fierce and terrible Pashupati (the lord of creatures), Mahadeva (the god of gods), Umapati, (the husband of Uma) Hara, Sharva, Vrisha, Shuli, (holding the trident) Pinaki (armed with Pinaka bow), attired in skin, Shiva, tall and white as the cliff of the Kailasa, seated on his bull and always gazing towards the direction, presided over by the Pitris (South).

16. O king, you will see such a dream (today). Do not be grieved for it, for none can rise superior of Time.

17. Be blessed. I shall now (go towards the Kailasa mountain). Rule the earth with vigilance and steadiness and bear patiently all privations".

18. Having said this, the illustrious Krishna Dvaipayana, Vyasa, accompanied by his disciples, who always followed the dictates of the Vedas, went towards the Kailasa mountain.

19. On the departure of the grandfather (Vyasa), the king became afflicted with grief

and anxiety. He continuously sighed and reflected on what the Rishi said.

20. He said to himself, "what the great Rishi has said must come to pass. How can fates be warded off by human exertions?"

21. Thereupon, the greatly effulgent Yudhishtira thus spoke to all his brothers. "O best of men, you have heard what Dvaipayana (Vyasa) has said.

22. Hearing his words, my firm resolve is to die, when I have been ordained to be the cause of the destruction of all the Kshatriyas.

23. O children, if Time has willed it, what need is there for me to live?" To the king who was thus speaking replied Falguni (Arjuna),

24. "O king, do not yield yourself to the great depression which destroys one's reason. O great king, mustering fortitude, do what is beneficial".

25. Thereupon Yudhishtira, ever devoted to truth, thinking all the while the words of Dvaipayana (Vyasa), spoke thus to all his brothers.

26. "O children, O blessed ones, listen to the vow I make from this day. For what other purpose am I to live for thirteen years?"

27. I shall not speak a harsh word to my brothers or to any of the kings of the earth. I shall remain obedient to my relatives and practice virtue.

28. If I live in this way, making no distinction between my own sons and those of others, there will be no disagreement in the world. Disagreement is the cause of war.

29. O best of men, I shall keep war at a distance, and I shall ever do what is agreeable to others. Thus no evil reputation will touch me in the world."

30. Having heard these words of their elder brother, the Pandavas, ever engaged in doing what is agreeable to Dharmaraja (Yudhishtira), approved of them.

31. O king, Dharmaraja (Yudhishtira), having thus taken the vow with his brothers in that assembly, gratified the Pitris and the celestial.

32. O best of the Bharata race, on the departure of all the Kshatriya kings, he

(Yudhishtira), surrounded by his brothers, performed the usual auspicious rites.

33. Yudhishtira then with his ministers entered his excellent palace. O great king, Duryodhana and the son of Subala, Shakuni, (then) lived in that charming Sabha (assembly hall).

CHAPTER 47

(DYUTA PARVA) - Continued.

Lamentations of Duryodhana

Vaishampayana said

1. O best of men, Duryodhana lived in their (the Pandava's) that Assembly-Hall. He slowly examined the whole of that mansion with Shakuni.

2. The Kuru prince saw in it many celestials designs which he had never seen before in the city of Hastinapur.

3-5. One day the son of Dhritarashtra, king (Duryodhana) coming to a place made of crystal, mistook it for water and drew up his clothes. Finding his mistake out, he wandered over the Sabha in great sorrow.

6. Some after, he mistook a lake of crystal water, adorned with crystal water flowers for land and fell into it with all his clothes on.

7. Seeing him fallen into the water, the greatly strong Bhima laughed aloud, the servants also laughed at Suyodhana (Duryodhana).

8. Other handsome and dry clothes were soon given to him at the command of the king (Yudhishtira). Seeing his this plight the mighty Bhimasena.

9. Arjuna, and the twins (Nakula and Sahadeva) all laughed aloud. Ever incapable of putting up with insults, he (Duryodhana) could not bear their laughter.

10-11. Concealing his emotions, he even did not cast his eyes on them. Seeing him again draw up his clothes to cross a piece of land (made of crystal), mistaking it for water, all men laughed aloud. Then king (Duryodhana) mistook a closed door made of crystal as open.

12. And he hurt his head to pass it and stood with his brains swimming. In this way mistaking another open door made of crystal as

closed, he attempted to open it with outstretched hands and tumbled down.

13. Coming upon another door that was really open, the king, thinking it closed, went away from it.

14-15. O king, having thus become the victim of various mistakes there (in that Assembly-hall) and having seen the vast wealth (that was collected) in the great Rajasuya sacrifice, the king Duryodhana, with the permission of the Pandavas, returned to the city of Hastinapur.

16. As he proceeded (towards the city), reflecting (on all he had seen), the heart of the king Duryodhana, having been afflicted with the sight of the prosperity of the Pandavas, became inclined to sin.

17-18. O perpetrator of the Kuru race, seeing the sons of Pritha happy and all the kings of the world obedient to them, and (seeing also) that every body (both) young and old engaged in doing good to them, reflecting also on the splendour and prosperity of the illustrious Pandavas, the son of Dhritarashtra, Duryodhana, became pale.

19. In proceeding (towards his city) with an afflicted heart, he only reflected on the matchless Assembly-hall and the great prosperity of the intelligent Dharmaraja (Yudhishtira).

20. The son of Dhritarashtra, Duryodhana, was so much taken up with his own thoughts that he did not speak a word to Subala's son (Shakuni), though he repeatedly spoke to him.

21. Seeing him very much agitated (in heart), Shakuni thus spoke to him, "O Duryodhana, why are you proceeding, sighing (all the while)?"

Duryodhana said

23. O uncle, seeing the whole earth brought under Yudhishtira's sway by the force of the illustrious Arjuna's weapons, and seeing also the sacrifice of the son of Pritha like that of the greatly effulgent Shakra (Indra) among the celestials,

24. I have been filled with jealousy, and I am burning day and night. I am being dried up like a shallow tank in the summer season.

25. Behold, when Shishupala was killed by the chief of the Satvata race, there was none to take his side.

26. The kings appeared (as if) they were consumed by the Pandava fire; therefore they were forgiving, for else who could pardon such an offence?

27. That greatly improper act of Vasudeva was only successful on account of the prowess of the illustrious sons of Pandu.

28. Various kings brought with them various kinds of wealth to the son of Kunti, king (Yudhishtira) and worshipped him like the tribute-paying Vaishyas.

29. Seeing the splendour of the Pandava's prosperity, and being afflicted with jealousy, I am as if on fire although I should not be jealous.

Vaishampayana said

30. Having been burnt as if by fire and having made the (following) resolve, he (Duryodhana) thus again spoke to the king of Gandhara (Shakuni).

Duryodhana said

31. I shall throw myself into the fire, or I shall drink the poison, or I shall drown myself in water. I am unable to live.

32. What man is there in the world possessing manliness who can bear to see his foes in prosperity and himself in destitution?

33. Therefore, I who bear the sight of the prosperity and fortune of my foes, am neither a woman nor on who is not a woman, neither a man nor one who is not a man.

34. Seeing their lordship over the world, their such vast wealth, and also their that sacrifice, who is there like me that will not smart under it?

35. I am alone incapable of acquiring such royal prosperity. I do not also see any one who can help me in doing it. Therefore I think of death.

36. Seeing the great and serene prosperity of the son of Kunti, I consider Fate to be supreme and exertion useless.

37. O son of Subala, I formerly tried to destroy him, but baffling all my efforts, he has grown in prosperity like the lotus (in the tank).

38. Therefore, I consider fate to be supreme and (all) exertions useless. The sons of Dhritarashtra are decaying, (but) the sons of Pritha are prospering.

39. Seeing their prosperity and their that Assembly-hall, and also the laughter of their servants, I am burning (in my heart), as if I am on fire.

40. O uncle, know me now to be in great grief and full of jealousy, speak of it to Dhritarashtra.

CHAPTER 48

(DYUTA PARVA) - Continued.

Lamentations of Duryodhana

Shakuni said

1. O Duryodhana, you should not be jealous of Yudhishtira. the Pandavas are enjoying what their good fortune yields them.

2-3. O Chastiser of foes, O great king, you were unable to destroy them by repeatedly adopting various plans, many of which you reduced to practice. These best of men for their good fortune escaped (all) your machinations.

4. They obtained Draupadi as wife and Drupada with his two sons (as allies); and also the greatly powerful Vasudeva (Krishna) as a help to acquire the whole world.

5. O ruler of earth, having obtained their paternal share of the kingdom and not being deprived of it, they have grown (in prosperity) by their own energy. What is there to make you sorry in all this?

6. Having worshipped Hutashana (Fire) Dhananjaya (Arjuna) has obtained the Gandiva (bow), the two inexhaustible quivers and many celestial weapons.

7. With that best of bow and by the prowess of his arms, he has brought all the rulers of earth under his sway. What is there to be sorry at?

8. Having saved the Danava Maya from the conflagration of fire, the chastiser of foes, Savyasachi (Arjuna) made him build that Assembly-hall.

9. At the command of Maya, those fearful Rakshasas, named Kinkaras, guard that Assembly-hall. What is there then be sorry at?

10. O descendant of Bharata, O king, you have said that you have no one to help you. This is not true. These your brothers are all obedient to you.

11. The wielder of the great bow the greatly powerful Drona with his son, the Suta's son, Radheya (Karna), the great car-warrior, Goutama (Kripa),

12. I with my brothers, the king Somadatti, these are all your allies. Conquer the whole earth with them.

Duryodhana said

13. O king, if it please you, I shall conquer the Pandavas with you and with these great car-warriors.

14. If I can conquer them, the whole world will be mine; as also the kings and the Assembly hall which is so full of wealth.

Shakuni Said

15-16. Dhananjaya, Vasudeva, Bhimasena, Yudhishtira, Nakula, Sahadeva, Drupada, and his two sons, these (heroes) cannot be conquered in a battle even by the celestials. They are all great car-warriors, and the wielders of great bows; they are accomplished in arms and invincible in war.

17. But I know the means by which Yudhishtira may be vanquished. O king, listen to it and adopt it.

Duryodhana said

18. O uncle, without any danger to our friends and other illustrious men, if there is means to conquer him, tell it to me.

Shakuni Said

19. The son of Kunti (Yudhishtira) is very much fond of gambling, but he does now know how to play. That king of kings, (Yudhishtira) if asked to play, will not be able to refuse.

20. I am skillful in the play at dice. There is none equal to me (in this play), on earth, may, not even in the three worlds.

O descendant of Kuru, (therefore) ask him to play.

21. O king, O best of men, expert as I am in the play at dice, I am certain to win for you his kingdom and his greatly effulgent prosperity.

22. But, O Duryodhana, tell all this to the king (Dhritarashtra). At the command of your father, I will win the whole of Yudhishtira's possessions without the least doubt.

Duryodhana said

23. O son of Subala, tell yourself all this to the chief of the Kurus, Dhritarashtra, I shall not be able to do it.

CHAPTER 49

(DYUTA PARVA) - Continued

Lamentations of Duryodhana

Vaishampayana said

1-3. O king, having been impressed with the great Rajasuya sacrifice of king Yudhishtira and having also learnt the intentions of Duryodhana, from what he said, and also in order to do what was pleasing to him (Duryodhana), the son of Subala, Shakuni, accompanied by Gandhari's son (Duryodhana) came to the king Dhritarashtra whose knowledge was his eye, seated (on this throne). Approaching that greatly intelligent (king), Shakuni thus spoke to him.

Shakuni said

4. O great king, O best of the Bharata race, know that Duryodhana has become colourless, pale, and emaciated with anxiety.

5. Why do you not after due enquiry ascertain the cause of the grief that is in the heart of your eldest son, the grief caused by the enemy?

Dhritarashtra said

6. O Duryodhana, O son, what is the cause of your grief? O Kuru prince, if it is fit for me to hear, tell it to me.

7. This Shakuni says you are colourless, pale and emaciated. After reflection I can not find any cause for your grief.

8. O son, all my vast wealth is at your command. Your brothers and our relatives and friends never do anything injurious to you.

9. You wear the best robes, you eat food prepared with meat, you ride the best horses, why then are you pale and emaciated?

10. Costly beds, the charming damsels finely furnished mansions and grounds of sport are at pleasure (when you amuse).

11. All these certainly wait your command as do they in the case of the celestials. O invincible hero, O son, why do you grieve (then) like a destitute person?

Duryodhana said

12. I, no doubt, eat and dress but I pass my time all the while like a wretch, for I am a prey to jealousy.

13. He is called a (true) man who lives after having vanquished his enemy in order to liberate his own subjects from the tyranny of that enemy.

14. O descendant of Bharata, contentment and pride destroy (one's) prosperity. Being engrossed with compassion and fear he can never rise.

15. Seeing the prosperity of Yudhishtira, whatever I enjoy does not gratify or please me. The great and splendid prosperity of the son of Kunti makes me pale.

16. Though I am not now seeing the greatly effulgent prosperity of the son of Kunti, yet knowing the affluence of the foe and my destitution, I (feel as if I) see it before me. For this reason I am colourless melancholy, pale and emaciated.

17. Yudhishtira supports by giving thirty servant maids to each of eighty eight thousands Snataka Brahmanas who lead domestic life.

18. Besides these, ten thousand other Brahmanas daily eat well cooked food from golden plates at the palace of Yudhishtira.

19-20. The king of Kamboja sent to him hundreds and thousands of black darkish and red skins of the deer called Kadali, and also blankets of excellent texture. Hundreds and hundreds and thousands and thousands of female elephants, horses and cows and thirty thousand female camels wander (within his palace); the kings brought them all as tribute when they assembled there.

21. O lord of earth, the kings brought to that foremost of sacrifice heaps of gems and jewels for the son of Kunti.

22. I never heard or saw such enormous wealth as was brought to the sacrifice of the intelligent (son) of Pandu (Yudhishthira).

23. O king, seeing that enormous collection of wealth belonging to the enemy. I cannot enjoy peace of mind. I am afflicted with their thoughts. O king.

24. Being stopped there by the gatekeepers hundreds of Brahmanas, supported by the land presented to them (by Yudhishthira) and possessing wealth of kine, waited at the palace gate with three thousands of millions of tribute.

25. Even having brought with them Ghee in golden Kamandalus (sort of water pot), they could not get admission into the palace.

26. Ocean himself brought to him in vessels of white copper Ambrosia which was generated within his waters and which was superior to that which the wives of the immortal (Soma, i.e. flowers and annual plants) produce for Shakra (Indra)

27. Having brought an excellent conch, Vasudeva bathed him (Yudhishthira at the conclusion of the sacrifice) with they holy water brought in one thousand golden jars inlaid with numerous gems.

28-29. Seeing all this, I felt myself as if attacked with fever. O best of men, O sire, they (jars) were taken to the eastern and the southern seas. They were also taken to the western sea. But none can go to the northern sea except birds.

30. Arjuna, however, went there and exacted as tribute a vast quantity of wealth. There happened another wonderful incident, which I shall describe to you. Listen to it.

31. When (full) one lac Brahmanas were every day fed, it was arranged (to notify) the fact by blowing conchs in a chorus.

32. O descendant of Bharata, I continually heard (choruses of) conchs blown; and that too often repeatedly. It each time indicated that one lac Brahmanas had been fed. Having heard these sounds, my hairs stood on end.

33. O great king, that palatial grounds crowded with many kings who came there as spectators, looked as beautiful as the cloudless sky studded with stars.

34. O ruler of men, O great king, the monarchs came to the sacrifice of the wise son of Pandu, bringing with them every king of wealth.

35. Like the Vaishyas the kings became the distributors of food to the Brahmanas. Such wealth does not belong even to the king of the celestials (Indra) or to Yama or to Varuna,

36. Or to the lord of the Guhyakas, as belongs to Yudhishthira. O king, seeing that great prosperity of the son of Pandu, my heart is burning. I cannot get peace (of mind).

Shakuni said

37. O hero whose prowess is truth, hear the means by which you can obtain the matchless prosperity that you have seen in the Pandava.

38. O descendant of Bharata, I am an adept in dice, superior to all in the world. I can ascertain the success or otherwise of every throw, and also when to stake and when not to stake. I have special knowledge of the play.

39. The son of Kunti (Yudhishthira) is also fond of the play, although he possesses little skill in it. He is sure to come, if challenged to play or to fight.

40. O lord, I shall always defeat him at every throw by practising deception. I shall win all his celestial-like wealth; and you will (then) be able to enjoy it.

Vaishampayana said

41. Having been thus addressed by Shakuni, the king Duryodhana, without allowing a moment to elapse, spoke thus to Dhritarashtra.

42. O king, this (Shakuni) is an adept in dice; he is ready to win at dice the wealth of the sons of Pandu. You should grant him permission.

Dhritarashtra says

43. I always follow the counsel of greatly intelligent Khattwa (Vidura), my minister. Having consulted with him, I shall inform you my decision (in this matter).

44. He is endowed with great foresight; keeping the rules of morality before his eyes,

he will point out what is good and what is proper for both parties and what should be done in this matter.

Duryodhana said

45. If you consult with Khattwa (Vidura) he will make you desist (from it). O king of kings, if you desist (from this), I will certainly kill myself.

46. O king, when I am dead, be happy with Vidura. Enjoy then the whole earth. What need you have with me?

Vaishampayana said

47. Hearing his (Duryodhana's) words of affection. Dhritarashtra, ever ready to do what Duryodhana said, commanded his servant thus.

Dhritarashtra said.

48. Let artifices be employed to erect without delay a delightful, charming and spacious Sabha with one hundred doors and with one thousand pillars.

49. Having brought carpenters and joiners, set jewels and precious stones all over its walls. Make it handsome and easy of access; and then inform me when every thing is complete.

Vaishampayana said

50. O great king, having resolved to pacify Duryodhana the ruler of earth, Dhritarashtra, sent men to Vidura to summon him (before his presence).

51. Because without asking Vidura, he (Dhritarashtra) never framed any resolution. Knowing (full well) the evils of gambling, he was still attracted towards it out of his fondness for his son.

52. Having heard this, the intelligent Vidura knew that the arrival of Kali (Yuga) is near at hand. Seeing also the way to destruction (of the Kuru race) about to be opened, he soon came to Dhritarashtra.

53. Coming to his illustrious eldest brother and bowing his head to his feet, he thus spoke to him.

Vidura said

54. O king, O lord, I do not approve of the resolution you have formed. You should act in such a way that no dispute may arise amongst your sons on account of this gambling.

Dhritarashtra said

55. O Khattwa, there is no doubt that if the gods are propitious to us, no dispute will ever arise amongst my children.

56. Auspicious or not auspicious, beneficial or not beneficial, let this friendly gambling match be held. This is certainly what Fate has ordained (for us).

57. O descendant of Bharata, when Drona, Bhishma, you and I will be near at hand, no evil, can possible happen, even if Fate has ordained it.

58. Go ascending a car yoked with horses possessing the speed of wind, so that you may reach Khandavaprastha to day. Bring Yudhishtira with you.

59. O Vidura, I tell you, this is my resolution. Do not tell me any thing. I regard Fate as supreme; she brings all this.

Vaishampayana said

60. Having heard this, and having concluded that his race was doomed, the intelligent Vidura went to the greatly wise Bhishma in great sorrow.

CHAPTER 50

(DYUTA PARVA) - Continued

Lamentations of Duryodhana

Janamejaya said

1. How did that gambling take place, the play which was full of such evils to the brothers and which plunged my grandsires into such sorrow?

2. O best of all Veda-knowing men, who were the kings that were present in that Sabha and who amongst them approved of the play and who forbade it?

3. O sinless one, O foremost of the twice borne. I desire to hear narrated by you in detail all this which became the cause of the destruction of all the world.

Sauti said

4. Having been thus addressed by the king, the powerful disciple of Vyasa, (Vaishampayana), learned in all the Vedas, narrated every thing as it happened.

Vaishampayana said

5. O best of the Bharata race, O great king, if you desire to hear it, listen to it. I narrate all this in detail.

6. Knowing the opinion of Vidura, the son of Ambika, Dhritarashtra, thus spoke to Duryodhana in private.

Dhritarashtra said

7. O son of Gandhara, there is no need of playing dice. Vidura does not praise it. That greatly intelligent man will never give me advice that is not good for me.

8. I consider that what Vidura said is greatly beneficial to me. O son, do it; for I consider it to be for your good also.

9. The greatly learned man, Vidura, knows all the sciences with their mysteries which the illustrious, learned and wise Brihaspati, the great Rishi who is the preceptor of Vasava (Indra), taught to the intelligent king of the immortals.

10. O son, I always follow his counsel. The greatly wise Vidura is considered to be the foremost of the Kurus.

11. As the greatly intelligent Udhava (is considered to be the foremost) of the Vrishnis. O son, O prince, have nothing with gambling. Dissension is the evident result of gambling.

12-13. Dissension causes ruin to a kingdom. O son, therefore, abandon (the idea of gambling). O son, you have obtained all that is hard to be obtained from the father and the mother. You have obtained the rank and the possessions of your ancestors, you are taught, you are made learned in the Shastras, you were carefully brought up in the house.

14. You are the eldest amongst all your brothers, you are placed over the kingdom; why do you not consider yourself fortunate and happy? You get the very best kind of food and robes, unobtainable by ordinary men.

15-16. O mighty armed hero, O son, having obtained all this, why do you grieve? O mighty armed hero, ruling over your large ancestral kingdom swelling with people and wealth, you shine as splendidly as the chief of the celestials in heaven. O possessor of knowledge, you should tell me what can be the

root of your grief which has made you so melancholy.

Duryodhana said

17. I am a sinful wretch that I eat and dress, though see the prosperity of the enemy. It has been said that a man is a wretch who does not feel jealousy at the sight of his enemy's prosperity.

18. O king of kings, O lord, this ordinary prosperity does not please me. I am greatly pained on seeing the burning prosperity of the son of Kunti.

19. I tell you, my life must be very hard to be parted with from my body, and therefore I am still alive after seeing all the kings of the world enduring the sway of Yudhishtira.

20. The Nipas, the Chitrakas, the Kukuras, the Karaskaras and the Lohajanghas are living in the Yudhishtira's palace like bondsmen.

21. The Himalayas, the ocean, the regions on the sea-shore and the numberless other regions that yield gems and jewels have all acknowledged their inferiority to the palace of Yudhishtira.

22. O king, on consideration of my being the eldest and the foremost. I was engaged in receiving the gems and jewels (brought as tribute by the kings).

23. O descendant of Bharata, the limit and the like of the excellent and the invaluable jewels that were brought there have never been seen.

24. O king, my hands were tired to receive that wealth. When I became tired they that brought that wealth from distant places waited (till I could resume my task).

25. Having brought jewels from Bindu lake, Maya built a lake-like ground made of crystal. O descendant of Bharata, seeing the place full of lotuses, I mistook it for waster.

26. Seeing me draw up my clothes, Vrikodara (Bhima) laughed at me, considering me as destitute of jewels and deprived of my reason at the affluence of the enemy.

27. "O king, if I had the ability, I would have instantly killed Vrikodara (for his laughter), O king, if we now try to kill Bhima.

28. Our fate will be certainly as that of Shishupala. O descendant of Bharata, that insult by the enemy burns me.

29. O king, again seeing a similar lake full of water, I mistook it for a crystal surface, and I fell into it.

30. At this Bhima with Partha (Arjuna) laughed aloud, and Draupadi with other females laughed also. This greatly pains my heart.

31. My robes having been wet, the servants gave me other clothes at the command of the king (Yudhishtira). That also is my great sorrow.

32-33. O king, listen to another mistake (I made) which I speak of. In attempting to pass through what was exactly of the shape of a door, but which was not really a door, I struck my forehead against it and injured myself. Thereupon the twins (Nakula and Sahadeva), seeing from a distance that I was struck, came and supported me in their arms, and expressed great concern (for my injury).

34. Sahadeva then again and again told me with smiles, "O king, this is the door, Go this way."

35. O king, Bhimasena laughed aloud, and addressing me, he spoke thus to me. "O son of Dhritarashtra, this is the door".

36. I had not even heard the names of the gems that I saw in that palace. It is for this reason my heart is so much burning.

CHAPTER 51

(DYUTA PARVA) - Continued

Lamentations of Duryodhana

Duryodhana said

1. O descendant of Bharata hear about all the best of wealth that belongs to the Pandavas and that was brought by the kings of earth one after another.

2-3. Seeing that wealth of the enemy. I lost my reason, and I scarcely knew myself O descendant of Bharata, hear as I describe that wealth consisting of both manufactures and the produce of land. The king of Kamboja gave many of the best kinds of skins, woollen

blankets, blankets made of the soft fur of mice and other animals living in holes and blankets made of the wool of cats, all inlaid with threads of gold;

4. Also three hundred horses of the Tittiri and Kalmasha kinds, all possessing nose like the parrots; also three hundred camels, three hundred female asses, all fattened with olive and Pilusha.

5. O great king, many Brahmanas, who rear cattle and who are fit to be engaged in menial service, in order to gratify the illustrious Dharmaraja (Yudhishtira) waited,

8. At the gate with hundred millions of tribute and were denied admittance. Hundreds of Brahmanas, possessing wealth of kine and living upon the lands that Yudhishtira gave them, came there with their handsome golden Kamandalus (water-pot) filled with Ghee. Though they brought such tribute. yet they were refused admittance. Hundred thousands of serving maids of the Karpasika country.

10. All of beautiful features of slender waist, and of long hair, and all adorned with golden ornaments, also many skins of Ranku deer worthy of the best Brahmanas, and also horses of the Gandhara country, were brought by the Shudra kings who lived in the regions on the coast of the sea. O great king,

13. The Vairamas, the Paradas, the Tungas and the Kitavas who lived upon crops that depended on water from the sky or of the river, and those who were born in regions on these shore, in woodlands or in countries on the other side of the sea, being refused admittance waited at the gate, though they brought with them goats and kine, asses and camels, vegetable honey and blankets, jewels and gems of various kinds.

15. The brave ruler of Pragjyotisha, and the powerful king of the Mlecchas the car-warrior king Bhagadatta, waited at the gate at the head of a large number of Yavanas. He too was unable to enter, though he brought a large tribute comprising of horses of the best breed and of the speed of the wind.

16. Thereupon the king of Pragjyotisha Bhagadatta had to go away from the gate, giving away a number of swords with handles

made of the purest ivory and well-adorned with diamonds and every kind of gems.

17. Many races, coming from various regions, some with eyes on the forehead, and also the Aushnikas, the Nishadas, the Romakas, also those that were cannibals.

19. And also those that possessed only one leg. I saw, were refused admittance at the gate. These kings brought as tribute ten thousand celebrated asses of various and innumerable colours, with black necks and huge bodies, with great speed and much docility.

20. They were all of good size and delightful colour; they were all born on the coast and shore the Vanku, of all these kings gave much gold and silver.

23. Having given so much, tribute they got admission to the palace of Yudhishtira. the one legged people who came there gave him (Yudhishtira) many wild horses, some red as coccinella (a sort of red insect) and some white, some of the rain-bow colour, some looking like evening clouds and some of variegated colour, and all possessing the speed of mind. They also gave to the king much gold of superior quality. Innumerable chins, Shakas, Aodaras and many barbarians and dwellers of forest,

24. The Vrishnis, the Harahunas, the dark people of the Himalayas, the Nipas and the people living on the sea coast, were all refused admittance at the gate.

26. They gave as tribute ten thousand various asses of good size and black necks and capable of daily running two thousand miles, all of many shapes and all well-trained and celebrated over the world, all possessing symmetrical proportion and excellent colour, they skins being pleasant to the touch, also many woollen blankets made in chin, also many skins of Ranku deer, and also many clothes made of Jute and many others made of the threads of insects.

29. They also gave thousands of other cloths not made of cotton and all possessing the colour of the lotus, being made of smooth and soft texture. They also gave thousands of soft sheepskins, also many sharp and long swords and scimitars, hatches and fine-edged

battle-axes, manufactured in the western countries also thousands of perfumes, jewels and gems. But being refused admittance they all waited at the gate.

31. The Shakas, the Tusharas, the Kankas, the Romakas and the men with horns, bringing with them (as tribute) many large elephants which could go long distance, and also ten thousand horses and also hundreds of millions of gold, waited at the gate being refused admittance.

33. Costly carpets, vehicles and beds, armours of various colours, decked with jewels, gems and ivory, and also weapons of various kinds and cars of various shapes handsomely made and adorned with gold.

34. Well-trained horses covered with the tiger skins, rich and variegated blankets for covering elephants, various kinds of gems and jewels,

35. Long and short arrows, and various other kinds of weapons such valuable things were presented by the eastern kings. They then entered the sacrificial palace of the illustrious Pandava.

CHAPTER 52

(DYUTA PARVA) - Continued

Lamentations of Duryodhana

Duryodhana said

1. O sinless one, listen to me as I describe that large mass of wealth, consisting of various kinds of tributes presented to him (Yudhishtira) by the kings of the earth.

2. Those, that live on the banks of the river Shailoda flowing between the mountains Meru and Mandara and enjoy the delicious shade of the groves of Kichaka bamboo,

3. Namely (the kings) of the khasas, the Ekasanas, the Arhas, the Pradaras, the Dirghavenus, the Paradas, the Kulindas, the Tanganas, and the other Tanganas,

4. Brought as tribute heaps of gold measured in Dronas (jars) and raised from underneath the earth by ants, and therefore called after the ants.

7. The powerful mountain tribes, having brought as tribute many soft and black Chamaras and many others as white as the moon-beam, and also sweet honey extracted from the flowers growing on the Himalayas and also from the Mechelia champaka, and also garlands of flowers brought from the land of the northern Kurus, and also various kinds of plants from the north, even from the Kailasa (mountain), waited at the gate with their heads down, being refused admittance.

9. O lord, I also saw many Kirata kings, armed with cruel weapons and ever engaged in cruel deeds, living on fruits and roots and wearing skins, who live on the slopes of the Himalayas and the mountain from behind which the sun rises and in the Karusha country on the sea coast and on the both sides of the Lohitya mountain.

11. O king, having brought loads of Chandana and alone and also black aloes and heaps of valuable skins and much wealth and perfumes, and also ten thousand serving maids of the Kirata race, and many beautiful birds and animals of remote countries.

12. And also much gold of great splendour procured from the mountains, waited at the gate, being refused admittance.

13. The Kiratas, the Daradas, the Darvas, the Shuras, the Vaiamakas, the Audumbaras, the Durvibhagas, the Paradas the Valhikas.

14. The Kashmiras, the Kumaras, the Ghorakas, the Hansakayanās, the Shibis the Trigartas, the Yaudheyas, the rulers of the Madras, the Kaikeyas,

15. The Ambashthas, the Kaukuras, the Tarkshyas, the Vastrapas, with the Pahlvas the Vashatalas, the Mauleyas, the Kshudrakas, the Malavas,

16. O king, the Paundrayas, the Kukkurās, the Shakas, the Angas, the Vangas, the Pundras, the Shanavatyas and the Gayas,

17. These well-born, greatly fortunate excellent and well-skilled in arms Kshatriyas brought tribute by hundreds and thousands.

18. The Vangas, the Kalingas, the Magadhas, the Tamraliptas, the Sapundrakas the Dauvalikas, the Sagarakas, the Patrornas, the Shaishavas,

19. O descendant of Bharata, innumerable Karnapravaranas who came to the gate were told by the gate-keepers at the command of the king (Yudhishtira) that if they could wait and bring good tribute, they would (then) get admittance.

21. They (therefore) each gave one thousand elephants with tusks like the shafts of plough and girdles made of gold and with coverlets of fine blankets of the colour of lotus. They were darkish like rocks and they were always rusty, they were all procured from the banks of the Kamyaka lake and they were covered with defensive armour. They were also very patient and they were all of the best breed. Having made these presents,, the kings were admitted (into the sacrificial ground).

22. These and many other (kings), coming from various regions, and also others who brought a great mass of gems and jewels, all assembled there.

23. The king, named Chitraratha, the friend of Indra, gave five hundred horses with the spread of wind.

24. The Gandharva Tumburu cheerfully gave one hundred horses of the colour of the mango leaf, all adorned with gold (ornaments).

25. O king, O descendant of Kuru, the renowned king of the Shukaras gave many hundreds of valuable elephants.

26. The king of Matsya, Virata, gave as tribute two thousand elephants adorned with gold (ornaments).

27. O monarch, king Vasudana from the kingdom of Panshu gave twenty six elephants and two thousand horses all adorned with gold (ornaments).

28. O king, they were all endued with speed and strength and they were all in the full vigour of their youth. These and many other wealth he offered to the Pandavas.

30. O king, Yajnasena presented to the sons of Pritha for their sacrifice fourteen thousand serving maids and ten thousands serving men with their wives. O great king, also many hundreds of excellent elephants, twenty six cars with elephants yoked to them and also his whole kingdom. Vasudeva of the

Vrishni race (Krishna) in order to increase the dignity of Kiriti Arjuna.

Gave fourteen thousand excellent elephants. Krishna is the soul of Partha (Arjuna), and Dhananjaya (Arjuna) is the soul of Krishna.

32. Whatever Arjuna may say Krishna is certain to accomplish. Krishna can abandon heaven itself for the sake of Dhananjaya (Arjuna).

33. Partha also can sacrifice his life for the sake of Krishna. Though, numberless golden jars filled with fragrant Chandana.

34. From the Malaya hills and loads of sandals and alone woods from the Daraduras hills, many very costly gems and many fine cloths inlaid with gold.

35. Were brought by the kings of Chola and Pandya yet they could not get admittance. That best of sea-born gems, Vaidurya and heap of pearls.

36. And hundreds of coverlets for elephants were presented by the kings of the Singhalas. Innumerable dark-coloured men with copper coloured eyes, attired with robes adorned with gems.

39. Waited at the gate with their presents being refused admittance. In order to gratify (Yudhishtira) many Brahmanas and many Kshatriyas who have been vanquished, Vaishyas and serving Shudras brought tribute from the love and respect of Yudhishtira even all the Mlecchas came to his palace. Men of all orders, good, indifferent and low belonging to various tribes came from various regions.

41. And made the palace of Yudhishtira an epitome of all the world. seeing the king offer such excellent and valuable presents, I wish for death from grief. O king, I shall now tell you about the servants of the Pandavas,

42. To whom Yudhishtira supplies both cooked and uncooked food. There are a hundred thousand billions of soldiers mounted on elephants, and also horsemen.

43. And also a hundred million of cars and numberless foot-soldiers. At one place raw food grains are being measured out and at another they all being cooked.

45. At another place they are distributed; the sound of festivity is heard every where. I have not seen a single man amongst the four orders who had not got in Yudhishtira's palace food, drink, ornament and reception. Eighty eight thousand Snatakas leading domestic life.

46. Were all supported by Yudhishtira who presented each with thirty serving girls. They being thus gratified always pray for the destruction of his foe.

47. Ten thousand Ascetics with their passions under complete control daily eat in golden plates in Yudhishtira's palace.

48. O king, Yajnaseni (Draupadi) without herself taking any food, daily sees whether everybody, including even the dwarfs and the deformed has eaten.

49. O descendant of Bharata, only two (race) do not pay tribute to the son of Kunti, the Panchalas on account of their relationship by marriage and the Andhakas and the Vrishnis on account of their friendship (with the Pandavas).

CHAPTER 53

(DYUTA PARVA)-Continued

Lamentations of Duryodhana

Duryodhana Said

1. Those high-souled kings, who are devoted to truth, who are greatly observant of vows, who are vastly learned, who are eloquent, who are learned in the Vedas and their branches and in sacrifices.

2. Who have piety and modesty, who are virtuous-minded, who are renowned and on whom the grand rites of coronation have been performed, all these worship the king.

3. I saw many thousands of wild kine with as many vessels of white copper for milking them, brought there by the kings of the earth to be given away as Dakshina (sacrificial presents) by Yudhishtira.

4. O descendant of Bharata, many kings with greatest alacrity themselves brought there many excellent jars (of water) for the purpose of bathing the king at the end of the sacrifice.

5. Valhika himself brought there a car decked with gold. Sudakshina himself yoked to it four white horses of the Kamboja kind.

6. The greatly strong Sunitha gladly fitted its lower pole and the ruler of Chedi with his own hands took up and fitted its flag-staff.

8. The king of the southern country stood ready with the coat of mail and the Magadha king with garlands of flowers and the heads-dress. The great bow-man Vasudeva stood with a sixty years old elephant, the king of Matsya with side-fittings of the cars decked with gold, Ekalavya with the shoes, the king of Avanti with various kinds of water for the final bath.

9. Chekitana with the Quiver, the king of Kashi with the bow, Shalya with a sword, the hilt and straps of which were inlaid with gold.

10. Dhaumya and greatly ascetic Vyasa with Narada and Asita's son, Rishi Devala at the head, performed the ceremony of sprinkling sacred water over the king.

12. The great Rishis sat with cheerful heart at the place where the sprinkling ceremony took place. As the seven Rishis approached the chief of the celestials Indra in heaven, so the illustrious Rishis, learned in the Vedas, with the son of Jamadagni, came uttering Mantras to the great Dakshina-giving (Yudhishtira).

13. The greatly powerful Satyaki held the umbrella and Dhananjaya (Arjuna) and Bhima fanned the Pandava (Yudhishtira).

14. The twins (Nakula and Sahadeva) held two excellent chamaras in their hands which was presented by Prajapati to Indra in a former Kalpa.

15. That big conch of Varuna which Vishvakarma had constructed with a thousand Nishkas of gold was brought by the Ocean himself.

16. With it Krishna bathed Yudhishtira after the conclusion of the sacrifice. Seeing this I partly lost my senses. People go to the eastern and the western and also the southern seas;

18. But, O father, except birds none can go the northern seas. They have spread their dominion even there - for I heard hundreds of conches that had been brought from that region blown indicating auspicious rejoicing. While those conches were simultaneously blown, my

hair stood on end; and those among the kings who were weak in strength fell down in a swoon.

21. O descendant of Bharata Dhrishtadyumna, Satyaki, the Pandavas and Keshava (Krishna), these eight handsome and greatly powerful men having seen the kings deprived of consciousness and myself in that state, laughed aloud. Then Bibhatsu (Arjuna) gave to the foremost of Brahmanas with a cheerful heart five hundred bullocks with their horns covered with gold, Rantideva, Nabhaga, Yauvanashva, Manu.

22. King Pritha, the son of Vena, Bhagiratha, Yayati or Nahusha was not like the king Yudhishtira.

23. The son of Kunti (Yudhishtira), having completed the Rajasuya sacrifice, obtained the prosperity as was obtained by the lord Harishchandra.

24. O descendant of Bharata, O lord, seeing such prosperity in the son of Pritha as that of Harishchandra, I do not find any good in my living any longer.

25. O king, a yoke tied by a blind man becomes loosened. Such is the case with us. The younger ones are growing, while the elder ones are decaying.

26. O chief of the Kurus, seeing all this, however, I try to console my mind by thoughts. I cannot enjoy peace. It is for this I am plunged into grief; and I am becoming pale and emaciated.

CHAPTER 54

(DYUTA PARVA) Continued

Words of Duryodhana

Dhritarashtra said

1. You are my eldest son, born of my eldest wife. Therefore, O son, be not jealous of the Pandavas. He who is jealous is always unhappy and suffer the death pangs.

2. O best of the Bharata race, Yudhishtira does not know what deception is; he possesses wealth equal to yours; he has your friends for his; and he is not jealous of you. Why then are you jealous of him?

3. O prince, you are equal to Yudhishtira in friends and allies. Why should you then out of folly covet the property of your cousin? Be not so. Cease to be jealous. Do not grieve.

4. O best of the Bharata race, if you desire to possess the dignity of performing a sacrifice, let Ritvijās arrange for you the great sacrifice, called Saptatantu.

5. The kings will then gladly bring (for you) much wealth and many gems and ornaments.

6. O son, to covet other's property is exceedingly mean. He, who is contended and is engaged in the practices of his own order, enjoys happiness.

7. Not to try to get the wealth of others, to persevere in one's own affairs and to protect what has been earned, these are the indications of true greatness.

8. He who is unmoved in calamity, is skilled in his own business, is ever exerting, vigilant, and humble will always meet with prosperity.

9. The Pandavas are like your arms; do not chop off your those arms. do not plunge yourself into internal dissensions coveting the wealth of your brothers.

10. O prince, do not be jealous of the Pandavas. Your wealth is equal to that of your cousins. To quarrel with one's own friends is a great sin. They who are your grandsires are their grandsires also.

11. O best of the Bharata race, give away (wealth) in charity on the occasions of sacrifices; gratify every dear object of your desire; sport freely in the company of women, and enjoy peace.

CHAPTER 55

(DYUTA PARVA) - Continued

Lamentations of Duryodhana

Duryodhana said

1. He, who has not personal knowledge, but has merely heard of many things cannot understand the real meaning of the Shastras, like the spoon which has no perception of the taste of the soup it touches.

2. You know every thing, but you still confound me. Like a boat tied to another boat,

you and I are tied to each other. Are you unmindful of your own interest? Do you entertain hostile feelings towards me?

3. The sons of Dhritarashtra are doomed to destruction in as much as they are ruled by you. That which should be done at once, you say should be done in future.

4. He often loses his way whose guide follows the instruction of others. How can those who follow him obtain the right path?

5. O king, you are of mature wisdom; you wait on the old, and your passions are also under complete control. You should not confound us, when we are ready to seek our own interest.

6. Brihaspati has said that the usage of kings are different from those of common people. Therefore, kings should always look to their interest with vigilance.

7. O great king, the character of a Kshatriya is to be known from (his) success. Whether sinful or virtuous, what scruples can there be in performing the duties of one's own (caste).

8. O best of the Bharata race, he, who is desirous of securing the blazing prosperity of his enemy, should bring all directions under his subjection, as the charioteer does his steeds with his whip.

9. The men, skilled in arms, say that the means, either covered or open, which can vanquish the enemy, is to be called the (true) weapon and not that which cuts.

10. O king, there is no figure or dimension to know who is one's friend and who is one's foe. He who gives pain to the other is to be called by him his enemy.

11. O king, discontent is the root of prosperity. Therefore, I desire to have it. O king, he who tries to acquire prosperity is truly a man of policy.

12. None should love his wealth and affluence, for the wealth, that has been earned and hoarded, might be plundered. This (such plundering) is the usage of the kings.

13. It was during an armistice and also at the time when a pledge was given (not to fight) that Shakra (Indra) cut off the head of Namuchi. As he approved of this eternal usage towards the enemy, he did act in this way.

14. Like a snake that swallows up frogs and other animals living in holes, the earth swallows up a king who is peaceful and (also) a Brahmana who does not stir out of his house.

15. O king, none can by nature by any person's foe. He, and none else, is one's enemy who has common pursuits with another.

16. He who foolishly neglects a growing foe cuts off his root, as a disease which he keeps without treatment (destroys his body).

17. If a foe, however insignificant he is, be allowed to grow in prowess, he swallows one as the white ants at the root of a tree eat up the tree itself.

18. O descendant of Ajamida, O descendant of Bharata, let not the enemy's prosperity be acceptable to you. The wise men should carry on their heads this policy like a load.

19. He, who always wishes for the increase of his wealth, grows and prospers amongst his relatives, as the body naturally grows from the day of birth. Prowess brings speedy growth.

20. Covet as much as I do the wealth and prosperity of the Pandavas, they have not as yet become my own. I am doubtful about my ability; I am, however, determined to remove my doubt. I will either obtain their wealth or lay my own life in battle.

21. O king, when the state of my mind is such, when the Pandavas are daily growing in prosperity and our possessions are daily decreasing, what do I care for life?

CHAPTER 56

(DYUTA PARVA) - Continued

Fetching Yudhishtira

Shakuni said

1. O foremost of all virtuous men, I shall win by dice the prosperity of the son of Pandu, Yudhishtira, seeing which you so much grieve.

4. O king, let the son of Kunti, Yudhishtira, be summoned. A skilful man, keeping himself uninjured, and by throwing dice may vanquish one that has no skill.

O descendant of Bharata, know that betting is my bow, the dice are my arrows, the marks of them (dice) are my bow-strings, and the dice-board is my car.

Duryodhana said

5. O king, this expert in dice (Shakuni) is ready to win the prosperity of the son of Pandu by means of dice. you ought to give him permission.

Dhritarashtra said

6. I am always obedient to the counsel of my brother, the high-souled Vidura. After consulting with him, I shall settle what should be done in this matter.

Duryodhana said

7. O descendant of Kuru, Vidura is always engaged in doing good to the Pandavas. His feelings towards me is not so.

8. O descendant of Kuru, he is sure to withdraw your mind from the proposed act. No man should engage in doing a thing by depending on the counsel of another, for the minds of two persons seldom agree in any thing.

9. The fool who cherishes himself by shunning all causes of fear destroys himself like an insect in the rainy season.

10. Neither disease nor Yama (Death) waits till one is in prosperity. Therefore, so long there is life and breath, let us accomplish this purpose.

Dhritarashtra said

11. O son, enmity with those that are strong is never liked by me. Enmity brings about a change of feelings, and it is itself a weapon, though not made of steel.

12. O prince, you consider an act, which will bring in its train the fearful consequences of war and which is really fraught with mischief, as a great blessing. If it once begins, it will produce sharp swords and pointed arrows.

Duryodhana said

13. The dice has been created and used by the men of ancient time. There is neither destruction nor striking with weapons in it.

Therefore, let the counsel of Shakuni be accepted by you today. Let your commands be soon issued for the construction of the Assembly-hall.

14. The door of heaven will be opened to us by gambling. It will lead us to great happiness. They that be take to gambling (truly) deserve such good fortune. The Pandavas will be then our equal therefore (allow us to) gamble with them.

Dhritarashtra said

15. The words uttered by you do not recommend themselves to me. (However) O ruler of men, do what is agreeable to you. You shall have to repent for acting according to these words, for words fraught with such impiety cannot bring in prosperity.

16. All this has been foreseen by the learned Vidura, who follows the path of learning end wisdom. the great calamity which would cause the destruction of the Kshatriya-lives comes as willed by Fate.

Vaishampayana said

17. Having said this the weak-minded Dhritarashtra considered that Fate was supreme (in this world). The king (Dhritarashtra), deprived of his (good) sense by Fate and obedient to the words of his son, loudly commanded his men (saying),

18. "Build with all care as soon as possible an Assembly-hall of the most beautiful description to be called" crystal-gate palace" with one thousand pillars and one thousand gates, decked with gold and Vaidurya gems and extending two miles in length and two miles in breadth".

19. Hearing (the command), thousands of wise and skillful artificers soon built the palace with the greatest alacrity. Having built it, they brought there every kind of article.

20. They (then) gladly informed the king that the Sabha was ready, it has been made delightful and beautiful, and it had been furnished with every kind of gems and covered with many coloured carpets inlaid with gold.

21. Thereupon the ruler of men, Dhritarashtra, thus spoke to his chief minister, the learned Vidura, "Going (to Indraprastha),

soon bring the prince Yudhishtira here at my command.

22. Coming here with his brothers, let him see my this beautiful Assembly-hall furnished with countless gems and jewels and with costly beds and carpets. Let then a friendly match at dice be played in that Hall."

CHAPTER 57

(DYUTA PARVA) - Continued

Fetchings of Duryodhana

Vaishampayana said

1. The king Dhritarashtra, knowing the inclinations of his son and considering also that Fate was unavoidable, acted in this way.

2. The foremost of all learned men, Vidura, did not approve the words of his brothers so unjustly uttered; and he then thus spoke to him.

Vidura said

3. O king, I do not approve of your this command. Do not act thus. I am afraid this will bring about the destruction of our race. O ruler of men, I apprehend that your sons will lose unity from this match at dice; and dissension will certainly arise amongst them.

Dhritarashtra said

4. O Khattwa, if fate be not unfavourable to me, this quarrel will not certainly grieve me. The whole universe moves at the will of its creator, but (it moves) under the controlling influence of Fate. It is not free.

5. Therefore O Vidura, going to the king (Yudhishtira), soon bring (here) the invincible son of Kunti, Yudhishtira.

CHAPTER 58

(DYUTA PARVA) - Continued

Arrival of Yudhishtira

Vaishampayana said

1. Thus commanded against his will by king Dhritarashtra, Vidura started for (the palace of) the wise Pandavas by means of quiet and patient horses of best species, possessing great speed and strength.

2. The greatly intelligent (Vidura) proceeded by the way leading to the city of the Pandavas; and having arrived there, he, being duly worshipped by the Brahmanas, entered the city.

3. Coming to the royal palace which was like the palace of Kubera, the virtuous minded (Vidura) went to the son of Dharma, Yudhishtira.

4. The illustrious and enemiless descendant of Ajamida, ever devoted to truth, reverentially saluted Vidura and asked him about the welfare of Dhritarashtra and his sons.

Yudhishtira said

5. O Khatwa, your mind seems to be cheerless. Do you come in peace? Are the sons (of Dhritarashtra) obedient to their old father? Are the people obedient to his (Dhritarashtra's) rule?

Vidura said

6. The illustrious king with his sons is well. Surrounded by his relatives, he reigns like Indra. O king, the illustrious monarch is happy with his sons who are all obedient to him. But he is bent upon his own aggrandisement.

7. The Kuru king has commanded me first to enquire after your peace and prosperity, and then to tell you on his behalf the following. (He says to you), "The Assembly-hall of your cousin (built by me) is equal to your Sabha. Therefore, (come) and see it.

8. O son of Pritha, coming there enjoy the palace and play a friendly match at dice with your cousins. We shall be very happy at your arrival, so will be all the Kurus assembled there."

9. O king, you will see there all those gamblers, those cheats who have been brought there by the illustrious king Dhritarashtra. I have come here for this. Let the king's command be approved by you.

Yudhishtira said

O Khatwa, gambling may produce quarrel. Knowing this, who is there who will consent to gamble? What do you think proper for us to do? We are all obedient to your advice.

Vidura said

11. I know gambling is the root of all misery. I tried to dissuade the king from it. The king, however, has sent me to you. O learned man, knowing all this, do what is good.

Yudhishtira said

12. Besides the sons of king Dhritarashtra who are the other dishonest gamblers that are present there to play? O Vidura, I ask you, tell us who are the men with whom we shall have to play staking hundreds upon hundreds.

Vidura said.

13. O king, expert in dice, with great skill of hand, even desperate at stakes the Gandhara king, Shakuni, Vivingshati, Chitrasena, king Satyavrata, Purumitra and Jaya (these are present there).

Yudhishtira said

14. It appears that some of the most desperate and terrible gamblers who always depend on deceit (in their play) are present there. The whole universe, however, is at the will of its creator under the control of Fate. It is not free.

15. O learned man, I do not desire to engage in gambling at the command of king Dhritarashtra, for a father always wishes to benefit his son. You are our master, O Vidura, tell me what is proper (for us to do).

16. I am unwilling to gamble. I will not do it (gamble) unless the wicked Shakuni does not challenge me in the Sabha. If however he challenges me, I will never refuse. This is my settled and eternal vow.

Vaishampayana said

17. Having said this to Vidura, Dharmaraja (Yudhishtira) commanded that preparations for his journey might be soon made. The next day accompanied by his relatives and attendants and taking with his Draupadi and the women of the household he started (for Hastinapur).

18. "As a brilliant body falling before the eye deprives the power of seeing so does Fate our reason. Man, tied as it were with a cord, submits to the sway of providence".

19. Having said this, the chastiser of foes Yudhishtira, went with Khattwa (Vidura) without deliberating over the summons (of Dhritarashtra).

20. The slayer of hostile hosts, the son of Pritha, the Pandava (Yudhishtira) attired in royal robes and riding on the car presented to him by the Valhika king started with his brothers.

21. Summoned by Dhritarashtra and impelled by what has been ordained by Time and blazing with royal prosperity, the king with the Brahmanas walking before him went (from his city).

22. Arriving at Hastinapur he went in the Dhritarashtra's palace. The high-souled Pandava (Yudhishtira) then that Dhritarashtra,

23. Bhishma, Drona, Karna and Kripa, the lord (Yudhishtira) also met the son of Drona (Ashvathama) he duly saluted and embraced all of them and was saluted and embraced by them in return.

24. The greatly powerful and mighty armed (hero) them met Somadatta, Duryodhana, Shalya the son of Subala (Shakuni).

25. And the other monarchs that had arrived there before him; and also the brave Dushasana and all his other cousins;

26. Also Jayadratha and all other Kurus. Then the mighty armed hero, surrounded by all his brothers,

27. Entered the palace of the wise king Dhritarashtra, and saw there lady Gandhari ever obedient to her husband.

29. Surrounded by her daughters-in-law like Rohini by the stars. Having saluted Gandhari and having been blessed by her in return.

He saw his old father (uncle, Dhritarashtra), the great lord whose knowledge was his eye.

30. O king, the monarch (Dhritarashtra) smelt his head as also those of the four other Kuru princes, the Pandavas, Bhima being at their head.

31. O king, seeing those best of men, the handsome Pandavas, all the Kurus became exceedingly glad.

32. Commanded by the king Dhritarashtra, the Pandavas retired to rooms, adorned with gems and jewels. Here the ladies of the household with Dushala (Duryodhana's sister) at their head visited them.

33. Seeing the blazing and splendid beauty and prosperity of Yajnaseni (Draupadi), Dhritarashtra's daughters-in-law were filled with jealousy and became cheerless.

34. Having conversed with the ladies, those best of men (then) went through their daily physical exercises, and they then performed the usual daily religious rites.

35. Having performed their daily rites and decked their body with excellent Chandana and having desired to secure good luck and prosperity they caused Brahmanas to utter benedictions. Then having eaten best food, they retired to the sleeping apartments.

37. Those best of the Kurus, those subjugators of hostile towns, were sung into sleep by beautiful damsels. Receiving what came in due succession, they passed that delicious night in pleasure and sport. Having awakened by the sweet music of the bards, they rose from their bed after rest.

38. Having passed the day in happiness, they rose in the morning and having performed the usual rites, they entered the Sabha and were saluted by those who assembled there for gambling.

CHAPTER 59

(DYUTA PARVA)- Continued

Colloquy between Yudhishtira and Shakuni

Vaishampayana said

1-2. Having entered the Sabha, the sons of Pritha with Yudhishtira at their head met all the kings that were present there. Worshipping all those that deserved to be worshipped and saluting others as each deserved according to his age, they took their seats on pure seats covered with costly carpets.

3. When they were seated, and when the kings took their seats also, the son of Subala, Shakuni, thus spoke to Yudhishtira.

Shakuni said

4. O king, the Assembly is full. All was waiting for you. O Yudhishtira, let now the dice be cast and the rules of play be fixed.

Yudhishtira said

5. O king, deceitful gambling is a sin. there is no Kshatriya prowess (to be found) in it. There is certainly no morality in it; why then are you praising gambling?

6. O Shakuni, the wise men do not praise the pride that gamesters feel in deceitful play. Do not like a cruel man defeat us by deceitful means.

Shakuni said.

8. That high minded player, who knows the secrets of winning and losing, who is skilled in baffling the deceitful arts of those with whom he plays, and who is united with the various operations which gambling consists of, knows truly the play and suffers all in course of it. O son of Pritha, it is the staking of dice that may be lost and won, and which may injure us. And it is for this reason gambling is considered to be a fault. Therefore, O king, let us begin the play. Fear not, let the stakes be fixed. Do not make any further delay.

Yudhishtira said

10. That best of Rishis, the son of Asita, Devala, who always instructs us about all those acts that may lead (men) to heaven, hell or to the other regions, has said this it is sinful to play deceitfully with a gamester. The best sport is to obtain victory in a righteous battle. Gambling is not a sport.

11. Those that are respectable do not use the Mleccha language, nor do they adopt deceitfulness in their behaviours. The act of honest men is to carry on a war without crookedness of cunning.

12. O Shakuni, by playing disparately do not deceitfully win from us that wealth with which according to our ability we try to benefit

the Brahmanas. Even enemies should not be vanquished by desperate stakes in a deceitful play.

13. I do not desire to have happiness or wealth by means of cunning. The conduct of one that is a gamester, even if his playing be without deceitfulness, should still never be praised.

Shakuni said

14. O Yudhishtira, it is with the desire of vanquishing, which is (of course) not a very honest motive, that a high-born man approaches another (like him); so does a learned man an ignorant one;

15. O Yudhishtira, so also a man skilled in dice approaches one who is not so from the desire of vanquishing (his opponent). One who is conversant with the truths of science approaches another that is not from the desire of victory, which is scarcely an honest motive.

16. O Yudhishtira, so also a man skilled in weapons approaches one who is not so; so does a strong man a weak one. This is the practice in every contest. The victory is (always) the motive.

17. If, therefore, in approaching me to play, you consider that I am actuated by dishonest motives, and if you are afraid then desist from the play.

Yudhishtira said.

18. O king, challenged, I do not withdraw; this is my established vow. (I know) fate is (all) powerful. We are all under the sway of Fate.

19: In this assembly with whom am I to play? Who is there who can stake equally with me? Let the play begin (with him).

Duryodhana said

20. O king, I shall supply gems and jewels and wealth, and my uncle, Shakuni, will play the dice on my behalf.

Yudhishtira said

21. Gambling by one on another's behalf seems to me to be contrary to rule. O learned man, you too will admit this. If however, you still desire it, let the play begin.

CHAPTER 60**(DYUTA PARVA)- Continued****Commencement of the play****Vaishampayana said**

1. When the play commenced, all the kings, Dhritarashtra being at their head, took their seats in that Assembly hall.

2. O descendant of Bharata, Bhishma, Drona, Kripa, the high-souled Vidura followed their example with cheerless heart.

3. Those lion-necked and greatly effulgent (kings) took their seats separately and in praise on may high (royal) seats of various make and colour.

4. O king, that Assembly-hall looked beautiful with the assembled monarchs like the heaven with a conclave of greatly fortunate celestials.

5. O great king, they were all heroes, they were all learned in the Vedas, and they all bore resplendent countenances. The friendly match at dice then commenced (in due form).

Yudhishtira said

6. O king, this excellent and most valuable chain of pearls, so beautiful and adorned with gold and procured from the ocean by churning it,

7. O king, is my stake. O great king, what is your counter stake, the wealth with which you wish to play with me?

Duryodhana said

8. I have many jewels and much wealth, but I am not proud of them. However, let yourself win this stake.

Vaishampayana said

9. Thereupon Shakuni, well-skilled in dice, took up the dice and said to Yudhishtira, "Lo, I have won it".

CHAPTER 61**(DYUTA PARVA)- Continued****The gambling match****Yudhishtira said**

1. O Shakuni, you have won this stake by unfair means. Do you feel pride for it? Let us play, staking thousands and thousands.

2. O king, I have many beautiful jars each filled with one thousand Nishkas (gold coins) I have in my treasury inexhaustible gold, and much silver and other minerals. this is the wealth with which I shall (now) stake with you.

Vaishampayana said

3. Having been thus addressed, Shakuni thus spoke to the perpetuator of the Kuru race, the eldest Pandava of undeteriorating glory, "Lo, I have whom?"

Yudhishtira said.

4-6. This my sacred, victorious and royal car, which gladdens the heart and which brought us here, which is equal to one thousand cars, which is symmetrical in make and covered with tiger's skins, which is furnished with excellent wheels and flag-staff, which is beautiful and adorned with small bells, the clatter of the wheel of which is like the roars of clouds or the ocean and which is drawn by eight noble steeds renowned all over the kingdom, (the steeds) that are white as the moon-beam and from whose hoofs no earthly being can escape, this, O king, is my wealth with which I shall (now) stake with you.

Vaishampayana said

7. Having heard this, and adopting unfair means, Shakuni, ever ready with the dice said to Yudhishtira, "Lo, I have won?"

Yudhishtira said

8. I have one hundred thousand serving girls, who are all you and all adorned with golden bracelets on their wrists and upper arms, who have Nishkanthas and other ornaments,

9-10. And also costly garlands round their necks, who are attired in rich garments and

anointed with sandal paste, who are well-skilled in sixty four elegant arts, specially in dancing and singing, and who wait upon and serve at my command the celestials, the snatakas and the kings. With this wealth, I shall (now) stake with you.

Vaishampayana said

11. Having heard this and adopting unfair means, Shakuni, ever ready with the dice, said to Yudhishtira, "Lo, I have won?"

Yudhishtira said

12. I have thousands of serving men, skilled in waiting upon guests, who are always attired in silken robes.

13. Who possess wisdom and intelligence, who are self-controlled, young, adorned with ear-rings and who feed all guests with plates and dishes in hand. With this wealth, O king, I shall (now) stake with you.

Vaishampayana said

14. Having heard this and adopting unfair means, Shakuni, ever ready with the dice, said to Yudhishtira, "Lo, I have won?"

Yudhishtira said.

15. O son of Subala, I have one thousand musty elephants with golden girdles, who are adorned with ornaments, who have the marks of the lotus on their temples necks and other parts and who are adorned with golden garlands.

16-17. Who possess fine(white) tusks, tusks like plough-shafts, who are worthy of carrying kings and capable of withstanding every kind of noise on the field of battle, who have huge bodies, who are capable of battering down the walls of the hostile cities,, who are of the colour of newly formed clouds and each of whom possesses eight female elephants. With this wealth, O king, I shall (now) stake with you.

Vaishampayana said

18. Having heard this and adopting unfair means, Shakuni, ever ready with the dice, said to Yudhishtira, "Lo, I have won?"

Yudhishtira said

19. I have as many cars as elephants, all furnished with golden poles and flat-staffs, and also well trained horses and car-warriors who fight wonderfully.

20. And each of whom receives one thousand coins as his monthly salary whether he fights or not. With this wealth, O king, I shall (now) stake with you.

Vaishampayana said

21. Having heard this and adopting unfair means, Shakuni, ever ready with the dice, said to Yudhishtira, "Lo, I have won?"

Yudhishtira said

22-23. The steeds of the Tittiri, Kalmasha and Gandharva breeds, adorned with golden garlands, all of whom were gladly presented to the wielder of the Gandiva (Arjuna) by the chastiser of foes, Chitraratha, who was vanquished and subdued in battle, with this wealth, O king, I shall (now) stake with you.

Vaishampayana said

24. Having heard this and adopting unfair means, Shakuni, ever ready with the dice, said to Yudhishtira, "Lo, I have won?"

Yudhishtira said

25. I have ten thousand wagons and vehicles to which are yoked draught animals of the foremost breed.

26. I have soldiers picked up by thousands from each order who are all brave and who are endued with the prowess of (great) heroes.

27. And who drink milk and eat good rice. They are sixty thousands in number, and all of them possess broad cheeks. With this wealth, O king, I shall (now) stake with you.

Vaishampayana said

28. Having heard this and adopting unfair means Shakuni, ever ready with the dice, said to Yudhishtira, "Lo, I have won?"

Yudhishtira said.

29-30. I have four hundred Nidhis (very valuable jewels) encased in sheets of copper and iron; each one of them is equal to five Draunikas of the costliest and purest gold leaf

of the Jatarupa kind. With this wealth, O king, I shall (now) stake with you.

Vaishampayana said

31. Having heard this and adopting unfair means, Shakuni, ever ready with the dice, said to Yudhishthira, "Lo, I have won?"

CHAPTER 62

(DYUTA PARVA)-Continued

Words of Vidura

Vaishampayana said

1. During the course of this fearful gambling, which was certain to bring about utter twin, that dispeller of all doubts, Vidura, thus spoke (to Dhritarashtra).

Vidura Said

2. O great, O descendant of Bharata, attend to what I say, although it may not be agreeable to you like medicine to one who is at the point of death.

3. When this sinful wretch Duryodhana, this destroyer of the Bharata race, cried like jackal immediately after his, it was well-known that he had been ordained to bring about the destruction of you all.

4. A jackal is in your house in the form of Duryodhana. You do not know this out of folly. Listen to what Kavya (Shukra) said.

5. Those that collect honey, having received what they seek, do not (at all) mark that they are about to fall (down from the tree). Ascending dangerous heights and being deeply engaged in what they seek, they fall down and perish.

6. He (Duryodhana) too maddened with the gambling, is absent-indeed (in the pursuit of the play) like the collector of honey. he does not mark its (future) consequences. Creating hostilities with these great car-warriors, he does not see the fall (which is before him).

7. O greatly wise one, it is known to you, that amongst the Bhojas, (there is a custom) of abandoning a son who is unworthy of their race, for (the sake of the general) good of the people.

8. The Andhakas, the Yadavas the Bhojas, uniting together, abandoned Kansa. At the

request (of the whole tribe) Kansa was killed by that slayer of foes, Krishna.

9. Knowing this all became exceedingly happy for one hundred years. Let Savyasachi (Arjuna) kill Suyodhana (Duryodhana) at your command.

10. Let the Kurus be glad and pass their time in happiness by the death of this wretch. O king, purchase these peacocks (Pandavas) at the exchange of this crow (Duryodhana); and buy these tiger, the Pandavas, at the exchange of this jackal (Duryodhana). Do not sink into the ocean of grief.

11. For the sake of a family a member (of that family) may be sacrificed; for the sake of a village, a family may be sacrificed; for the sake of a town, village may be sacrificed; and for the sake of one's own soul, the earth may be sacrificed.

12. The omniscient, the knower of all creatures' thoughts, the terror to all foes, Kavya, thus spoke to the great Asuras (to induce them) to abandon Jambha (Asura).

13-14. It is said that a (certain) king, having (first) made some wild birds which used to vomit gold to take up their quarters in his own house, killed them afterwards from temptation. O chastiser of foes, blinded by temptation and by the desire of enjoyment he destroyed both his present and future for the sake of the gold. O king, O monarch like that king, do not persecute the Pandavas from the desire of gain.

15-16. O descendant of Bharata, from (this) folly you will have to repent afterwards like the man who killed the birds. Like the flower-seller who plucks (flowers) from trees that he cherishes with affection from day to day, continue. O king, to pluck flowers from the Pandavas. Do not burn them to their roots like the fire-producing wind which reduces every thing to charcoal. Do not go to the abode of Yama with your sons, ministers, and forces.

17. O descendant of Bharata, who is capable of fighting with the sons of Pritha if they stand together? O king, not to speak of others, even the chief of the celestial with all the celestial cannot do it.

CHAPTER 63**(DYUTA PARVA)- Continued****Words of Vidura****Vidura said**

1. Gambling is the root of dissensions. It brings about disunion. Its consequences are frightful. Taking recourse to it, Dhritarashtra's son creates for himself fearful hostility.

2. The descendants of Pratipa and Shantanu with the Valhikas and their fearful troops all will be destroyed for the fault of Duryodhana.

3. In consequence of this intoxication, Duryodhana forcibly drives away luck and prosperity from his kingdom like an infuriated bull who breaks his own hours.

4. O king, that brave and learned man, who follows another man's heart disregarding his own foresight, sinks into terrible affliction like the man who goes into the sea in a boat guided by a child.

5. Duryodhana is gambling with the Pandava (Yudhisthira), and you are in ecstasy of joy that he is winning. It is such success that begets war which (finally) ends in the destruction of men.

6. This fascination that you have well-devised will lead to fearful results. You have by these counsels brought on great affliction to your heart. This quarrel with Yudhisthira, who is so nearly related to you, even if you have not foreseen it, is still approved by you.

7. O descendant of Shantanu, O descendant of Pratipa, listen in this assembly of the Kurus, to the words of wisdom. By following a wretch, do not enter into the terrible fire that has blazed forth.

8. When the Pandava, Ajatashatru (Yudhisthira), intoxicated with dice, will be angry, so will be Bhima, Arjuna and the twins (Nakula and Sahadeva), who (I say) will be your island (refuse) in that hour of confusion?

9. O great king, you are yourself a mine of wealth. You can earn as much wealth as you desire to earn by not taking recourse to gambling. What will you gain by winning the vast wealth of the Pandavas? Win the sons of Pritha, who will be more than all the wealth they have?

10. We all know the skill of the son of Subala (Shakuni) in play. This mountain king knows many nefarious methods of gambling. Let Shakuni go back to the place whence he has come. O descendant of Bharata, do not rage a war with the Pandavas.

CHAPTER 64**(DYUTA PARVA)- Continued****The sound counsel of Vidura****Duryodhana said**

1. O Khattwa, you are always boasting of the fame of our foes. You always depreciate the sons of Dhritarashtra. O Vidura, we know whose friend you really are. You always disregard us as if we are children.

2. That man who wishes for the success of those that are dear to him and defeat of those that are not dear to him stands confessed. He is known by his praise and blame. Your tongue and mind betray your heart.

3. You are kept by us on our lap as a serpent. Like a cat you wish to injure him who cherishes you. The wise men have said that there is no sin greater than that of injuring one's supporter. O Khattwa, how is it that you do not fear sin?

4. O Khattwa, having vanquished our enemies we have gained great advantage. Do not use harsh words towards us. You are always willing to make friendship with the foes, and it is for this reason that you always hate us.

5. A man becomes a foe by speaking words that are unpardonable. In praising the enemy, the secrets of one's own party is never to be divulged. Therefore, O shameless man, why do you obstruct us in this way? You are speaking whatever comes to your mind.

6. O Vidura, do not disregard us; we know your mind. Go, learn sitting at the feet of the old. Save the reputation that you have won. Do not middle with other men's affairs.

7. O Vidura, do not disregard us. Imagining that you are our master, do not always tell us harsh words. O Vidura, we do not ask you (to say) what is for our good. O Khattwa, do not irritate those that have already suffered much (at your hand),

8. There is but one controller (of men's Destiny), and there is no second. He controls even (the Destiny of) the child which is in its mother's womb. I am controlled by Him. Like water that always flows in a downward course, I am acting in the way. He is directing me.

9. He also breaks his head against a stone-wall and he that feeds a serpent, is guided in those acts of his by his own reason. He who wants to control another by force becomes his enemy.

10. When advice is offered in a friendly spirit, the learned man does not (very much) mind it. O descendant of Bharata, he who sets fire to such a highly inflammable object as camphor, can not see its ashes, if he does not hasten to extinguish the fire.

11. O be should not give shelter to one who is a friend of his enemy, or to one who is always jealous of his protector. O Vidura, therefore go away wherever you like. An unchaste wife, however well-treated, (always) forsakes her husband.

Vidura said

12. O king, tell us (impartially) like a witness what you think of the conduct of those who abandon men that give them such instruction (as I give you). The hearts of kings are unsteady. Granting protection first, they strike with clubs afterwards.

13. O princes, you regard yourself as mature in intellect. O wicked hearted man, you consider me a child. But consider him a child who, having first accepted one as a friend, afterwards finds fault with him.

14. Like an unchaste wife in the house of a well-born man, a wicked-minded man can never be brought to the path of rectitude. As a husband of sixty years can never be agreeable to a young wife, so instruction is, not agreeable to this chief of the Bharata race.

15. O king, if you hereafter wish to hear words that are agreeable to you as regards all good or bad acts, you should ask (for it to) women, idiots, cripples or all persons of such descriptions.

16. Many sinful men who speak agreeable words may be had in this world, but a man,

who will speak words that are disagreeable through fit as regimen or a man who will hear such words, is very rare.

17. He is a king's true friend who, disregarding what is agreeable or disagreeable to his master, conducts himself virtuously and utters what may be disagreeable, but what may be required as regimen.

18. O great king, drink that which is drunk by the honest and shunned by the dishonest, that (drink of) humility which is like a medicine that is bitter, pungent, burning, unintoxicating, disagreeable and revolting. Drinking it (humility), regain your sobriety.

19. I always wish prosperity and affluence to the son of Vichitravirya (Dhritarashtra) and his sons. Happen what may to you, here I bow to you. Let the Brahmanas wish me sell.

20. O descendant of Kuru, this is the moral I carefully inculcate, that the learned men should never enrage such adders as have venom in their eyes.

CHAPTER 65

(DYUTA PARVA)- Continued

The losing of Draupadi

Shakuni said

1. O Yudhishthira, you have lost much wealth of the Pandavas. O son of Kunti, if you have any other wealth which is not yet lost, tell us.

Yudhishthira said

2. O Shakuni, O son of Subala, I know my wealth is untold. Why do you ask me of my wealth?

3-4. You can bet (with me) tens of thousands, and millions, tens of millions and billions, hundreds of billions and trillions, tens of trillions and hundreds of trillions, tens of quadrillions and hundreds of quadrillions and even more. O king, I will bet such wealth. With this wealth at stake I shall play with you.

5. Vaishampayana said

Having heard this and adopting unfair means, Shakuni, ever ready with the dice said to Yudhishthira, "Lo, I have won!"

Yudhisthira said

6. O son of Subala, I have innumerable kine, horses, milch cows with calves, goats and sheep in the country extending from the Parnasha to the eastern bank of the Sindhu (river). With this wealth I shall (now) play with you.

Vaishampayana said

7. Having heard this and adopting unfair means, Shakuni, ever ready with the dice, said to Yudhisthira, "Lo, I have won!"

Yudhisthira said

8. O king, I have my city, the country, land, the wealth of horses thereon, except those belonging to the Brahmanas, and also all those persons, except Brahmanas living therein-the wealth which still belongs to me. With all this wealth, O king, I shall (now) play with you.

Vaishampayana said

9. Having heard this and adopting unfair means, Shakuni, ever ready with the dice; said to Yudhisthira; "Lo, I have won!"

Yudhisthira said

10. O king, these princes here, who look resplendent in their ornaments and their earrings, and Nishkas and the royal ornaments on their persons are still my wealth. With this wealth, O king, I shall (now) play with you.

Vaishampayana said

11. Having heard this and adopting unfair means, Shakuni, ever ready with the dice, said to Yudhisthira, Lo, I have won?"

Yudhisthira said

12. This youthful, fair-coloured Nakula with mighty arms, with lion-like necks, and with red eyes is now one of my stakes.

Shakuni said

13. O king, O Yudhisthira, the prince Nakula is dear to you. (Know) he is already under our subjection (won by us). With what will you now play?

Vaishampayana said

14. Having said this, Shakuni cast the dice and thus spoke to Yudhisthira, Lo, I have won!"

Yudhisthira said

15. This Sahadeva administers justice, he has acquired a reputation for learning in this

world. Though this prince does not deserve to be staked in play, yet with such dear object as my stake, I shall play, as if he is not so.

Vaishampayana said

16. Having heard this and adopting unfair means, Shakuni, ever ready with the dice, said to Yudhisthira, "Lo, I have won!"

Shakuni said

17. Ó king, the two sons of Madri are dear to you; but (know it for certain,) they have already) been won by me. It appears Bhimasena and Dhananjaya (Arjuna), are more loved by you (than these two).

Yudhisthira said

18. Fool, disregarding morality you sinfully act in thus trying to create disunion amongst us who are all of one heart.

Shakuni said

19. O king, one who is intoxicated falls into a pit and remains there, being deprived of his power of motion. O best of the Bharata race, you are senior to us in age and in everything, I bow to you.

20. O Yudhisthira, know, gamesters in the excitement of the play utter such raving as they would never do in their waking moments or in their dreams.

Yudhisthira said

21. He who takes us like a boat to the other shore of the sea of battle, who is ever victorious over foes, who is endued with great activity and who is the only one hero in this world (in Arjuna). With that Falguni as stake, O Shakuni, though he does not deserve it, I shall (now) play.

Vaishampayana said

22. Having heard this and adopting unfair means, Shakuni, ever ready with the dice, said to Yudhisthira, "Lo, I have won?"

Shakuni said

23. This foremost of all wielders of bows, this Pandava Savyasachi (Arjuna) has been won by me. O king, O Pandava play now with (staking) your beloved Bhima, the only wealth that is now left to you.

Yudhisthira said

25. Though he does not deserve to be made a stake, I shall now play with staking Bhimasena, the prince who is our leader, who is foremost in fight like the wielder of thunder (Indra), the enemy of the Danavas, who is the illustrious hero with lion-like neck, arched eyebrows and expansive eyes, who is incapable of putting up with an insult, who is matchless in prowess in all the world, who is the foremost of all wielders of clubs and who grinds all foes.

Vaishampayana said

26. Having heard this and adopting unfair means, Shakuni, ever ready with the dice, said to Yudhisthira, "Lo I have won?"

Shakuni said

27. O son of Kunti, you have lost much wealth, heroes and elephants with your brothers. Tell us if you have anything else which you have not as yet lost.

Yudhisthira said

28. I alone, the eldest of my brothers and beloved of all of them, am still not won (by you). If won by you, I shall do that which one who is won is bound to do.

Vaishampayana said

29. Having heard this and adopting unfair means, Shakuni even ready with the dice, said to Yudhisthira; "Lo I have won!"

Shakuni said

30. O king, you have allowed yourself to be won, an act which is worthy of a sinful man. When there is still wealth belonging to you, it is sinful to lose one's own self.

Vaishampayana said

31. Having said this, (Shakuni), well-skilled in dice, spoke to all the brave kings present there of having won all the Pandavas one after the other.

Shakuni said

32. O king, there is still one stake dear to you which is not yet won. Bet Krishna, (Draupadi), the princess of Panchala. By her, win yourself back.

Yudhisthira said

33. I shall (now) play with you staking her who is neither short nor tall, neither lean nor corpulent, who possesses blue curly hair,

34. And eyes are like the leaves of the autumn lotus, and fragrance like that of the lily, who is like Sree herself in symmetry and grace,

35. Who is such that for her softness of heart, wealth of beauty and virtue, one may desire her for a wife.

36. Who possesses every accomplishment, who is compassionate and sweet speeched, who is such that for the acquisition of Dharma, Artha and Kama one may desire her for his wife.

37. Who, retiring to bed last and rising from bed first, looks after the comforts of the cowherds and shepherds,

38. Whose face when covered with sweat looks like the lotus or the wasp, who possesses flowing hair, red lips and body without down;

39. O king, O son of Subala, making that princess of Panchala, the slender-waisted Draupadi, as my stake, I shall (now) play with you.

Vaishampayana said

40. When this was said by the wise Dharmaraja (Yudhisthira), "Fie! Fie!" were the words uttered by all the elders that were present in the assembly.

41. O king, the whole assembly was agitated. The kings began to grieve. Bhishma, Drona and Kripa were covered with perspiration.

42. Vidura, holding his head between his hands, sat like one who has lost his reason. He sat with down cast face giving away to his own thoughts and sighing like a snake.

43. (But) Dhritarashtra, being glad at heart, could not conceal his emotions and asked again and again, "is the stake won?" "Is the stake won?"

44. Karna with Dushasana and others laughed aloud, but tears began to flow from the eyes of all those that were present in the assembly.

45. The son of Subala (Shakuni), proud of success, and flurried with excitement, repeating "You have still one stake dear to you" said, "Lo, I have won!" He then took up the dice that had been cast.

CHAPTER 66**(DYUTA PARVA)- Continued****The words of Vidura****Duryodhana said**

1. Come Khattwa, bring here Draupadi, the dear and the beloved wife of the Pandavas. Let her be forced to sweep the chambers, and let the unfortunate women remain where our serving women are.

Vidura said

2. O wicked man, do you not know that by uttering such words you are tying yourself with cords? Do you not feel that you are standing on the edge of the precipice? Do you not know that being but a deer you are provoking to anger so many tigers?

3. O greatly wicked-minded man, deadly venomous and angry snakes are on your head. Do not provoke them any further and go to the land of Yama.

4. I my opinion the slavery cannot attach to Krishna (Draupadi), as she was staked by the king (Yudhishthira) after he lost himself and ceased to be his own master.

5. Like bamboo which bears fruits when it is about to die, this king, this son of Dhritarashtra, wins this treasure at play. Intoxicated (in play), he does not perceive in his these last moments what enmity and frightful terrors the dice bring in.

6. No man should utter harsh words, and thus pierce the heart of others. No man should subjugate his enemies by dice and by such other foul means. No one should utter such words, as give pain and lead men to hell and annoy others.

7. One man utters from his lips words that are harsh. Stung by them the other burns day and night. Those words pierce the very heart of another. Therefore, the learned men should never utter such (harsh) words towards others.

8. Once at a time a goat swallowed a hook, and when it was pierced with it, the hunter placed its head on the ground and frightfully tore its throat in drawing it out. Like it do not create a terrible enmity with the Pandavas.

9. The sons of Pritha never use such words. It is only low men who are like dogs that use harsh words towards all classes of people, namely towards those that live in the forest, those that lead domestic life, those that are employed in asceticism, and those that are greatly learned.

10. The son of Dhritarashtra does not know that dishonesty is one of the fearful doors of hell. Many Kurus with Dushasana amongst them have followed him in the path of dishonesty in this play at dice.

11. Even grounds may sink and stone may float and boats may always sink in water, but still this foolish king (Duryodhana) the son of Dhritarashtra, will not listen to my words which are like regimen to him.

12. He will certainly be the cause of the destruction of the Kurus. When the worlds of wisdom spoken by friends, words of wisdom spoken by friends, words that are like the proper regimen, are not listened to, when temptation is on the increase, a fearful and universal destruction is sure to overtake all the Kurus.

CHAPTER 67**(DYUTA PARVA)- Continued****Draupadi's question****Vaishampayana said**

1. Intoxicated with pride, the son of Dhritarashtra (Duryodhana) spoke. "Fie on Khattwa." Casting his eye on the Pratikamin, he spoke thus in the Sabha and in the midst of (all) the revered elders.

Duryodhana said

2. Go, Pratikamin and bring Draupadi here. You have no fear from the Pandavas. It is only Khattwa (Vidura) who savers in fear. He never wishes for our prosperity.

Vaishampayana said

3. Having been thus commanded and having heard the words of the king, the Pratikamin, the man of the Suta caste, went with (great haste). As a dog enters a lion's den, he (entered the house) and came to the queen of the Pandavas.

Pratikamin said

4. O Draupadi, Yudhisthira having been intoxicated with dice you have been won by Duryodhana. Therefore, O Yajnaseni, come now to the house of Dhritarashtra. I shall menial work.

Duryodhana said

5. O Pratikamin, why do you say so? Is there any prince who plays staking his (own) wife? The king was certainly intoxicated with dice, or else could he not find any other object or stake?

Pratikamin said

6. When he had nothing else to stake, it was then that Ajatasatru (Yudhisthira), the son of Pandu, staked you. The king had first staked his brothers, then himself, and then, O princess, he staked you.

Draupadi said

7. O son of Suta, go (back) to the Sabha and ask that gambler (Yudhisthira) whom he lost first, himself or me.

8. Ascertaining this, O son of Suta, come here and then take me with you. Knowing the desire of the king (Yudhisthira), I shall go with a sorrowful heart.

Vaishampayana said

9. Having returned to the Sabha, he (Pratikamin) told all present there the words of Draupadi. He spoke these words to Yudhisthira sitting in the midst of the kings.

Pratikamin said

10. Draupadi has asked you, "Whose lord were you at the time when you lost me in play? Did you lose yourself first or me?"

Vaishampayana said

11. Yudhisthira sat like one demented and deprived of reason. He did not give any reply to the Suta, good or ill.

Duryodhana said

12. Let the princess of Panchala come here and put her question. Let every one here in this Sabha hear the words that pass between them (her and Yudhisthira).

Vaishampayana said

13. Going back to the palace, himself much distressed, the Suta, Pratikamin obedient to the command of Duryodhana, spoke thus to Draupadi.

Pratikamin said

14. O princess, those that are in the assembly are summoning you. It seems the destruction of the Kurus is near at hand. O princess, when the weak-brained (Duryodhana) is for taking you before the assembly, he will no longer be able to protect his prosperity.

Draupadi said

15. The great ordainer of the world has ordained this. Happiness and misery come to both the old and the young (the wise and the unwise). Dharma has been said to be the highest object in the world. If cherished, it certainly pours blessings on us.

16. Let not Dharma now abandon the Kurus. Going back to the Sabha, speak these my words conformable to virtue and morality. I am ready to do what those virtuous-minded elder conversant with the precepts of morality, definitely tell me (to do).

Vaishampayana said

17. Having heard these words of Yajnaseni (Draupadi), the Suta returned to the Sabha and repeated her words. But all sat with downcast faces, knowing the eagerness and resolution of the son of Dhritarashtra (Duryodhana).

18. O best of the Bharata race, having heard of the intentions of Duryodhana, Yudhisthira sent a trusted messenger to Draupadi,

19. (Saying) "Panchali should appear before her father-in-law by coming to the Sabha, though she is weeping and attired in one piece of cloth with her naval exposed in consequence of her season having come."

20. O king, having gone to Krishna's (Draupadi's) house in great speed, the intelligent (messenger) informed her of the intentions of Dharmaraja (Yudhisthira).

21. The illustrious Pandavas, distressed and sorrowful and bound by promise, could not settle what they should do.

22. Looking at their countenance, the king Duryodhana with cheerful heart thus addressed the Suta, "O Pratikamin, bring her here. Let the Kurus give their answer before her presence."

23. Thereupon the Suta, ever obedient to his command and at the same time afraid of the anger of Drupada's daughter, giving up his pride, again spoke thus in the assembly, "What shall I say to Krishna (Draupadi)?"

Duryodhana said

24. O Dushasana, this foolish son of Suta is afraid of Vrikodara (Bhima). Go you yourself and forcibly bring Yajnaseni (Draupadi) here. Our enemies are now dependant on our will. What can they do?

Vaishampayana said

25. Having heard the command of his brother, that prince (Dushasana) rose with blood red eyes. Entering the house of those great car-warriors (the Pandavas), he thus spoke to the princess, Draupadi.

Dushasana said

26. O Panchali, O Krishna, come you have been won by us. Behold Duryodhana (now) casting aside your modesty. O lady of eyes like the wide lotus leaves, accept the Kurus as your lords. You have been virtuously won by us, therefore come to the Sabha.

Vaishampayana said

27. Thereupon she, being (much) distressed, rose up in great affliction, and covering her pale face with her hands, ran to the place where were the ladies of the old king, the foremost of the Kurus (Dhritarashtra.)

28. Thereupon Dushasana, roaring in anger, ran after her and seized the queen (Draupadi) by her long, blue and wavy hair.

29. The hair that was (once) sprinkled with the water sanctified with Mantras in the great Rajasuya sacrifice were now forcibly seized by the son of Dhritarashtra who disregarded the prowess of the Pandavas.

30. Dragging the greatly long-haired Krishna (Draupadi) as if she was protectorless, although she had great protectors, Dushasana brought her into the Sabha trembling like the banian tree in a storm.

31. Having been thus dragged by him, she best her body down and spoke in a low voice "O wretch, O rude one, you should not take me before the assembly. I am in my season. I am attired only in one cloth."

32. While she was piteously praying to Krishna and Vishnu (Arjuna) who were Hari (Narayana) and Nara (on earth), he (Dushasana) dragged her forcibly by her black hair.

Dushasana said

33. O Yajnaseni, whether you are in your season, whether you are attired in one cloth, or whether you are naked, when you have been won (by us) at dice and made our slave, you are to live amongst our serving women as you best can.

Vaishampayana said

34. With dishevelled hair and her attire half loosened on account of the cruel dragging of Dushasana, the modest Krishna (Draupadi), being consumed as it were by anger, thus spoke in a low voice.

Draupadi said

35. All these persons in this assembly are men learned in all the Shastras, all devoted to the performances of sacrifices and other rites and all equal to Indra (in prowess). Some of them are my Gurus (superiors) and some who stand to me as such. I cannot stay before them in this state.

36. O Wretch, O man of cruel deeds, do not make me uncovered. Do not drag me in this way. The princes (the Pandavas) will not pardon you, even if the celestial with Indra become your allies.

37-38. The high-souled son of Dharma (Yudhisthira) is (now) bound by the obligation of the rules of morality. The ways of Dharma is subtle. Those only can ascertain them who possess great clearness of vision. Forgetting his virtue, I am unwilling to admit even an atom of fault in my husband (Yudhisthira.)

39. It is a most unworthy act that you are dragging me before these Kuru heroes, though I am in my season. But none rebukes you here; they are certainly of the same mind with you.

40. O Fie! When all the Kurus in this assembly look silently on this act which transgresses the shore of the Kuru morality; the morality of the Bharatas have certainly been destroyed and the usage of those conversant with the Kshatriya practices have surely disappeared.

41. Drona and Bhishma, Khattwa and also the king (Dhritarashtra) have lost their greatness, else why do these best of the Kuru elders look silently on this great crime.

Vaishampayana said

42. The slender-waisted (Draupadi) thus cried in distress in that Sabha and cast a glance on her enraged husbands, the Pandavas, who were filled with fearful wrath. She inflamed them more by her that glance.

43. They were not so much pained at the robbing of their kingdom, their wealth, and their costly gems, as they were by that glance of Krishna (Draupadi), full of modesty and anger.

44. Seeing Krishna (Draupadi) looking at her helpless husbands, Dushasana dragged her more forcibly and repeatedly called her "slave" "slave," and he laughed aloud.

45. At these words, Karna became very glad and approved them by laughing aloud. The Gandhara king, the son of Subala (Shakuni), similarly applauded Dushasana.

46. Amongst all those that were present in the assembly, except these three and the son of Dhritarashtra (Duryodhana), every one was filled with great sorrow on seeing Krishna (Draupadi) thus dragged in the Sabha.

Bhishma said

47. O blessed lady, knowing that one who has no wealth of his own cannot stake the wealth belonging to others and (knowing also) that wives are always at the command and disposals of their husbands, I am unable to decide properly the point put forward by you. The ways of morality is subtle.

48. Yudhishtira can abandon the whole world full of wealth, but he will never sacrifice morality. The Pandavas (Yudhishtira) himself has said, "I am won". Therefore, I am unable to decide this matter.

49. Shakuni is matchless in dice. The son of Kunti has still willfully staked with him. The illustrious (Yudhishtira) does not consider that Shakuni played with him deceitfully. Therefore, I am unable to decide this matter.

Draupadi said

50. The king (Yudhishtira) was summoned to this assembly, and through he does not possess any skill in dice, yet he was made to play with skillful, wicked, deceitful and desperate gamblers. How then can he be said to have staked voluntarily?

51. The chief of the Kurus and the Pandavas was deprived of his senses by the wretches of deceitful conduct and unholy instincts acting in concert. He could not understand their tricks through vanquished, but he has now understood all.

52. Here in this assembly are present the Kurus who are the lords of their sons and daughter-in-law. Let all of them, after duly reflecting on my words, properly answer me the question I have asked.

Vaishampayana said

53. Dushasana spoke many disagreeable and harsh words to Krishna (Draupadi) who was thus piteously weeping and bemoaning and casting glances on her helpless husbands.

54. Seeing her who was in her season thus dragged and her upper garments loosened, seeing her in that condition which she did not deserve, Vrikodara (Bhima), afflicted beyond endurance, cast his eyes on Yudhishtira and gave vent to his anger.

CHAPTER 68

(DYUTA PARVA)- Continued

The dragging of Draupadi

Bhima said

1. O Yudhishtira, the gamblers have in their house many loose women. They do not play staking even those women. They have kindness even towards them.

2-3. Whatever wealth and other excellent articles which the king of Kashi gave, and the gems and jewels, animals, wealth, armours, and weapons which the other kings, presented,

may even our kingdom, yourself and ourselves, have all been won by our enemies at play.

4. Even at all this, my anger was not excited, for you are our lord. But I consider it a highly improper act, this your staking Draupadi.

5. Having obtained the Pandavas as her husband, this innocent girl does not deserve this (treatment). It is only for you that she is persecuted by these low, despicable, cruel and mean-minded Kurus.

6. O king, it is for her sake that my anger falls on you. I shall burn your hands. Sahadeva, bring some fire?

Arjuna said

7. O Bhimasena, you have never before uttered such words as these. Your high morality has certainly been destroyed by these cruel foes.

8. You should not fulfill the wishes of the enemy. Practise the highest morality. Should any body transgress his virtuous elders brother?

9. Having been summoned by the Kurus and having remembered the Kshatriyas Dharma (usage), the king played at dice against his will. This is certainly conducive to one's great fame.

Bhima said

10. O Dhananjaya, if I had not known what the king did, he did according to the Kshatriyas usage, I would have long ago snatched his arms by force and burnt them in a blazing fire.

Vaishampayana said

11. Seeing the Pandavas thus distressed and the Panchala princess thus afflicted, the son of Dhritarashtra, Vikarna, thus spoke.

Vikarna said

12. O kings, answer the question that has been asked by Yajnaseni (Draupadi). If we do not decide a matter referred to us, we shall certainly have to go to hell without delay.

13. Bhisma and Dhritarashtra, the two eldest of the Kurus, and the high-souled Vidura, uniting together, do not say any thing.

14. The son of Bharadvaja (Drona), the preceptor of all of us and also Kripa, why these best of Brahmanas do not answer her question?

15. Let the kings that have assembled here from all directions, leaving aside all motives of anger and desire, speak our according to their judgement.

16. O kings, answer the question asked by Draupadi and say after due reflection on which side each of you is.

Vaishampayana said

17. Thus did he (Vikarna) repeatedly appeal to those that were present in the assembly to answer Draupadi's question. But the kings present did not say a word good or ill.

18. Repeatedly appealing to the kings, rubbing his palms and sighing like a snake, Vikarna thus (again) spoke.

Vikarna said

19. O kings, O Kurus, whether you answer this question or not, I shall say what I consider just and proper.

20. O best of men, it has been said that hunting, drinking, gambling, and enjoying women are the four vices of the kings.

21. The man who is addicted to those vices lives by forsaking virtue. People do not consider the acts done by a person who is thus improperly engaged as of any authority.

22. This son of Pandu (Yudhisthira), white madly engaged in one of these vicious acts (namely gambling) and urged thereto by deceitful gamblers, staked Draupadi.

23. The faultiness Draupadi is the common wife of all the sons of Pandu. Having first lost himself, the Pandava (Yudhisthira) offered her as a stake.

24. The son of Subala (Shakuni), himself being desirous of a stake, prevailed upon the king to stake Krishna (Draupadi). Considering all these circumstances, I consider Draupadi as not won.

Vaishampayana said

25. Hearing these words, a loud uproar rose from those present in the assembly. They all

applauded Vikarna and censured the son of Subala (Shakuni).

26. The son of Radha (Karna) became out of sense from anger. Waving his well sapped arms he spoke thus.

Karna said

27. O Vikarna, I observed many opposite and inconsistent conditions in this assembly. As the fire, produced from a faggot, itself, so you will be consumed by you this anger.

28. These (great) personages (present) here, through (repeatedly) urged by Krishna (Draupadi), have not uttered a single word. They all consider that the daughter of Drupada has been righteously won.

29. O son of Dhritarashtra, you alone for your boyish age are bursting into rage. Though you are but a boy, you speak as if you are an old man.

30. O younger brother of Duryodhana, you know not what really the rules of morality are. You say like a fool that this Krishna (Draupadi), who has been won, as not won (at all).

31. O son of Dhritarashtra, how do you consider that Krishna (Draupadi) is not won, when the eldest of the Pandavas have staked all his possessions in this assembly?

32. O best of the Bharata race, Draupadi is (surely) included in his possessions. Why do you consider that Krishna (Draupadi) who has been righteously won as not won?

33. Draupadi was mentioned (by Shakuni) in conversation, and she was approved of as a stake by the Pandava, why is it (then) your opinion that she is not won?

34. If you consider it wrong to bring her in the Sabha attired in only one piece of cloth, listen to the excellent words I say.

35. O descendant of Kuru, it has been ordained by the gods that a woman should have only one husband; she (Draupadi) has (however) many husbands; therefore it is certain that she is an unchaste woman.

36. In my opinion there is nothing surprising if she is brought before the assembly in one cloth or if she be made naked.

37. Whatever wealth the Pandavas had, including her and also the Pandavas themselves, have been righteously won by the son of Subala (Shakuni).

38. O Dushasana, this Vikarna, speaking words of wisdom, is but a boy. Take off the robes of the Pandavas and also that of Draupadi.

Vaishampayana said

39. O descendant of Bharata, having heard this, the Pandavas took off their upper garments; and throwing them down, they sat (silently) in the Sabha.

40. O king, thereupon Dushasana, in the sight of all (present) in the assembly, began to drag forcibly the cloth of Draupadi.

41. When the cloth of Draupadi was being thus dragged, she thought of Hari.

Draupadi said

O Govinda, O dweller of Dwarika, O Krishna, O favourite of the milk maids,

42. O Keshava, do you not see that I am persecuted by the Kurus. O lord, O husband of Lakshmi O lord of Vraja, O destroyer of all affliction, O Janardana, save me who am sinking in the Kuru ocean!

43. O Krishna, O great Yogi, O soul of the universe, O creator of the world, O Govinda, save me who am distressed, who am losing her senses in the midst of the Kurus!

Vaishampayana said

44. O king, thus being afflicted, the lady, covering her face, cried aloud thinking of Krishna (Hari), the lord of the three worlds.

45. Hearing the words of Yajnaseni (Draupadi), Krishna was deeply moved. Leaving his seat, the kind Deity from compassion came there on foot.

46. When Yajnaseni (Draupadi) was crying for protection to Krishna, Vishnu and Hari and also Nara, the illustrious (Deity) Dharma, remaining unseen, covered her with many excellent cloths.

47. O king, as the cloth of Draupadi was being dragged, after one was taken off, another of the same kind appeared and covered her.

48. O lord, in consequence of the protection (extended towards Draupadi) by Dharma, hundreds and hundreds of cloths of many colour appeared.

49. Thereupon there rose a great uproar. All the kings (present there), seeing this most extraordinary sight in the world, applauded Draupadi and endured the son of Dhritarashtra.

50. Thereupon Bhima, squeezing his palms, and his lips quivering in anger, took a terrible oath in a loud voice in the midst of the kings.

Bhima said

51. O Kshatriyas, O men of the world, listen to my these words, words never before uttered by any man or will be (ever) uttered by any man in future.

52-53. O lords of earth, if having spoken these words, I do not accomplish them hereafter, and if I do not forcibly tearing open the breast of this sinful wretch, this wicked minded scoundrel of the Bharata race, drink his life blood in the field of battle, let me not obtain the path of my ancestors.

Vaishampayana said

54. Hearing his these terrible and hair stirring words, every one present there applauded him and censured the son of Dhritarashtra.

55. When a mass of cloths were heaped in the assembly, Dushasana, becoming fatigued and ashamed, sat down.

56. Seeing the sons of Kunti in that state, all those gods among men who were present there cried hair stirring words of "Fie!" "Fie!" (on the son of Dhritarashtra).

57. All the good men who were present there exclaimed, "Alas, the Kurus do not answer the question asked to them." They all censured Dhritarashtra.

58. Thereupon Vidura, learned in all the precepts of religion, waving his hands and silencing every one in the assembly, spoke these words.

59. Vidura said

O men present in the assembly Draupadi, having put her question, is piteously weeping.

You do not answer her question. Dharma is here persecuted.

60. A person in distress comes to an assembly of good men like a man in a blazing fire. Those that are in the assembly extinguish that fire and cool him by means of truth and morality.

61. The person in distress asks the assembly about his rights as sanctioned by morality. Those that are in the assembly should answer his question without being unmoved by anger of desire.

62. O kings, Vikarna has answered the question according to his knowledge and judgement. You should also answer it as you think proper.

63. The man who knows the rules of morality and sits in an assembly, incurs half the demerit that attaches to a lie, if he does not answer a question put to him.

64. The man who knows the rules of morality and sits in an assembly, certainly incurs the sin of lie, if he answers falsely a question put to him.

65. The learned men quote as an example in connection with this matter the old history of Prahlada and the son of Angirasa.

66. There was a chief of the Daityas named Prahlada, whose son was Virochana. He (Virochana) quarrelled with Sudhanva, the son of Angirasa, for the sake of a bride.

67. We have heard that they wagered even their own lives saying "I am superior," "I am superior," for the sake of obtaining a bride.

68. When they thus quarrelled with each other, they both asked Prahlada, saying "Who amongst us is superior? Answer this question, don't speak falsely,"

69. He (Prahlada), being alarmed at their quarrel, looked at Sudhanva. (Thereupon) Sudhanva thus spoke to him burning in rage as the Brahmadanda (club of Brahma).

70. "O Prahlada, if you answer falsely, or do not answer at all, your head will then be spilt into a hundred pieces by the wielder of thunder (Indra) with his thunder."

71. When Sudhanva thus spoke, the Daitya (Prahlada) trembling like a leaf of the fig tree went to the greatly effulgent Kashyapa, to consult with him.

Prahlada said

72. O exalted one, you are learned in the precepts of morality which should guide the celestial, the Asuras and the Brahmanas. Here is a great dilemma in respect of a duty. Hear it.

73. Tell me, I ask you, what regions are obtained by men who, being asked a question, does not give answer to it or answer it falsely.

Kashyapa said

74. He, who knows but answers not a question from temptation, anger or fear, brings upon himself one thousand Pashas (a sort of weapons) of Varuna upon his person.

75. A man, who is cited as a witness with respect to any matter of ocular or auricular knowledge, speaks falsely, brings upon him one thousand Pashas of Varuna.

76. On the completion of one full year, one such Pasha is loosened (from his body). Therefore, he, who knows, should speak the truth without concealment.

77. If virtue, pierced with sin, goes to an assembly, it is the duty of every man in that assembly to take off the dart. If they fail to do it, they themselves are pierced with it.

78. In an assembly where a truly censurable act is not rebuked, half the demerit of that act attaches to the head of that assembly, fourth to the person who acts censurably, and fourth to all men present there.

79. On the other hand, in an assembly in which he that deserves censure is rebuked, the head of that assembly becomes freed from all sins, and others that are present there incurs none. It is only the perpetrator of the (sinful) act, who becomes responsible for it.

80. O Prahlada, those who, being asked about morality, answer falsely, destroy the meritorious acts of their ancestors seven generations upwards and downwards.

81-83. The grief of one who has lost all his wealth, of one who has lost a son, of one who is in debt, of one who is separated from his companions, of a woman who has lost her husband, of one who has lost all in consequence of the king's demand, of a woman who is sterile, of one who is being devoured by

a tiger, of one who is a co-wife, and of one who has been deprived of his property by false witnesses, is said by the celestial to be uniform in degree.

84. He who speaks false gets all these sorts of grief. A man becomes a witness in consequence of his having seen, heard and understood a thing.

85. Therefore a witness should always tell the truth. A witness should always tell the truth never loses his religious merits and earthly possessions.

Vidura said

86. Having heard the words of Kashyapa, Prahlada thus spoke to his son.

Prahlada said

87. Sudhanva is superior to you as Angirasa (his father) is to me. The mother of Sudhanva is superior to your mother. Therefore, O Virōchana, Sudhanva is now the lord of your life.

Sudhanva said

As without being moved by affection for your son you have adhered to virtue, I command that your this son will live for one hundred years.

Vidura said

88. Hearing these great truths of Dharma, let all persons present in this Sabha reflect upon what should be the answer to the question asked by Krishna (Draupadi).

Vaishampayana said

89. Even hearing the words of Vidura, the kings did not answer a word. Karna said to Dushasana, "Take away the servant woman Krishna in the inner apartment."

90. Thereupon Dushasana began to drag in the assembly the helpless, modest and ascetic Draupadi who was trembling and weeping piteously to the Pandavas.

CHAPTER 69**(DYUTA PARVA)- Continued****Words of Bhishma****Draupadi said**

1. I have a duty to perform. I have not as yet performed that great work. Forcibly dragged by this strong man (Dushasana), I am deprived of my senses.

2. I salute all my superiors in this assembly of the Kurus. It is not my fault if I have not done it before.

Vaishampayana said

3. Dragged with greater force the afflicted and ascetic lady (Draupadi) who did not deserve such treatment, fell on the ground and wept in the assembly.

Draupadi said

4. I was once seen on the occasion of my Svamavara by the assembled kings in the arena. I was never before seen (by them) any where else. I am to day been brought before the assembly.

5. She, who is never before seen by even the wind and the sun in her house, is seen to day in the assembly and is exposed before all men.

6. We have never heard before that a wedded wife is brought before an assembly. That old and eternal rule is to day destroyed by the Kurus.

7. She, whom the Pandavas did not suffer to be touched (even) by the wind before, is to day suffered by them to be persecuted by the wicked men.

8. It appears the time has become out of joint, when the Kurus suffer their daughter and daughter-in-law, who is so unworthy of such treatment, to be thus persecuted.

9. What could be more digressing to me than that through I am high born and chaste, yet I should be brought into the assembly. Where is the Dharma of these kings?

10. How is it that the chaste wife of the Pandavas, the sister of the son of Prishata, the

friend of Vasudeva (Krishna), is brought before the assembly of the kings?

11. O Kauravas, I am the wife of Dharmaraja (Yudhishthira), born in the same order to which the king belongs. Tell me whether I am a servant woman or not. I shall cheerfully do what you would say.

12. O Kurus, this low man, this destroyer of the Kuru fame, is cruelly persecuting me. I cannot bear it any longer.

13. O kings, O Kurus, I desire you to answer whether you consider me as won or unwon. I shall do what you would say.

Bhishma said

14. O blessed lady, I have said the course of Dharma is subtle. Even the illustrious wise men cannot understand it in the world.

15. What a powerful man says morality in the world is regarded as such by others, however otherwise it may really be. What a weak man says, however morality it may be, is not regarded as such.

16. From the importance of the issue involved, from its intricacy and subtlety, I am unable to answer with certainly the question you have asked.

17. It is certain that as all the Kurus have become the slaves of covetousness and folly, the destruction of this our race will happen on no distant date.

18. O blessed one, the family into which you have been admitted as a daughter-in-law is such that there are men and women born in it, however they might be afflicted by calamities, they never deviate from the path of virtue.

19. O Panchali, your this conduct, namely through persecuted, you still cast your eyes on Dharma, is certainly worthy of you.

20. These men of mature years, learned in the precepts of morality, (namely) Drona and others, sit with down cast heads like men who are dead and whose lives have departed from their bodies.

21. My opinion is that Yudhishthira himself is an authority in this question. He should say whether you are won or not won.

CHAPTER 70**(DYUTA PARVA)- Continued****The words of Bhishma****Vaishampayana said**

1. Through the kings present there saw the lady (Draupadi) crying piteously in affliction like a female osprey, yet they, out of the fear for the son of Dhritarashtra (Duryodhana), did not utter a word good or evil.

2. Seeing the sons and grandsons of kings sitting silent, the son of Dhritarashtra (Duryodhana) smiled and spoke thus to the daughter of the Panchala king.

Duryodhana said

3. O Yajnaseni, the question you have asked depends on the greatly powerful Bhima, on Arjuna, on Nakula and on Sahadeva. Let them answer your question.

4. O Panchali, let them for them for your sake declare in the midst of these most noblemen (present here) that Yudhishthira is not their lord and that he is a liar; you will then be freed from the slavery.

5. Let the illustrious son of Dharma (Yudhishthira), ever devoted to virtue, who is like Indra himself, declare whether he is or is not your lord. At his words, accept us or accept the Pandavas without (further) delay.

6. All the Kurus present in this assembly are floating in the sea of your affliction. They are endued with magnanimity and looking at your husbands they are unable to answer your question.

Vaishampayana said

7. Hearing these words of the Kuru king (Duryodhana), all persons present in the assembly loudly applauded him. Some shouting approvingly made signs to one another by motions of their eyes and lips and some made sounds of distress such as "Oh," "Alas."

8. Hearing his these delightful words, the Kurus present in the assembly become

exceedingly glad. All the kings, becoming much pleased, applauded the virtuous chief of the Kurus.

9. All the kings, turning their faces sideways, looked at Yudhishthira, learned in the precepts of morality, and they all became curious to learn what he would say,

10. And they became curious to learn also what the invincible Pandavas, Bibhatsa (Arjuna), Bhimasena and the twins (Nakula and Sahadeva) would say.

11. When the noise was silenced, Bhimasena, waving his strong and well armed arms smeared with sandal paste, thus spoke (in the assembly).

Bhima said

12. If our this Guru (superior), this high-souled Dharmaraja, were not our lord, we would not have pardoned this (Kuru) race.

13. He is the lord of our all religions and ascetic merits, he is the lord even of our lives. If he considers himself won, then we are all won.

14. If it were not so, who is there amongst creatures that touch the earth with his feet or amongst the mortals that would escape from me with life after having touched the hair of the Panchala princess?

15. Look at my powerful and well formed arms like two iron clubs, if once within them, even Shatakratu (Indra) cannot escape.

16. Bound by the ties of virtue, for the reverence that is due to our elder brother and repeatedly urged by Arjuna to remain silent, I am doing nothing awful.

17. If I am once commanded by Dharmaraja (Yudhishthira), I would, by making my slaps do the work of swords, kill these sinful sons of Dhritarashtra as a lion kills a number of small animals.

Vaishampayana said

18. Thereupon Bhishma, Drona, and Vidura spoke thus to Bhima, "Forbear, everything is possible in you."

CHAPTER 71**(DYUTA PARVA)- Continued****Draupadi's obtaining boon****Karna said**

1. Of all the persons in this assembly, Bhishma, Khattwa (Vidura) and the preceptor of the Kurus (Drona) appear to be independent (men), for they always speak of their master as wicked, they always censure him and never wish for his prosperity.

2. The slave, the son, and the wife, (these three) are always dependent. They can have no wealth, for whatever they possess belong to their master. You are (now) the wife of a slave incapable of possessing anything of her own.

3. Go to the inner apartments of the king and serve his relatives. This is the work that is now justifiably assigned to you. O princess, the sons of Dhritarashtra, and not the sons of Pritha (the Pandavas), are now your masters.

4. O beautiful lady, select now another husband who will not make you a slave by gambling. It is well known that it is not censurable in a slave to proceed with freedom in selecting her husband.

5. O Yajnaseni, Nakula, Bhimasena, Yudhisthira, Sahadeva and Arjuna are all won (by us). You are (also) now a slave. Your husbands who are slaves cannot be now your masters.

6. Did not the son of Pritha (Yudhisthira) consider life as useless, did he not care for prowess and manhood, that he offered the daughter of Drupada, the Panchala king, as a stake at dice in the presence of all this assembly.

Vaishampayana said

7. Hearing these words, the wrathful Bhima breathed hard; he became a very picture of woe. But obedient to the king (Yudhisthira) and bound by the ties of virtue and duty, (he still did nothing awful). But as if burning every thing with his eyes inflamed with anger, he thus spoke.

Bhima said

8. I cannot be angry at these words of the Suta's son (Karna), for we have really entered the state not played staking this princess, could our enemies ever dare to speak thus to me?

Vaishampayana said

9. Hearing these words of Bhimasena, king Duryodhana thus addressed Yudhisthira who was sitting silent as one who is deprived of his senses.

10. "O king, Bhima, Arjuna, and the twins (Nakula and Sahadeva) are ever under your seat. Answer this question. Say whether you regard Krishna as won".

12. Having spoken thus to the son of Kunti, Duryodhana proud of his affluence, and desirous of encouraging the son of Radha (Karna) and of insulting Bhima, uncovered his right thigh, which was like a stem of the plantain tree or like the trunk of an elephant and which was graced with every auspicious mark, and endued with the strength of thunder; he showed it to Draupadi in her very sight.

13. Seeing this Bhimasena, expanding his red eyes, thus spoke to him (Duryodhana) in the midst of the kings, as if piercing them (with his words).

14. "Let not Vrikodara go to the regions obtained by his ancestors, if he does not break that thigh in a great battle."

15. Like the fire that comes out of every crevice of a burning tree, sparkles of fire emitted from every part of angry Bhima's body.

Vidura said

O kings of Pratipa's race, look at the great danger that arise from Bhimasena. Know for certain that this great calamity that threatens to overtake the descendants of Bharata has been sent by Destiny itself.

17. The sons of Dhritarashtra have gambled disregarding every proper consideration. They are now quarrelling in the Sabha over a lady. Your kingdom's prosperity is at an end. Alas! The Kurus are engaged in sinful consultation.

18. O Kurus, take to your heart this high precept that I declare to you. If virtue is persecuted (in an assembly,) the whole assembly becomes polluted. If he (Yudhisthira) had staked her before he was himself won, he would have certainly been regarded as her master.

19. If a man stakes any thing at a time when he has no wealth, to win from him any wealth (then) is like obtaining wealth in a dream. O Kurus, listening to the words of the Gandhara king, do not fall from the path of virtue.

Duryodhana said

20. I am willing to abide by the words of Bhima, Arjuna and the twins. Let them say that Yudhisthira is not their master; and Yajnaseni will (then) be freed from slavery.

Arjuna said

21. This illustrious son of Kunti, Dharmaraja (Yudhisthira) was certainly our lord and master before he began to play. But having lost himself, let all the Kurus decide whose master he is now.

Vaishampayana said

22. Thereupon a jackal cried in the Homa chamber of king Dhritarashtra. O king asses began to bray responsively (with the jackal), and fearful birds from all quarters joined with them in their cries.

23. At this sound, Vidura, learned in everything, and also the daughter of Subala (Gandhari), knew what it meant. Bhishma, Drona, and the learned Goutama (Kripa) also knowing it, loudly cried, "Svasti" "Svasti" (peace).

24. Seeing that fearful omen, Gandhari and the learned Vidura told everything in great affliction to the king (Dhritarashtra). Then the king thus spoke.

Dhritarashtra said

25. O wicked minded Duryodhana, O wretch, destruction has already overtaken you when you insult in such language a wife of the Kuru chief, especially this wedded wife (of the Pandavas) Draupadi.

Vaishampayana said

26. Having said this, the wise Dhritarashtra, who possessed great knowledge, reflecting (on the matter) with the aid of his wisdom and being desirous of saving his relatives and friends from destruction, consoled the Panchala princes Krishna and thus spoke to her.

Dhritarashtra said

27. O Panchali ask from me any boon you desire. Chaste and devoted to virtue, you are the foremost of all my daughters-in-law.

Draupadi said

28. O best of the Bharata race, if you grant me a boon, I say, let the handsome Yudhisthira, ever obedient to all duties, be freed from slavery.

29. Let not unthinking children speak of my greatly intelligent son Prativindhya as the son of a slave.

30. Having been born a prince, to whom there is no man superior, and nurtured by kings, it is not proper that he should be called the son of a slave.

Dhritarashtra said

31. O blessed girl, what you have said, let it be so. O excellent one, ask for a second boon. I shall grant it to you. My heart desires to give you a second boon. You do not deserve to get only one boon.

Draupadi said

32. O king, grant me this boon that Bhimasena, Arjuna and the twins with their bows and cars be freed from slavery and gain their liberty.

Dhritarashtra said

33. O greatly blessed girl, let it be what you say. O daughter, ask for a third boon, you have not been sufficiently honoured with two boons. Ever trading the path of virtue, you are the foremost of all my daughters-in-law.

Draupadi said

34. O illustrious one, covetousness destroys virtue. O foremost of kings, I do not deserve a third boon; I dare not ask any.

35. O king of kings, it is ordained that a Vaisya may ask one boon, a Kshatriya woman

two, a Kshatriya three and a Brahmana one hundred.

36. O king, these my husbands, freed from the wretched state of slavery, will be able to achieve prosperity by their own virtuous acts.

CHAPTER 72

(DYUTA PARVA)- Continued

Wrath of Bhima

Karna said

1. We have not heard of such an act performed by any woman who are noted in this world for their beauty.

2. When the sons of Pandu and Dhritarashtra were excited with anger, this Krishna, the daughter of Drupada, become their salvation.

3. The sons of Pandu were sinking boatless in an ocean of distress, this Panchali, becoming a boat to them, brought them safely to the shore.

Vaishampayana said

4. Hearing the words, "A woman is the refuge for the sons of Pandu, "uttered in the midst of the Kurus (by Karna), the angry Bhima in great affliction said:

Bhima said

5. (O Arjuna), Devala has said that offspring, acts and learning, these are the three lights that is in every person, for from these (three) has sprung the creation.

6. When life becomes extinct and the body becomes impure and is cast off by the relatives, these three (offspring, acts and learning) become of service to every person.

7. But the light that is in us has been dimmed by this act of insult done to our wife. O Dhananjaya, how can a son born from this insulted wife of ours prove serviceable to us?

Arjuna said

9. O descendant of Bharata, great men never care about the harsh words that may or may not be uttered by inferior men. Persons that have earned respects for themselves, even if they are able to retaliate, do not remember the acts of hostility done by their enemies, but they treasure up only their good deeds.

Bhima said

10. O king of kings, shall I here at once kill all these foes assembled together, or O descendant of Bharata, shall I destroy them all by the roots outside the palace?

11. O descendant of Bharata, what need is there for discussion (in this matter) or what need is there for (your) command? I shall kill all these (men) even now, and O king, (then) rule the whole earth without a rival.

Vaishampayana said

12. Having said this Bhima with his younger brothers repeatedly cast his angry glances around as a lion does towards a herd of small animals.

13. Partha (Arjuna) of pure deeds pacified him with appealing looks, but the mighty armed and powerful (Bhima) began to burn in the fire of his anger.

14. O king, fire with smokes, sparks and flames began to issue out of his ears and other senses, so much angry he became.

15. His face became terrible to look at in consequence of his furrowed brows as that of Yama himself at the time of universal destruction.

16. O descendant of Bharata, thereupon Yudhisthira embracing him with his arms asked the mighty armed hero to forbear, telling him "Be not so. Remain in silence and peace." And

17. Having pacified the mighty armed (Bhima) with eyes red in anger, the king (Yudhisthira) approached his sire Dhritarashtra.

CHAPTER 73

(DYUTA PARVA)- Continued

Boons of Dhritarashtra

Yudhisthira said

1. O king, you are our lord. Command us what we shall do. O descendant of Bharata, we desire to remain always under your sway.

Dhritarashtra said

2. O Ajatasatru, be blessed. Go in peace and safety. Rule your kingdom with your wealth at my command.

3. Take to heart the command of an old man, the wholesome advice that I give and which is like a nutritive regimen.

4. O child, O greatly wise Yudhisthira, you are full of humility, and you wait upon the old. You know the path of Dharma is subtle.

5. O descendant of Bharata, where there is intelligence there is forbearance. Therefore follow the path of peace. Axe falls upon wood, it does not fall upon stone.

6. Those are superior men who do not remember the acts of hostility of their enemies, who see only the merits and not the faults of their enemies, and who themselves never enter into hostilities.

7. Those that are good remember only the good deeds of their enemies and not any act of hostility that their enemies might do. The good men do good to others without any expectation of getting a return.

8. O Yudhisthira, only the worst of men use harsh words in quarrel. Men of indifferent character reply to such words when spoken by others. But superior men do not think of such words or recapitulate them.

11. Those that are good, taking their own feelings under consideration, can understand the feelings of others. Therefore, they remember only the good deeds and not the acts of hostility, of their enemies. You have acted, as is done by good men of possessing appearance who does not transgress Dharma, Artha and Kama.

12. O child, do not remember the harshness of Duryodhana. If you desire to remember what is only good look at your mother Gandhari and myself.

15. O descendant of Bharata, look at me, your father, present here who am old, and blind. It was for meeting with our friends, and also for examination the strength and weakness of my children that I allowed out of policy this match at dice to proceed. O king, there is no fear for those Kurus who are under your sway and who follow the counsel of the greatly intelligent Vidura learned in all Shastras. In

you is virtue, in Arjuna is patience, and in Bhimasena is prowess,

16. And in those foremost of men, the twins (Nakula and Sahadeva), are pure reverence and service to superiors. O Ajatasatru, be blessed. Return to Khandavaprastha. Let there be brotherly love between you and your cousins. Let your mind be always fixed in virtue.

Vaishampayana said

17. Having been thus addressed, and performing all the ceremonies of politeness, the best of the Bharata race, Dharmaraja Yudhisthira, started with his brothers.

18. Accompanied with Krishna, and ascending their cars of colour of clouds, (Draupadi), they started for that best of cities, Indraprastha.

CHAPTER 74**(ANUDYUTA PARVA)****Re-summoning of Yudhisthira****Janamejaya said**

1. How did the sons of Dhritarashtra feel when they came to know that the Pandavas had with Dhritarashtra's permission left Hastinapur with all their wealth and jewels?

Vaishampayana said

2. O king, having learnt that the Pandavas had been commanded by the wise Dhritarashtra to return to their capital Dushasana soon went to his brother.

3. O best of the Bharata race, having come before Duryodhana (sitting) with his counsellors he spoke thus in a sorrowful heart.

Dushasana said

4. O great car-warrior, the old man has thrown away, what we earned with so much trouble. Know that he had made over the whole of that wealth to our enemies.

Vaishampayana said

5-6. Thereupon, Duryodhana, and Karna, all exceedingly proud and vain-being united together and wishing to counteract the Pandavas went in haste and saw the king Dhritarashtra, the son of Vichitravirya. They spoke to him these smooth and artful words.

Duryodhana said

7. O king, have you not heard what the learned Brihaspati, the preceptor of the celestial, said on morals and politics when advising Shakra (Indra).

8. O chastiser of foes, (he said), "Those enemies who always harm by force or stratagem should be destroyed by every means".

9. If we gratify with the wealth of his Pandavas, the kings of the world and then fight with the sons of Pandu, what reverse can overtake us?

10. When one places on his neck and back angry snakes full of venom, which has come to bring about his destruction, is it possible for him to take them off?

11. O father, equipped with weapons and seated on cars, the Pandavas will annihilate us like angry and poisonous snakes.

12. Even now Arjuna, attired in armour and furnished with couple of quivers, is proceeding, frequently taking up the Gandiva (bow) and breathing hard and casting angry glances around.

13. We are told that Vrikodara (Bhima), hastily ordering his chariot to be made ready and then riding on it, frequently whirling his heavy club is proceeding along.

14. Nakula also is proceeding with the sword in his grasp and the semicircular shield in his hand; Sahadeva and the king (Yudhishthira) have made signs clearly indicating their intentions.

15. Having ascended their cars which were full of all kinds of weapons, they are all whipping their horses, (so that they might soon reach their capital) to assemble their forces.

16. Persecuted (as) they are (by us), they cannot forgive us for those injuries. Who is there amongst them who will be able to forgive the insult to Draupadi?

17. O foremost of all men, be blessed. We shall again gamble with the Pandavas in order to send them to exile in the forest. We are able to bring them under our sway in this way.

18. Attired in skins, either they or we, having (first) been defeated at dice, shall go into the forest for twelve years.

19. The thirteenth year shall have to be spent in some inhabited country without being recognised. If recognised, an exile for another twelve years shall be the consequence (of such recognition).

20. Either they or we shall live (according to this engagement). Let therefore the game begin. Throwing the dice, let the Pandavas once more play.

21. O best of Bharata race, O king, this is our highest duty. This Shakuni is highly proficient in the whole science of dice-playing.

22. We shall in the meantime be firmly rooted in the kingdom and making alliances (with other kings), we shall be able to get together a vast and invincible army and to keep them content.

23. O king, O chastiser of foes, we shall then be able to defeat the Pandavas if they reappear. Let this plan recommend itself to you.

Dhritarashtra said

24. Then bring back the Pandavas, even if they have gone a great way off. Let them come and throw dice once again.

Vaishampayana said

25. Thereupon, Drona, Somadatta, Vahlika, Goutama, the son of Drona, the powerful son of Vaishya (Vidura).

26. Bhurisrava, Bhishma, and the mighty car-warrior Vikarna all said, "Let not the play commence. Let there be peace."

27. But disregarding the counsels of all his wise friends and relatives, Dhritarashtra ever partial to his sons, (again) summoned the Pandavas.

CHAPTER 75**(ANUDYUTA PARVA) - Continued****Words of Gandhari****Vaishampayana said**

1. O great king, it was then the virtuous Gandhari, afflicted with grief on account of her sons, addressed king Dhritarashtra and said.

Gandhari said

2. When Duryodhana was born, the high-souled Khatwa (Vidura) said, "It is better to

send this disgrace of the race (Duryodhana) to the other world”.

3. For he (Duryodhana) cried repeatedly and dissonantly like a jackal when he was born. It is certain he will prove the destruction of our race. Take this (the words of Vidura) to heart.

4. O descendant of Bharata, do not sink for your own fault in the ocean of calamity. O lord, do not approve the counsel of these wicked-minded ones who are but boys.

5. Do not be the cause of the fearful destruction of this race. Who is there that will break an embankment which has been completed or re-kindle a conflagration which has been extinguished?

6. O best of the Bharata race, who is there that will provoke the peaceful sons of Pritha (Kunti)? O descendant of Ajamida, you remember everything, but I shall still call your attention to this.

7. The Shastras can never control the wicked-minded men, either in good or in evil acts. A man of boyish intelligence can never act as an old man.

8. Let your sons follow you as their leader. Let them not for ever be separated from you (by death). Therefore, abandon at my word this disgrace of our race.

9. O king, O ruler of men, you could not do it before from the affection you bear for your son. Know that the time has come for the destruction of our race through him.

10. Let your mind, guided by counsels of peace, virtue and true policy, be what it naturally is. Do not err. The prosperity which is acquired by the aid of wicked acts is soon destroyed, while that which is won by honest means takes root and descends from generation to generation.

Vaishampayana said

11. Having been thus addressed by Gandhari who pointed out to him the path of virtue, the king replied to her saying, “If the destruction of our race has come, let it take place without any hindrance. I cannot prevent it.

12. Let it be what they desire. Let the Pandavas return. Let my sons again gamble with the sons of Pandu”.

CHAPTER 76

(ANUDYUTA PARVA) - Continued

Defeat of Yudhisthira once again

Vaishampayana said

1. Thereupon at the command of the intelligent Dhritarashtra Pratikamin, thus spoke to the son of Pritha, king Yudhisthira who had gone (by this time) to a great distance from Hastinapur.

Pratikamin said

2. O descendant of Bharata, your father has said, “O Yudhisthira, the assembly is ready. O son of Pandu, O king, O Yudhisthira, come and throw the dice.

Yudhisthira said

3. All creatures obtain good or evil fruits according to the appointment of the Ordainer of the creation. Whether I play or I do not play, those fruits are inevitable.

4. This is a summons to dice, it is also the command of the old king. Though I know it will prove destructive to me, yet I cannot refuse.

5. Though (a living) animal made of gold was an impossibility, yet Rama suffered himself to be tempted by a (golden) deer. the mind of men over whom calamities hang become deranged and out of order.

Vaishampayana said

6. Having said this, the Pandava (Yudhisthira) with his brothers retraced his steps (towards Hastinapur). Knowing full well the deception practised by Shakuni, the son of Pritha (Yudhisthira) came back to sit at dice with him again.

7. O best of the Bharata race,, giving great pain to the hearts of all their friends those great car-warriors again entered that assembly.

8. Guided by Fate, they once more sat down at ease for gambling in order to bring about the destruction of men.

Shakuni said

9. O best of the Bharata race the old king has given you back all your wealth. That is well. But listen to me, there is a stake of great value.

10-11. (It is this), If we are defeated by you at dice, we shall enter the great forest attired in deer skins and live there for twelve years and pass the thirteenth years in some inhabited place unrecognised. If recognised, we shall return to the exile of another twelve years.

12-14. (On the other hand), if you be defeated by us, you shall with Krishna (Draupadi) live for twelve years in the forest and pass the whole of the thirteenth year unrecognised in an inhabited country. If recognised, an exile of another twelve years is to be the consequence. On the expiry of the thirteenth year, each is to have his kingdom surrendered to the other.

15. O Yudhishtira, O descendant of Bharata, with such stake, play with us again by throwing the dice.

Vaishampayana said

16. Thereupon those that were present in the Sabha raising up their arms, said in great anxiety of mind and in great emotion.

17. "Alas! Fie on the friends of Dhritarashtra that they do not tell him of his great danger! O best of the Bharata race (Dhritarashtra), whether he understand or not out of his own sense, it is your duty to tell him plainly.

18. The king, the son of Pritha (Yudhishtira) even hearing these various remarks again sat at dice from shame and sense of (Kshatriyas) duty.

19. Full you knowing the consequence, the greatly intelligent one (Yudhishtira) again began to play, as if he was fully aware that the destruction of the Kurus were (inevitably near at hand.

Yudhishtira said.

20. O Shakuni, how can a king like me who always observe the duty of his order

refuse when challenged to dice? Therefore, I shall (again) play with you.

Shakuni said.

21-23. O son of Pandu, we have many kine and horse and milch cows and innumerable goats and sheep and elephants, treasures, gold and servants, both male and female. All these have been staked by us before. But now let this be our stake, namely exile into forest (for twelve years) and then living in the thirteenth year unrecognised in an inhabited place. O foremost of men, with this stake let us (now) play.

Vaishampayana said

24. O descendant of Bharata, when this proposal about going to the forest was but once uttered, the son of Pritha (Yudhishtira) accepted it; and the son of Subala (Shakuni) (then) took up the dice. (Finally) Shakuni said to Yudhishtira, "Lo! I have won!"

CHAPTER 77**(ANUDYUTA PARVA)- Continued****Going to Dhritarashtra****Vaishampayana said**

1. Thereupon the vanquished sons of Pritha, preparing for their exile in the forest, attired themselves in deer skins and Uttiya (upper garment).

2. Seeing those chastisers of foes attired in deer skins and robbed of their kingdom at point of going the forest, Dushasana exclaimed.

Dushasana Said

3. The absolute sovereignty of son of Dhritarashtra, the high-souled king, (Duryodhana) has (now) commenced. The Pandavas are vanquished, and they have been plunged into great misery.

4. The gods are propitious to us, whether or not we have proceeded in the very narrow path (of sin); for we are today superior to our enemy in wealth and in every thing.

5. The sons of Pritha are plunged into eternal hell. They are deprived of happiness and kingdom for ever-lasting days.

6. Those Pandavas, who being intoxicated with the pride of wealth, laughed at the son of

Dhritarashtra, will now have to go to the forest defeated and deprived of their wealth.

7. Let them abandon their variegated armours, and their resplendent robes of celestial make. Let them all put on deer skins according to the stake they had accepted of the son of Subala (Shakuni).

8. The Pandavas, who always boasted that they had no equals in all the world, will now know and regard themselves in this their calamity as grains of sesame without kernal.

9. Though in this dress, the Pandavas appear like wise and powerful men installed in a sacrifice, but see (consider) them as persons not entitled to perform sacrifices.

10. The greatly wise descendant of Somaka, Yajnasena (Drupada), having bestowed the Panchala princess on the Pandavas, did not act well. The husbands of Yajnaseni (Draupadi) are impotent.

11. O Yajnaseni, what joy will you get in seeing these your husbands in the forest attired in skins and rags and deprived of their wealth and possessions. Select a husband from these present.

12. These Kurus, assembled here, are all forbearing and self-controlled. They are all vastly wealthy. Select one amongst these as your husband, so that this calamity may not drag you (in its train).

13. All the Pandavas are now like grains of sesame that are without kernal or toy animals incased in skins, or the grains of paddy without kernal.

14. Why do you wait any longer upon the fallen sons of Pandu? The labour is thrown away that is bestowed on pressing the sesame grain that is without the kernal.

Vaishampayana said

The son of Dhritarashtra (Dushasana) uttered such cruel and harsh words in the hearing of the Pandavas.

15. Having heard them, the unforbearing Bhimasena suddenly rushed towards that prince in anger like a Himalayan lion does towards a jackal. He loudly rebuked him in these words.

Bhima said

16. O crooked-minded wretch, you rave in words that are uttered only by the sinful. Being advanced by the skill of the Gandhara king, you (dare to) boast in the midst of these kings.

17. As you pierce our hearts with these your words like arrows, so will I pierce your heart in battle, making you recollect all this.

18. I shall send to the abode of Yama all those with their descendants and relatives who are from anger or covetousness walking behind you as your protectors.

Vaishampayana said

19. Dushasana, abandoning all sense of shame, danced around in the midst of the Kurus and loudly said, "O cow," "O cow". Bhima uttered these words of wrath, but did nothing, for he could not deviate from the path of virtue.

Bhima said

20. Wretch, do you dare use harsh words ass these? O Dushasana, who should boast having thus won wealth by foul means?

21. I tell you, if Vrikodara, the son of Pritha, does not drink your life-blood piercing open your breast in battle, let him not attain to regions of blessedness.

22. I tell you truly that killing the sons of Dhritarashtra in battle in the presence of all the warriors, I shall without the least delay pacify my this anger.

Vaishampayana said

23. When the Pandavas were going out of the Sabha, the wicked king Duryodhana from excess of joy mimicked by his own steps the playful and lion-like movements of Bhimasena.

24. Thereupon, Vrikodara (Bhima), half turning towards him, said, "O fool, do not think that by this you gain any ascendancy over me. I shall soon kill you with all your followers and answer you recalling all this to your mind".

25. Seeing this insult offered to him, the powerful and proud Bhima, suppressing his rising anger and following the king (Yudhishthira) spoke these words when going out of the Kuru court.

Bhima said

26. I shall be the slayer of Duryodhana, Dhananjaya (Arjuna) will be the slayer of Karna. Sahadeva will kill the gambler Shakuni.

27. I repeat in the midst of this assembly these proud words which the celestial will surely make good, if ever we engage in battle (with the Kurus).

28. I shall kill this sinful wretch Suyodhana (Duryodhana) in a club-fight. Felling him on the ground, I shall place my foot on his head.

29. As regards this wicked-minded man Dushasana, who is bold in speech, I will drink his blood like a lion.

Arjuna said

30. Bhima, the resolutions of superior men are not known only in words. On the fourteenth year, they will see what will happen.

Bhima said

31. The earth will drink the blood of Duryodhana, Karna, the wicked-minded Shakuni and the fourth Dushasana.

Arjuna said

32. O Bhimasena, I will as you direct, kill in battle this Karna so malicious, jealous, harsh-speeched and vain.

33. For doing what is agreeable to Bhima, Arjuna vows that he will kill in battle with his arrows this Karna with all his followers.

34. I will send to the abode of Yama with my arrows also those other kings that will from foolishness fight against me.

35. If my this vow be not carried out, then the Himalaya mountains might be removed from where they are, the maker of the day (sun) might lose his rays and the Moon his coolness.

36. All this will surely happen if on the fourteenth year from this, Duryodhana does not return us our kingdom with proper respect.

Vaishampayana said

37. When Arjuna said this, the handsome and powerful son of Madri, Sahadeva, waving his mighty arms,

38. And sighting like a snake and desiring to kill Shakuni, spoke thus with eyes red with anger.

Sahadeva said

39. O fool, O destroyer of the fame of the Gandhara kings, what you are thinking as dice is not dice. They are sharp-pointed arrows which you have invited in battle.

40. I shall certainly accomplish all which Bhima has said as regards you with all your followers. If you have anything to do, do it before that day comes.

41. O son of Subala, I shall certainly kill you with all your friends and relatives if you stay in the fight according to the usage of the Kshatriyas.

Vaishampayana said

42. O king, hearing the words of Sahadeva, Nakula, the handsomest of men, spoke thus.

Nakula said

43-44. I shall certainly send to the abode of Yama all those wicked-minded sons of Dhritarashtra, who being desirous of death and impelled by Fate, and also moved by the wish of doing what would please Duryodhana, have used harsh and insulting words towards this Yajnaseni, (Draupadi) at the gambling match.

45. At the command of the king (Yudhisthira) and remembering the wrongs done to (Draupadi), I shall soon make the earth freed from the sons of Dhritarashtra.

Vaishampayana said

46. Having thus taken many vows, those mighty armed and foremost of men (the Pandavas) went to Dhritarashtra.

CHAPTER 78

(ANUDYUTA PARVA) - Continued

Yudhisthira's departure to the forest

Yudhisthira said

1. I bid farewell to all the descendants of Bharata, to my old grandsire (Bhisma) to king Somadatta, the great king Valhika.

2. To Drona, to Kripa, to all the other kings, to Ashvathama, Vidura, Dhritarashtra, and to all the sons of Dhritarashtra.

3. To Yuyutsu, Sanjaya, and all the Sabhasadas (court-officials). I bid you all farewell. I shall see you (again) on my return.

Vaishampayana said

4. Those that were present there could not out of shame tell anything to Yudhisthira, but they all prayed for the welfare of the intelligent (king).

Vidura said

5. The reversed Pritha (Kunti) is a princess. She should not go to the forest. She is delicate and old, and she is ever in happiness.

6. The blessed lady will remain in my house (well) respected by me. O sons of Pritha, know this, and let safety be yours in every way.

Vaishampayana said

7. Thereupon they (the Pandavas) all said, "O sinless one, let it be as you say. You are our uncle, and (therefore) you are the same as our father. We are all obedient to you.

8. O learned man, you are our most respected Guru (superior). O high-souled one, command us what else is there to be done".

Vidura said

9. O Yudhisthira, O best of the Bharata race, know this to be my opinion that he who is defeated by sinful means need not be pained for such defeat.

10. You know every rule of Dharma. Dhananjaya (Arjuna) is ever victorious in battle. Bhimsena is the slayer of foes, Nakula is the gatherer of wealth.

11. Sahadeva has administrative talents, Dhaumya is the best of all men learned in the Vedas, and the virtuous Draupadi is learned in Dharma and Artha.

12. You are all attached to one another and you all feel delight at one another's presence; enemies cannot separate you from one another, and you are all contented.

13. O descendent of Bharata, for this patient abstraction from the worldly possessions will be great benefit to you. No enemy, even if he be like Shakra (Indra), will be able to stand it.

14. You were instructed on the mountains of Himalaya by Meru-Savarani. You were instructed in Varanavata by Krishna Dvaipayana (Vyasa).

15. On the Bhrgu mountain by Rama, on the banks of the Drishadvati by Shambhu (Shiva). You have also received instructions from the great Rishi Asita on the Anajna mountains.

16. You became a disciple of Bhrgu on the banks of the Kalmashi. Narada and your this priest Dhaumya will be now your instructors.

17. Do not abandon the excellent lessons, ever adored by the Rishis, as regards the next world. O sons of Pandu, you surpass in intelligence even Pururava, the son of Ila.

18. In strength all other kings, and in virtue even the Rishis. Resolve earnestly to win the victory which is the attribute of Indra, to control anger which is the attribute of Yama.

19. To give in charity which is the attribute of Kuvera, and to control all passions which is the attribute of Varuna. Obtain the power of gladdening from the moon, the power of sustaining all from the water.

20. Forbearance from earth, energy from the whole of the solar disc, strength from the winds, and affluence from the creatures.

22. Welfare and immunity from disease by yours. I hope to see you return (in all safety). O Yudhisthira, act properly and duly in all seasons-in the time of distress, in that of difficulty, and in respect of every thing, O son of Kunti, O descendant of Bharata, with our permission depart. Blessings be on you.

23. None can say that you have done any thing sinful before. We hope to see you return in safety and crowned with success.

Vaishampayana said

24. Thus addressed the greatly powerful Pandava (Yudhisthira), saying, "Be it so" and bowing low to Bhishma and Drona, went away.

CHAPTER 79**(ANUDYUTA PĀRVA) -Continued****Colloquy between Draupadi and Kunti,****Vaishampayana said**

1. Thereupon, when Krishna (Draupadi) was about to start, she went to the illustrious Pritha (Kunti) and asked her leave and that of the other ladies who were all plunged in grief.

2. Saluting and embracing every one of them as each deserved, she desired to go away. Thereupon loud lamentations rose within the inner apartments of the Pandavas.

3. Kunti, being greatly afflicted on seeing Draupadi on the eve of her journey, uttered these words in a voice choked with grief.

Kunti said

4. O child, do not grieve that this great calamity has overtaken you. You are well aware of all the duties of the female sex. Your character and conduct are as they should be.

5. O lady of sweet smiles, I need not instruct you as to your duties towards your lords. You are chaste and accomplished; your qualifications and accomplishments have adorned our two races (those of the Kurus and the Pandavas).

6. The Kurus are (very) fortunate that they have not been burnt by your wrath. O sinless one, go away in safety, blessed by my prayer.

7. The hearts of good woman never moved by what is inevitable. Protected by great virtue, you will soon obtain good fortune.

8. While living in the woods, keep your eyes always on my child Sahadeva, so that his mind may not sink under this great calamity.

Vaishampayana said

9. Saying, "so be it," the lady Draupadi clad in one cloth stained with blood, and with dishevelled hair, came out (of the inner apartment in tears.

10. As she went away weeping and lamenting, Pritha (Kunti) herself in grief, followed her. She saw her sons, shorn of their ornaments and robes.

11. Their body clad in deer skins and their heads cast down. They were surrounded by rejoining foes and they were pitied by friends.

12. Kunti, possessing excess of parental affection, approached her sons who were in that state. Embracing them all, she spoke thus her voice choked with grief.

Kunti said

13. You are virtuous and well-conducted; you are adorned with all excellent qualities; your behaviour is (always) respectful. You are all high minded, you are (always).

14. Engaged in the service of your superiors; you are ever devoted to the gods and the performance of sacrifices, why then this calamity has overtaken you? Whence in this your reverse of fortune? I do not see whose wickedness and sin have fallen on you.

15. All this must be due to my bad fortune, for I have given birth to you. It is for this you have been overtaken by this calamity, notwithstanding your possessing excellent accomplishments.

16. You are not wanting in energy prowess, strength, firmness and might. How will you live in great wilderness shorn of your wealth and possession?

17. If I had known before that you were destined to live in the forest, I would not have (then) come after Pandu's death from the mountains of Shatashringa to Hastinapur.

18. Fortunate was your father; I consider it now, for he recapped the fruit of asceticism and there fore did not meet with the misery appertaining to one's sons. He considered the desire to attain to heaven as the most delightful.

19. I consider today the virtuous and the blessed Madri as very fortunate, for she had, a fore-knowledge of what would happen and had thus obtained the great emancipation.

20. Madri looked upon me as her stay and her mind and her affections were ever fixed on me. Fie on my desire of life? I suffer all this woe for it.

21. O sons, you are all excellent; and you are all dear to me. I have obtained you after

much suffering. I cannot leave you; I will go with you. O Krishna, alas, why do you leave me so?

22. Every thing possessing life is sure to perish. Has Dhatra (creator) forgotten to ordain my death? Perhaps it is so; and that is why life does not quit me.

23. O Krishna, O dweller of Dwarka, O younger brother of Sankarshana (Baladeva), where are you? Why do you not save me and these best of men (the Pandavas)?

24. The men say that you are without beginning and without end and that you save those who think of you. Why does this saying now turn to be false?

25. These my sons are ever attached to virtue, nobility, good fame and prowess. They do not deserve to suffer afflictions. Show kindness towards them.

26. When such leaders of our race as Bhishma, Drona, and Kripa, all learned in morality and Artha, are present how could such a calamity (at all) happen?

27. Alas Pandu! Alas, lord where are you? How could you see your good children sent into exile thus persecuted by gambling?

28. Sahadeva, you do not go. You are dearer to me than my own body. O son of Madri, do not forsake me; you should be kind to me.

29. If they are bound by the dictates of virtue, let these your (elder) brothers go. You earn that virtue which is the fruit of waiting upon me (a mother).

Vaishampayana said

30. Consoling their weeping (mother) Kunti and bowing to her, the Pandavas set for the forest in great grief.

31. Vidura, himself greatly grieved, consoled the afflicted Kunti with reasons; and Khattwa (Vidura) then led her slowly to his house.

32. The ladies of Dhritarashtra's house hold, hearing every thing as it had happened namely the exile (of the Pandavas) and the dragging of Krishna (Draupadi) in the assembly of gambling.

33. Loudly wept, all greatly censuring the Kurus. The ladies of the royal household sat silent for a long time covering their lotus like faces with their hands.

34. King Dhritarashtra, thinking of the dangers that threatened his sons, became a prey to anxiety and could not get any peace of mind.

35. Anxious meditating on everything and with mind deprived of its equanimity by grief, he sent for Khattwa (Vidura) asking him to come (to him) without delay.

36. Thereupon Vidura went to Dhritarashtra's palace and the ruler of men Dhritarashtra asked him in great anxiety.

CHAPTER 80

(ANUDYUTA PARVA) -Continued

Words of Dhritarashtra

Vaishampayana said

1. As soon as Vidura of great foresight came, the king Dhritarashtra, the son of Ambika, asked him timidly.

Dhritarashtra said

2. How does the son of Kunti, and Dharma, Yudhisthira, proceed along? How does Bhimasena also Savyasachi (Arjuna) and the two Pandavas, the sons of Madri?

3. O Khattwa, how does Dhaumya? How does the illustrious Draupadi (proceed along)? I desire to hear everything. Describe to me all their acts.

Vidura said

4. The son of Kunti (has gone away), covering his face with cloth, the Pandava Bhima has proceeded along looking at his mighty arms.

5. Savyasachi (Arjuna) has followed the king, (Yudhisthira) scattering sands along. The son of Madri, Sahadeva proceeds (the way) besmearing his face.

6. That handsomest of men in the world, Nakula, has gone following the king in great grief, staining himself with dust.

7. The large eyed and beautiful Krishna (Draupadi) has followed the king, covering her

face with her dishevelled hair and bathing in tears.

8. O king, Dhaumya proceeds along with Kusha grass in hand, uttering the fearful Mantras of the Sama Veda relating to Yama.

Dhritarashtra said

9. The Pandavas are going assuming various guise. O Vidura, tell me why they are going in this way.

Vidura said

10. Through persecuted by your sons, and robbed off his kingdom and wealth, the mind of the wise Dharmaraja (Yudhisthira) has not deviated from the path of virtue.

11. O descendant of Bharata, the king (Yudhisthira) is always kind to the sons of Dhritarashtra. Deprived of kingdom by foul means, he does not open his eyes in anger.

12. "I shall not consume men by looking at them with fearful eyes," thinking this, the Pandava king proceeds along with covered face.

13. Hear, I tell you, why Bhima goes in this way. O best of the Bharata race, thinking "There is none equal to me in strength of arms."

14-15. O king Bhima ever proud of his strength of arms, goes repeatedly stretching forth his mighty arms and exhibiting them and desiring to do to his enemies, deeds worthy of those arms. The son of Kunti, Arjuna, capable of using both his arms (in throwing weapon),

16-17. That Savyasachi, O descendant of Bharata, follows the king, scattering dust emblematical of the arrows he will shower in the battle. O descendant of Bharata, it indicated that as the sand grains are scattered by him with ease, so will he rain arrows with ease on the enemy. O lord, thinking "None may recognise me in this day of calamity,"

18. Sahadeva proceeds along besmearing his face. Nakula goes with his body besmeared with ashes, thinking, "I may steal the hearts of the ladies that may look at me."

19. Draupadi, attired in one piece of cloth, stained with blood, and her hair dishevelled (proceeds along) weeping and saying.

20-21. "The wives of those for whom I have been reduced to such a plight shall, on the fourteenth year hence, deprived of their husbands, sons, relatives and dear ones smeared all over with blood, all in their seasons, and with hair dishevelled enter Hastinapur having offered oblations of water to the manes of their dead husbands.

22. O descendant of Bharata, the learned and self controlled priest Dhaumya, holding the Kusha (grass) in his hand and pointing them towards the south west, walk before (the Pandavas) singing the Mantras of the Samaveda.

23. Dhaumya is preceding, saying "When the descendant of Bharata will be killed in battle, the priests and preceptors of the Kurus will thus sing the Sama Mantras."

24. "Alas, alas, our lords are going away! O fie on the Kuru chiefs who have acted like children.

25. In thus banishing the heirs of Pandu from covetousness! We shall be masterless, being thus separated from the Pandavas,

What love can we bear for the wicked and covetous Kurus"? The citizens repeatedly bewailed thus in great grief.

26-27. The son of Kunti, all possessing great energy of mind, has gone away to the forest indicating by signs the resolution that were in their minds.

28. At the departure of those foremost of men from Hastinapur, lightning flashed in the cloudless sky, earth began to tremble,

29. Rahu came to devour the sun, although it was not the day of an eclipse, meteors began to fall, keeping the city to their right.

30. Jackals, vultures, ravens, and other carnivorous beasts and birds began to shriek from the temples of the gods, from the tops of sacred trees and from walls and housetops.

31. O king, thus extraordinary and fearful portents were seen and heard, indicating the destruction of the Bharata race as the consequence of your evil counsels;

Vaishampayana said

32. O king, when the king Dhritarashtra and the intelligent Vidura were thus talking, there came.

33. To the Sabha (and stood) in the midst of the Kurus, Narada surrounded by great Rishis. He then uttered these terrible words.

Narada said

34. On the fourteenth year hence, for the fault of Duryodhana will be destroyed the Kurus by the prowess of Bhima and Arjuna.

Vaishampayana said

35. Having said this, that foremost of all celestial Rishis, adorned with surprising Vedic grace, disappeared from the scene, passing into the sky.

36. Thereupon Duryodhana, Karna and the son of Subala, Shakuni, considering Drona as the island (refuge) offered him the kingdom.

37. Then Drona spoke thus to the wicked Duryodhana, Dushasana, Karna and all the other Bharatas.

Drona said

38-39. The Brahmanas have said that the Pandavas of celestial origin are incapable of being killed. The sons of Dhritarashtra, with all their forces, heartily and with reverence have sought my protection; I shall look after them to the best of my power. I cannot abandon them. Destiny is Supreme.

40. The sons of Pandu, being defeated at dice, are going to the forest to save their virtue. The Pandavas will live for twelve years in the forest.

41. Practising Brahmacharya. The Pandavas will to our great grief return in anger (at the end of the thirteenth) to take great vengeance on their foes.

42. I formerly deprived Drupada of his kingdom in a quarrel over friendship. O descendant of Bharata, robbed of his kingdom, the king (Drupada) performed a sacrifice to obtain a son who would kill me.

43. By the ascetic power of Yaja and Upayaja, he has obtained a son from (the sacrificial) fire, (namely) Dhristadyumna and

(a daughter) the faultless Krishna (Draupadi), both risen from the sacrificial alter.

44. Dhristadyumna is the brother-in-law of the sons of Pritha by marriage; he is ever engaged in doing the favourite works of the Pandavas. I have, therefore, a great fear.

45. Of celestial origin and of effulgence as that of fire, he was born with bow, arrows and armour. I have great fear from him.

46. The slayer of hostile heroes, the son of Prishata (Drupada), has taken the side of that your hero who stands at the head of all great car warriors.

47. I shall have to lose my life if he and I have ever to meet each other in battle. O Kurus, what could be a greater grief to me than this in the world?

48. "Dhristadyumna is the slayer of Drona" is the general belief. I have heard that he is born to kill me. This is also widely known in the world.

49. For your sake, that fearful time of destruction has come, Do without any loss of time what may be beneficial to you.

50. Your happiness will last but for a moment as the shadow of the top of the palm tree rests in winter only but a moment at its base. Perform various sacrifices; enjoy and give away every thing at your heart's content.

51. On the fourteenth year a great calamity will overwhelm you. (Vaishampayana said) Having heard the words of Drona, Dhritarashtra said.

Dhritarashtra said

52. O Kshatta (Vidura), the preceptor has said what is true. Go and back the Pandavas. If they do not come back, let them go, but after being treated with respect and affection; let my these children (the Pandavas) go with arms, soldiers and cars, enjoying every good thing.

CHAPTER 81**(ANUDYUTA PARVA)-Continued****Reflections of Dhritarashtra****Vaishampayana said**

1. At the departure of the Pandavas to the forest after being defeated at dice, the great king Dhritarashtra was afflicted with great anxiety.

2. When the ruler of men, Dhritarashtra was thus seated in anxiety and restlessness and sighing in grief, Sanjaya came to him and spoke thus.

Sanjaya said

3. O lord of the world, you have (now) obtained the whole earth with all its wealth; you have banished the Pandavas, why then do you grieve so?

Dhritarashtra said

4. What have they not to grieve for who will have to meet in battle those foremost of heroes, the Pandavas those great car warriors aided by allies.

Sanjaya said

5. O king, this is assuredly a great act of yours, this great hostility which is inevitable and which will cause the destruction of the whole world.

6-7. Forbidden by Bhishma, Drona, and Vidura, your wicked minded and shameless son, Duryodhana sent his Pratikamin, born in the Suta caste, commanding him to bring into the Sabha the beloved and virtuous wife of the Pandavas.

8. The celestial first deprive that man of his reason to whom they ordain defeat and disgrace. It is for this, he sees every thing in a strange light.

9-10. When destruction is at hand, evil, appearing as good to the mind polluted by sin, remains stuck to it. That which is improper appears as proper, and that which is proper appears as improper to a man overwhelmed by destruction. And this he (always) likes.

11. The Time that brings on destruction does not come with upraised club to smash one's head. Peculiarity of Time is this that it makes a man see evil in good and good in evil.

12. The wretches have brought on themselves this fearful, wholesale and horrible destruction by dragging into the Sabha the ascetic princess of Panchala.

13-14. Who else than that false player at dice (Duryodhana) could bring into the Sabha with insults the daughter of Drupada, possessing beauty and intelligence, being conversant with every rule of morality and duty, and sprung not from any woman's womb but from the sacred fire. That beautiful lady was in her season covered with blood.

15. And in one cloth. Panchali (Draupadi) saw the Pandavas, plunged in slavery and robbed of their wealth, of their kingdom, of their attire, of their beauty, and of every object of enjoyment. Bound by the tie of virtue, they were then unable to exert their prowess.

16-17. In the midst of the Kuru assembly, Duryodhana and Karna spoke cruel and harsh words to the distressed and enraged Krishna (Draupadi) who did not deserve such treatment.

Dhritarashtra said

18. O Sanjaya, the glances of the affected Draupadi may consume the whole world. Is their any chance of any of my son's living?

19-20. The ladies of the Bharata race, with Gandhari, seeing the virtuous, young and beautiful Krishna (Draupadi), the wedded wife (of the Pandavas), dragged into court wept aloud. They are even now weeping every day along with all (my) subjects.

21. Enraged at the persecution on Draupadi, all the Brahmanas refrained from performing the Agnihotra in the evening.

22-23. The winds frightful begun to blow as they do at the universal destruction. A fearful thunder storm raged, Metros fell from the sky and devoured the sun, and unseasonably and fearfully alarmed all the people. The fire came blazing out from the chariot house.

24. All their flag staffs fell down, foreboding evil to the Bharatas. Jackals fearfully cried out within the sacred fire chamber of Duryodhana.

25. Asses from all directions began to bray in response (to the jackal). O Sanjaya, then left the assembly Bhishma, Drona with

26. Kripa, Somadatta, and the high souled Valhika. It was then at the advice of Vidura, I spoke thus (to Draupadi).

27. "O Krishna, I shall grant you boons whatever you desire to have." Panchali (Draupadi) begged of me the liberation of the Pandavas.

28. I then set free the Pandavas and commanded them to go away with their cars, bows and arrows. It was then the greatly intelligent Vidura spoke thus.

Vidura said

29. This will prove the destruction of the Bharata race, namely the dragging of Krishna into the Sabha. This excellent daughter of the Panchala is Sree (the goddess of wealth) herself.

30. Of celestial origin, Panchali is the wedded wife of the Pandavas. The wrathful sons of Pritha will never forgive the insult offered to her.

31. The mighty bowmen of the Vrishni race, and the mighty Panchala car warriors will

not suffer this in silence. Supported by Vasudeva (Krishna),

32. Vivatsu (Arjuna) will certainly come back surrounded by the Panchala heroes. Among them, the great bowman and greatly powerful Bhimsena.

33-34. Will also come back whirling his club like Yama himself his mace. There will be no kings who will be able to stand the sound of the Govinda (bow) of the intelligent Partha (Arjuna) and the terrible force of the club of Bhima. Therefore it seems to me to be the best to have peace and not hostility with the sons of Pritha.

35. The Pandavas are always stronger than the Kurus. The greatly effulgent king Jarasandha.

36. Was killed in battle in Bhima with his bare arms. O best of the Bharata race, you should therefore make peace with the Pandavas.

37. O great king, without scruples of any kind, unite the two parties. If it is done, you are sure to obtain good fortune."

Dhritarashtra said

38-39. The son of Gavalgana, Khattwa (Vidura) spoke in words replete with Dharma and Artha. I did not accept his words moved by the affection I bear for my sons.

END OF THE SABHĀ PARVA

* * *



PARIMAL PUBLICATIONS

27/28, Shakti Nagar
Delhi - 110007 (INDIA)

Ph. 27445456

E-mail : parimal@ndf.vsnl.net.in